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THE

EDUCATOR:

BEING

Suggestions, Theoretical and Practical,

DESIGNED TO PROMOTE

MAN-CULTURE AND INTEGRAL REFORM,

WITH A VIEW TO THE ULTIMATE ESTABLISHMENT OF A

DIVINE SOCIAL STATE ON EARTH.

COMPRISED IN

A SERIES OF REVEALMENTS FROM ORGANIZED ASSOCIATIONS IN THE SPIRIT-LIFE,

THROUGH

JOHN MURRAY SPEAR.

VOLUME I.

EMBRACING PAPERS ON

I. SOCIAL REÖRGANIZATION.
II. ELECTRICAL LAWS.
III. ELEMENTARY PRINCIPLES.
IV. EDUCATION.
V. AGRICULTURE.
VI. HEALTH.
VII. GOVERNMENT.
VIII. MISCELLANEOUS TOPICS.

EDITED BY A. E. NEWTON.

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ADDRESS TO THE READER.

In laying before the public this volume, it is due to the reader that its origin and purposes be distinctly stated.

Within a few years the minds of many intelligent people, especially in the American states, have been turned to a class of remarkable phenomena, purporting to be manifestations from the Spirit-World, and claiming to indicate the opening of intelligent intercourse with that state of existence. A very large portion of the community has become deeply interested in questions bearing direct or indirect relation to this subject.

Many persons, in different parts of the country, having been brought into peculiar bodily and mental conditions, have been made instruments of communication, through whom messages and disclosures have been received, some of a high and others of a lower character.

Some have been so acted upon as to develop a power to inspect both body and mind, and through this instrumentality the diseased have been healed, and the disharmonized restored to comparative quiet.

Not a few have been so affected as that they have been made to speak, either in public or otherwise, on subjects with which they had no previous acquaintance. Some have been influenced to journey from place to place, acting upon the public mind, and in various ways calling attention to the general subject.

A single individual has been impressed, or directly instructed, to travel quite extensively in the United States, — sometimes alone, and sometimes accompanied by others, — cultivating thereby a somewhat intimate acquaintance with persons at the East, the West, the North, and the South. While on these journeys, various addresses have been made, to individuals and to public assemblies, calling attention to existing evils, and proposing reformatory schemes of a philanthropic, moral, religious, and social character. Discourses, moreover, on philosophic and scientific subjects, have been communicated, with the design of unfolding to the inhabitants of this earth AN ELECTRICAL THEORY OF THE UNIVERSE, — proposing to *command and to use the Electrical Element, with a view to the construction of new mechanisms, and the propulsion of machinery.*

Manuscripts relating to these various topics have accumulated. Some

of them have been critically inspected by intelligent and judicious persons, and a desire has been frequently expressed that the more valuable and permanent papers should be communicated to the public.

Considering the present state of the public mind in relation to subjects of this nature, the hope is indulged that this volume will not only serve to interest, gratify, and instruct a class of persons in both the New and Old Worlds, but that it may prepare the way for presenting, at a future day, other papers, certainly as valuable as those contained herein.

It is to be expected that a work claiming a spiritual origin will be examined with a keen and critical eye. No desire is felt to shield it from fair, candid, and impartial criticism. In respect to the general *style* of the various papers, some liberties have been taken by the editor; while the *thought*, as communicated from the spirit-world, has been carefully retained, yet the *forms of expression* have been frequently altered, in order to meet the requirements of the more cultivated and literary classes.

The student of this volume will at once see that its suggestions look to THE REGENERATION AND REDEMPTION OF MAN, through a *thorough culture of all his faculties*, both of body and mind; that they contemplate the INTRODUCTION OF A HIGHER ORDER OF EXISTENCES, through *a divine marriage and a holy association of persons;* who shall bring forth offspring corresponding to their improved, elevated, and spiritualized conditions.

Moreover, it will be observed that these teachings contemplate THE RECONSTRUCTION OF THE SOCIAL STATE, and the introduction of a Social Order, wherein Equality, Justice, and Social Harmony, shall be secured to the highest possible extent.

Among these papers will also be found valuable discourses relating to the ELEMENTS, to a new system of EDUCATION, to GOVERNMENTAL, LEGISLATIVE, and JUDICIAL matters; all of which, it is felt, will serve in some degree, at least, to interest and instruct the intelligent and candid reader.

In respect to the previous education and general employment of the person through whom these papers have been transmitted, the reader will find all needful information in the biographical sketch which precedes them. It is hardly needful to say that it would be quite impossible for a single mind to discourse on so great a variety of topics, while in the normal condition, without, at least, much study, and frequent access to extensive libraries. Persons intimately acquainted with him, however, well know that opportunities have not been had on his part for reading on these subjects; he has not within reach works from which these thoughts could have been collected. The reader is at liberty to correspond with either the editor or the publishing committee, should he desire further information on this point.

With these observations, the reader is left to form his own conclusions, in respect not only to the origin of these papers, but also in regard to their present and prospective value to the human race.

It is felt that their proper influence on the reader's mind will be to give him broader views of the Divine Paternity, of the Government of God, of the Capacities of Man, and of the practicability, at a future day, of a Social Life more harmonious, natural, and in accordance with the soul's highest promptings. They will also tend to avert the mind from earthly and grovelling views, and turn it upward to that higher and diviner state which awaits all human kind; to brush the tear from sorrow's eye, by removing appalling fears of death, and reconciling the mourner to the departure of friends. It is hoped, furthermore, that the reader may be made to feel more deeply that he is not only a moral, social, and religious being, but that he is endowed with *spiritual* powers which may be greatly cultivated and expanded.

EDITOR'S PREFACE.

To the foregoing succinct and unpretending Address, dictated from the same source with the contents of this volume, the editor deems it proper to add a brief statement respecting mainly the manner in which he has performed the task of compilation and revision.

It will be observed that this work does not undertake, except incidentally, to establish the fact of spirit-intercourse; that is assumed at the outset. It was at the repeated solicitation of what the editor believes to be spiritual beings, and the originators of the work, seconded by the earthly friends of the enterprise it represents, that he undertook the labor of its preparation for the press. He was induced to do this, by a wish to acquaint himself more fully with the particular department of the great spiritual movement of the day herein set forth, as well as by a desire to afford the public an opportunity to judge fairly of its merits and claims.

The specific instructions and suggestions given him by the invisible authors relative to the execution of his task contained, in substance, the following statements: That the numerous papers to be edited had been communicated under various circumstances, sometimes favorable, and at others quite unfavorable, for clear, condensed, and accurate expression; that many of them, especially those relating to the more abstruse topics, had been prepared by minds in the spirit-life who had been long withdrawn from familiarity with the rudimental or earthly state, and hence their forms of expression in external language were antiquated, unusual, and sometimes unacceptable to modern literary taste; and that occasionally the *ideas* intended to be conveyed had been greatly obscured, or wholly lost, in the transmission. The editor was, therefore, desired to pay little regard to the mere *language* which had been used, but to endeavor to possess himself of the *thought*, and give it the most suitable expression he was able to. The leading topics to be presented, and the general arrangement of contents, were indicated from the same source; but the editor was advised, in making the compilation, to put before the public only such matter as he deemed the public mind in some measure

prepared to receive, and such as he himself was able to endorse and defend.

The full liberty thus accorded him has been used to but a limited extent. The manuscripts, consisting of records of verbal communications, spoken in the state of trance, and sometimes imperfectly reported, were found to vary greatly in style; some being terse, clear, and direct; others, verbose, obscure, tautological, and circumlocutory, and all strongly marked with certain peculiar characteristics, imparted probably from the medium's mental organization, yet modified, somewhat, apparently, by the different minds claiming to speak, as well as by surrounding conditions and persons. It will be perceived that these variations of style have not been altogether obliterated in the revision. For the most part, only the more prominent verbal infelicities and occasional grammatical lapses have been removed; while in some cases a labor equivalent at least to translation from a foreign tongue has been performed, yet in all parts something of the general manner of the original has been retained.

To have given the work a faultless literary dress, would have required qualifications, both literary and scientific, to which the editor can make no claim, even could he have commanded the requisite time. The most he has attempted is to present the *ideas* intended to be conveyed — so far as apprehended by himself — in a tolerable English garb, intelligible, so far as the nature of the subjects treated will allow, to readers of ordinary capacities and culture, and of sincere and earnest minds. For such the work is mainly designed; its authors seeming not to anticipate that either the "learned," the fastidious, or the captious, will find much satisfaction in its pages.

It would be, however, too much for the editor to hope that he has succeeded in all cases in apprehending exactly even the *idea* intended to be expressed. In fact, the invisible authors have more than hinted to him of short-comings in this respect; though they have repeatedly and strongly expressed their gratification with his success on the whole, and their general satisfaction with the work, in view of the leading purpose for which it is intended.

This purpose, let it be distinctly noted, is *educational;* that is, the volume is not so much designed to serve as an *authoritative text-book* on the subjects treated, as to act as a *suggester*, an *incentive*, a *stimulant* to thought, that thereby the inquiring and truth-discerning powers of each reader may be cultivated, educated, or *led forth* to their own proper exercise.* Hence the title chosen by its authors — THE EDUCATOR; and hence, also, doubtless, the fact that many topics are treated in a manner far from satisfactory to the devotee of "positive science," or

* *Educate* is from the Latin *e ducere;* literally, *to lead forth.*

the seeker for final authority. Indeed, these invisible teachers have distinctly avowed that their purpose, in some cases, has been simply to throw out crude and imperfect hints, — sometimes even seemingly absurd, — as provocatives of thought and inquiry in certain directions, with a view to opening the mind to the reception of the truth when it shall be more fully or clearly presented.

In this view of the matter, the entire accuracy, clearness, and demonstrability, of every statement, though desirable in itself, is yet of secondary importance.

The dogma of a *plenary verbal inspiration*, it will be observed, forms no part of the teachings of the "new dispensation" herein announced. On the contrary, the more rational and philosophical idea is everywhere recognized, that *the inspiring mind, however low or lofty, is subject to laws and conditions, which render any expression in external language more or less imperfect, according to the capacities and surroundings of the instrument employed.* The application of this principle to *ancient* inspired communications, so widely regarded as verbally authoritative, would not only readily account for their variations of style and statement, but would unquestionably lead to more reasonable, clear, and useful interpretations of their contents, than are usually given by authoritarians.

It should be added, furthermore, that the editor has been obliged to perform the labor of compilation and revision under some serious disadvantages; such as the onerous responsibilities involved in conducting a weekly journal — the *New England Spiritualist* — devoted to the advocacy of Modern Spiritualism, and that, too, through one of the most exciting periods of the spiritualistic controversy; together with the necessity, pecuniarily imposed, of completing the work in the shortest possible time; not to mention other drawbacks. It is hoped, therefore, that the defects pertaining to his province will be viewed with just lenity. Of these defects probably few readers will be more sensible than himself.

One marked feature of the work, and one most likely to be unacceptable to the cultivated reader, is a studied avoidance of the usual technicalities of science, together with the introduction of numerous novel and sometimes uncouth terms. The editor was instructed to reject these innovations, provided he could substitute terms from the authorized vocabulary equally expressive to the common mind of the ideas intended, without objectionable circumlocution. This was found impracticable to any considerable extent.

Take, for example, the names of the several alleged spirit-associations, namely, "*Electricizers*," "*Educationizers*," "*Healthfulizers*," "*Governmentizers*," etc. At first thought, it seemed that these designations might properly be exchanged for the more common and elegant terms *Electricians*, *Educators*, *Hygienists*, *Governmentalists*, or others; but it was urged, on the part of the body first named, that their purpose wa

not simply to *teach* of Electricity and its laws, or to perform electrical experiments, but also to *affect persons by the impartation of Electricity*, in order to qualify them for certain specific purposes; in other words, they sought to *electric-ize*, or *to make electric;* an idea which it would be difficult to express in any single word better than in that chosen. Similar reasons were presented in regard to the designations of other bodies, though some of them were alleged to have been adopted somewhat for the sake of uniformity.

It will be found that, in most if not all cases, these verbal innovations, however inelegant, and though sometimes formed in disregard of the common rules of philology, are constructed of familiar elements, so that their meaning is readily apparent to even the unlearned reader. Ordinary scientific writers, on the contrary, are accustomed, when they require new terms, to go to foreign or dead languages, often seemingly preferring the more *obscure*, because indicative of the greater *learning*. Hence, the technicalities of science, to a great degree, are meaningless to the common reader. New ideas, in any branch of philosophy, usually give rise to new phraseology; and the originators of this work seem little disposed, in any respect, to defer to either the pretensions or the fastidiousness of "the class called scholars." To such readers as have the capacity to look beneath the external, — those who care more for the *idea* than for its *clothing*, for the *nut* than for its *shell*, — these "unauthorized" additions to the vocabulary will give little trouble, and perhaps prove a positive advantage, on the whole.

The editor's acquaintance with the scientific and philosophic literature of the world at large does not enable him to pronounce with positiveness upon the novelty or originality of the leading ideas herein set forth; but he hazards little in expressing the opinion that to the mass of readers this volume will fully invalidate the assertion sometimes heard, that "*the spirits have communicated nothing new.*" Of the entire *truthfulness and practical utility* of their suggestions and revealments, however, the future may be able to determine with more certainty than can the present. The chimeras of one generation are often the actualities of the next.

As to the editor's endorsement and defence of the contents of the volume, it has been found impracticable to comply in full with the advice given relative to that point. The topics treated cover a broad range, and, especially in the departments relating to the philosophy of Nature, lie to a great extent beyond even the pretensions of modern science; hence, a mere novice in the study of Nature could hardly be expected to have definite and positive opinions on all the points mooted. The theories and statements set forth, to a considerable extent, are regarded by the editor very much as he regards the speculations of philosophic minds of earth, which he is unable at present either to verify or

disprove. They are simply *suggestive* — not *conclusive*. The elimination of all such parts as *wanted confirmation* to his own mind would have so emasculated the work as a whole, that it would have afforded but a meagre view of the general system of cosmical philosophy propounded, and would have deprived the reader of some of the most interesting and thought-inspiring portions. From his own experience, however, he is led to suggest a caution against a too hasty rejection of what at first view may seem improbable, or false. It is not impossible that that which is repudiated to-day may, a year hence, be seen to be absolutely and necessarily true.

The editor is free to say, however, without intending an endorsement of every detail, that the *general principles* set forth as the basis and framework of new social, educational, religious, and governmental institutions, commend themselves to his judgment as self-evidently true; while the constructive measures proposed are, to his view, the most comprehensive, thorough, and at the same time simple, practical, and hopeful of success, of any reformatory scheme with which he has had opportunity to acquaint himself. The chief value of these constructive suggestions lies, as he conceives, in their *simplicity*, and their *fidelity to Nature*, or the Divine method. He gratefully acknowledges his indebtedness to this source for the elucidation and systemization of much that was previously obscure, fragmentary, and disjointed, in his own mind; and should the general reader obtain from the *perusal* of these pages even a moiety of the advantage which has been derived from their *compilation*, the purpose of the work will be measurably answered.

Justice requires, also, an acknowledgment on the part of the editor, of the essential aid which has been afforded him in his work, in a way somewhat novel, but interesting, namely, through the instrumentality of his companion — Mrs. S. J. Newton — as a medium for communication with minds who have passed from the earth-life. Enjoying a ready susceptibility to spirit-influences, together with a high degree of mental illumination in the sphere of principles, she has been to some extent employed by the originators of these manuscripts, or other intelligences occupying the same plane of thought, in elucidating the more abstruse and difficult portions during their revision. Explanations and illustrations afforded in this manner have served to make clear the truth of some statements, and to give at least a show of plausibility to others, which, without such aid, would have been passed by as unintelligible or erroneous.

As illustrative of the ability of disembodied minds to participate in a work of this kind, it may be mentioned that Mrs. N. has been made, by what claimed to be spirit-influence, to approach while blindfolded a pile of manuscripts, with the contents of which she was unacquainted, select therefrom by the mere sense of feeling a particular sheet, and point out therein inaccuracies or defects, and suggest emendations. More commonly, however, her mind has been "impressed" with corrections or explana-

tions while reading the manuscript in the normal state; while, on difficult points, elaborate disquisitions have been presented in the state of semi trance, or conscious spirit-control.

The aid obtained in this way for the most part has been made use of in giving clearer expression to the text, rather than in the introduction of explanatory foot-notes, — the latter method being objected to, from its tendency to distract the reader's mind. Had circumstances permitted the more constant and free use of such assistance, the work would have been accomplished with more of satisfaction to the editor, and probably greater profit to the reader.

In conclusion, the inquiry will naturally arise, What relation does this volume bear to Modern Spiritualism? Simply this: It assumes, without any direct attempt at proof, the reality of spirit-intercourse; and its contents claim to originate from organized societies in the spirit-life. Individual Spiritualists are expected to admit this claim, and accept the teachings, or to reject either or both, as shall seem just and right to their individual perceptions. Authoritarianism belongs to the past: let it be buried with other noble dead who have served well their day and generation.

To the general view, and even to that of most Spiritualists, the widespread Spiritual Movement of the day seems chaotic, disruptive, without unity or magnitude of purpose, and destitute of constructive power. If the presentation here made of *one* of its phases — hitherto obviously little understood, greatly misinterpreted, and deeply veiled in obloquy — shall aid to give the reader a different view; shall awaken the hope that good may come even out of *this* Nazareth; shall show that the seeming chaos and destruction may be but the necessary harbingers of a diviner order and upbuilding; shall inspire him with high hopes and noble promptings in the direction of Human Improvement; shall lead to earnest self-culture, with a devout reliance upon Divine aid and guidance as the first requisites to Progress — the expectations of its most ardent friends in this and higher spheres will doubtless be realized. A. E. N.

Boston, *August*, 1857.

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BIOGRAPHICAL SKETCH

OF

JOHN M. SPEAR,

PRINCIPAL COMMUNICATOR OF THE CONTENTS OF THIS VOLUME.

BY

MRS. H. F. M. BROWN,

OF CLEVELAND, OHIO.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. *He most lives*
Who thinks most — feels the noblest — acts the best." — BAILEY.

I DO not design writing in full the life and love-labors of the subject of this sketch. It is not time to do that. His most important work is but commenced. When it is finished — when he has passed to a higher labor-field — his life on earth, what can, will be written. His inner life, his heart-struggles, his divine communings, are already traced upon the soul's tablet. His mercy-deeds, his words of hope and sympathy, are indelibly impressed upon the souls he has saved. A sketch — an outline — is all that may now be given; just sufficient to answer the more prominent questions which will arise in the minds of persons who open this book.

JOHN MURRAY SPEAR was born in Boston, Mass., Sept. 16, 1804. His parents and grandparents, by his father's side, were among the early friends and followers of John Murray, the noted pioneer preacher of a liberal theology; hence it may be inferred that the child inherited something of their humane and progressive tendencies. The name of this "Apostle of the Merciful Faith" was conferred upon the child, and in infancy he received baptism at Mr. Murray's hands. It is said that the preacher was moved to tears when the infant John Murray was laid in his arms for a blessing. The good man Murray

went long ago to his rest, but who can doubt his watchfulness and angel-guidance even now upon the child of his prayers?

John's father passed away when he was quite a child, leaving him and his brother Charles in the care of his widowed mother and grandparents, who lived in what is now called Spear-place, in the southern section of the city of Boston.

John's gentleness of spirit, and his love of humanity, were early manifested in his fondness for pets, his kindness to dumb beasts, and his care-taking of the aged, and of destitute children that are so numerous in the streets of Boston. No child, however rough and ragged, ever received an unkind look from John; and the famished mendicant was sure to find in him a friend.

When but a child, John went with his brother Charles to Dorchester to work in a cotton factory. The factory system gave them but little time for the cultivation of the mind. A clerk in the factory opened a Sunday-school for the youth in the mill. Here John and his brother learned to read, cipher, and write. Blessings upon the memory of that good man! Who can estimate the amount of good effected by the direction he gave the minds of these orphan boys?

While John was yet a boy, he was apprenticed to a shoemaker in Abington, Mass. Here he attended the Orthodox meeting; but his instinctive faith in the goodness of God, and his deep love of humanity, were too strong to allow him to adopt the harsher features of the Calvinistic faith. He soon obtained the reading of the *Universalist Magazine*, a small weekly paper, published by Henry Bowen, and edited by Rev. Hosea Ballou and others. This magazine assisted him in his study of the Bible, and threw light upon his expanding mind.

About this time, Joshua Flagg, a clergyman of the Universalist order, went to Abington to preach. John was among his hearers. The words of the text, "Go ye into all the world and preach the Gospel unto every creature," seemed to that light-seeking shoemaker a voice from heaven to *him*. He hears them yet. In later years, while threading his way through some of the out-of-the-way places in search of the outcast, and while on his way to the jail and the court-room to offer his aid to the friendless, they came to him like the voice of an angel. Countless are the weary wayfarers in life's desert who have

heard the gospel of repentance, peace, and purity of life, from the lips of this Apostle of Humanity. "Go and preach the Gospel," was ever sounding in the ears of John. "How shall I preach?" was the reply. "I am poor, I am ignorant; I cannot preach." Still came the call, "Go and preach the Gospel!" After long months of meditation and prayer, John resolved to work diligently, to live frugally, and thereby lay aside a sum of money to pay some man who would teach him how to preach. By dint of industry, and strict economy, he managed to lay by seventy dollars. This little sum, unfortunately, was in the hands of his employers. They failed, leaving him without the wherewithal to attain the object of his aspirations. The loss of his little fortune was succeeded by the loss of health. Hard work and night study were too much for his constitution, and he was compelled for a time to give up both. The clouds now gathered thickly and darkly about him. Homeless, moneyless, and without the requisite strength to provide either, still the voice said "Preach!" and he awaited patiently the Lord's time.

About this time his brother commenced preaching. By his kindness, and the generous aid of Hosea Ballou, 2nd, John at length succeeded in obtaining the requisite educational qualification to enable him to obey the voice of the good angel who so long had called, and who waited to lead him out into the Master's vineyard.

Mr. Spear delivered his first sermon in Brewster, Mass., December 28, 1828. How well he succeeded we have now no means of ascertaining. It may be said, however, that so long as he "walked in the way of his fathers," the doors of the churches were ever opened to him, and the people heard him gladly.

In 1830 he accepted an invitation to preach to the Universalist society in Barnstable, Mass. In the same year a church was built and dedicated, and he was ordained its pastor.

On the sixth of June, 1831, Mr. Spear was united in marriage to Miss Betsey Briggs, of Hanover, Mass. Mrs. Spear's subsequent years of patient toil, her watchfulness over and motherly devotion to her husband and children, prove that he chose wisely his life-companion. Five children have been born

to them: three sons and two daughters. A son and a daughter have heard and obeyed the call, "Come up hither."

In September, 1836, Mr. Spear removed to New Bedford, and became the pastor of the Universalist society there. While settled in this place, William Lloyd Garrison appeared there as an advocate of emancipation for the African slave. The new prophet was stoned. Mr. Spear was incited to inquire into the cause. He knew that new truths had ever been unpopular; that great thoughts were always rejected by the Scribes and Pharisees; so he concluded to listen to Mr. Garrison, and then judge for himself. The result was, he, too, was soon upon the unpopular side, and became known as an advocate of Peace, Temperance, and Freedom. His friends began to regret this course. A few ventured to expostulate, but they found him immovable as a rock. He had planted his standard upon the mountain of Truth, and he had no idea of going down into the valley to await the moving of the custom-bound, popularity-seeking, gold-enchained souls. Truth to him was of more worth than all the masked hypocrisy, religious demagogism, and milk-and-water philanthropy, in all the world. He saw his brother in chains, robbed, as he conceived, of his inborn rights. Should he wait the beck of the multitude to say that these chains ought to be thrown off, and the captive restored to himself? The inner voice guided, and he who was consecrated to humanity stretched forth his hand to aid his colored brother in his struggles for freedom. He assisted a poor woman to establish her claim to herself. This gave him, at the time, a wide fame, and more attention than was pleasant or convenient. His name was heralded as a "nigger-stealer," a "thief," an "enemy to the country." All this did not move him; for the consciousness of doing what he deemed a good deed gave him strength and courage. But when those he had learned to love turned coldly away, and joined in the general hue-and-cry, his soul sickened for a time, but his feet never faltered in the way.

The opposition to his views on this subject was so great, in New Bedford, that Mr. Spear was at length compelled to leave the city. With the blessed assurance that he was in the path of duty, he left his blessing with the people, and removed his family to Weymouth, Mass.

Not wishing to be bound by party or by creed, he stipulated

with the good people of Weymouth to preach to them the Gospel *as he understood it*, and leave it with them to pay him what they thought his services worth. This new bargain gave him greater freedom, and he felt quite at liberty to speak for the right, and against oppression, without waiting for the people to say, "Open thy mouth now, for it is time to speak." I judge the people of Weymouth had already learned toleration; for they sustained the radical, rejected minister of New Bedford four years.

While Mr. Spear was living in Weymouth a circumstance occurred which nearly cost him his life. He was travelling in Maine, on a lecturing tour, with other prominent advocates of emancipation. While in Portland he was assailed by an infuriated mob, and escaped from their hands severely injured. He was just able to reach the house of Peter Morrill, a generous-hearted Quaker, where his wounds were dressed, and his heart cheered by kind words; thence he was sent over to the good Samaritan, Oliver Dennett, to be nursed and fed till he should be restored. During the winter of 1844–5, Mr. and Mrs. Dennett watched over and waited cheerfully upon the sufferer. To their kindness and watchfulness he doubtless owes his life.

On one occasion, during this illness, his life-lamp seemed nearly extinguished. His friends stood anxiously about, watching his feeble pulse, and praying that, if the thing were possible, death would spare to them the husband and father. Mr. Spear, after having lain some time in a condition of apparent unconsciousness (doubtless a kind of trance), looked up smilingly, and said, "I shall not leave you now; it has been shown to me in vision that I shall be clothed in blue, and meet the friends in the parlor below." When he was able to leave his room, a friend brought him a blue *blouse*, and he met his friends, as seen in the vision.

Mr. Spear had much time for reflection during his long illness. He clearly saw the wants of poor, degraded humanity; and he resolved, if his earth-life were prolonged, to devote himself more earnestly and untiringly to the aid of the fugitive and the outcast.

In 1845 he removed to Boston, Mass., where he gave himself opportunity to find out and relieve the unfortunate. Not only the African, but persons of all climes and conditions,

became candidates for his generous sympathy. Three years he was engaged with his brother in publishing a weekly paper, at first called *The Hangman*, and subsequently *The Prisoner's Friend*.

The prisoner has never found a more untiring, faithful friend than John M. Spear. Summer and winter, early and late, through storm and sunshine, he might be seen in the byways and dens and hovels of New England's metropolis, relieving the suffering, or moving noiselessly among the victims of the law at the court-house, whispering hope to the hopeless, gently and lovingly rebuking and encouraging the fallen. He often found children imprisoned for petty larceny; and youths from the country, who were without friends, counsel, or money. Sometimes they were guilty, but often innocent. But, whether guilty or innocent, Mr. Spear spared no pains to provide them with counsel, to procure for them witnesses, and to bring whatever palliative circumstances he could to their aid. When he was at a loss to know how to proceed with the persons and cases he had taken in hand, he went for counsel to that distinguished philanthropist, Wendell Phillips, Esq., who willingly and gratuitously gave the needed advice. He was frequently impressed to travel many miles, without knowing wherefore; but when he arrived at the designated place he invariably found some prisoner needing his aid. He would do the work assigned him, and return to his home, thanking the Hand Divine that had led him to the unfortunate. He often found himself without the means of aiding those who demanded assistance. Sometimes he started upon long journeys to procure witnesses, or to ascertain facts relative to some criminal, without knowing from whence would come the means to defray his expenses. His friends, knowing these facts, suggested to him to organize a society, the better to promote his humanitary labors. After some thought upon the subject, Mr. Spear replied:

"These suggestions I have considered, and, after much reflection and consultation with several most judicious persons, I am impressed that in this difficult and peculiar work I can accomplish the greatest good in a quiet, individual way. During the past year I have become bail for prisoners to the amount of more than ten thousand dollars. These have all been true

to me. I doubt whether they would have been true to an organization. Besides, there are many excellent clergymen who have little faith in organized effort for charitable purposes, who would not admit an agent into their pulpits, but who express their interest in my labors, open their churches to me, and give substantial evidence that they wish me to continue my individual work. Should I become the agent of the State, visit prisons and courts under its direction, then I fear that demands would be made upon me for aid, I should lose all my moral power, and become impotent for good."

In looking to the wants and woes of the convict, Mr. Spear did not forget those dependent upon him for bread; he sought out the wife, children, or parents, and provided, so far as he had the means, for their comfort.

Frederick Robinson, Esq., the then warden of the Massachusetts State Prison, in a letter to him says:

"It affords me great pleasure to learn that your benevolence embraces not the prisoner only, but also his wife and children. I have learned, since I have been connected with the Massachusetts State Prison, that the wife and family of the convict often suffer more than the convict himself; that, while the guilty one is well cared for, well housed, clothed, fed, and employed, his innocent wife and children are reduced to the utmost extremity, destitute of home, and all the comforts and all the necessaries of life. It seems to me that the wretched condition of the families of prisoners calls more loudly upon the charitable, for relief, than that of the prisoner himself. I am pleased to know that you are exerting yourself in this direction. FREDERICK ROBINSON."

By reference to Mr. Spear's journal, we find that from 1851 to 1852 he delivered eighty-one lectures on Prisons, Crime, its Causes and Treatment. He distributed among the poor and the prisoners seven thousand five hundred books. He travelled to assist persons eight thousand miles. He, in a single year, assisted eight hundred persons, by writing letters, providing them with food, fuel, counsel, and returning them to their friends. He became bail for poor prisoners to the amount of ten thousand four hundred and ninety dollars. Is there another

person in all the world who can stand upon the verge of the old year and look back upon such an amount of labor performed for the discordant soul? How long would prisons and houses of refuge be needed, if every town had such a philanthropist?

His reward has been even greater than his labors; for he has received the blessing of the widow, and of the souls who were ready to perish. He has restored many wayward ones to their friends, and seen them become useful members of society. The record of a single day will show how untiring were his love-labors. I quote from a report published in February, 1851:

"Labors of a Day. — Unacquainted with the kind of labor in which I am daily engaged, some are unable to see how my time is employed. For their information I will give an account of the labors of a single day. I select the last day of the year 1850.

"Case I. It is an unusually cold day, and the ground is covered with a heavy body of snow and ice. Just as I leave my breakfast-table, and seat myself in my office, which is at 2½ Central-court, a boy enters, and hands me a letter written by a gentleman of Middlesex County, who has heard of me. The writer begins by saying, 'I take the liberty to send to you a poor, helpless, unpitied, friendless orphan, asking you, for Jesus Christ's sake, to provide a home for him suited to his individual circumstances.' The lad informs me he is fourteen years of age, and his parents have been dead four years. He is poorly clad, and is hungry. He is fed and clothed, and assured that a place, where he can learn a good trade, shall be obtained for him in a few days.

"Case II. A man whom I have known many months now enters my office. His wife and daughter have both been in the house of correction. They have just been discharged. Formerly he was a drunkard. Now he has become a sober man. I hold a conversation with him on the blessings of temperance. He is pleased, and shows me the good clothes he now wears, and has earned since he signed the blessed pledge. He wishes me to obtain a place for his daughter to work in a family. I promise to aid him, if in my power; and I give him a small job of work, by which he earns one dollar and a quarter.

"Case III. A lad enters. He has a dog with him. On inquiring, I learn that he has just bought the dog, and had paid seventy-five cents for him, nearly all the money he had. Several weeks ago I found him in the Leverett-street jail. When he was discharged I obtained a good place for him in Ossipee, New Hampshire. He had left his place, and had foolishly bought this dog. His mother is a poor widow, who lives in Fall River. I give him a lesson on economy; but I do not feel certain that he can be saved. Sometimes he has fits. He cannot be quiet in one place long. Poor boy! I know not what will become of him.

"Case IV. I now take my horse and sleigh, and drive to the Home, an institution established for the reformation of sinful women. A short time since, when I was in the Boston Police Court, I found there a father and mother and

daughter, all charged with being common drunkards. Moved to speak to the judge in behalf of the daughter, I had bailed her until this day. Shoes, a bonnet, and other clothing, had been obtained for her, and she had been a good girl. She was seventeen years of age. She was greatly distressed, and wept much when I informed her that, according to agreement, I must now take her into court. She was afraid of being sent back to jail, but I assured her I would not leave or forsake her. I carried her into the court, and interested the friendly officers in her behalf. The judge agreed that I might bring her in again to-morrow, when he would pardon her. Joyfully I carried her back to the Home.

"Case V. The next person who came to me was a neatly-dressed man, who resides in the County of Plymouth. Twice he had been an inmate of a state prison. While he was there the second time, I became acquainted with his family, and from the lips of his affectionate sister I learned that when he was discharged the first time everybody refused to associate with him because he had been a prisoner; consequently he was discouraged, drank, and under the maddening influence of liquor he broke into a building, and was sent back to prison for five years. At the request of his sister I visited him in prison, and assured him that when he was again discharged he would find a new and more Christian feeling in the community towards him. When he was released, friends gathered around him, he soon found labor, was well married, and in a short time commenced carrying on business for himself. His business increased, and he discovered that he needed an apprentice, and desired me to obtain one for him. I soon found a small, though stout, German boy in prison, charged with stealing a pencil from a lady at the Mechanics' Fair. At the suggestion of the humane judge (Wells), I bailed him when he came into court, and the same day sent him to live with this friend. He now called to-day to say to me that the lad was a most excellent boy, and that, had he had a chance to select from a thousand, he thought he could not have selected a better person. He wished me to go with him to see the boy's parents. I took him into my sleigh, and carried him to their house in Norfolk County. They were glad to hear from their little son, and expressed much gratitude to me for bailing him, and obtaining so good a situation for him.

"Case VI. A poor woman, with a family of children, now comes and informs me that they are hungry, and she has no bread. She is supplied with two loaves.

"Case VII. A brother comes to speak to me in behalf of his sister, whom I found several months ago in prison, and obtained a pardon for her, and had provided for her babe, who had been thrown into the Almshouse by its unfeeling father. The brother now desired me to exert my influence to get the child into the Children's Friend Institution; and she also wished me to write a letter for her (she being unable to read or write) to her native town, in relation to a small property, which she believed herself to be heir to. Promised to comply with her wishes.

"Case VIII. A poor girl next calls. Last March I found her in jail, charged with stealing seventy-two dollars from the man with whom she had lived in South Reading. At the suggestion of the judge (Bigelow), I bailed

her, and obtained a good place for her in a family sixty miles from Boston, in Bristol County. She had done exceedingly well, and had now been in Boston a few weeks visiting her father. She has no mother living. She wishes now to return to her place, but has spent all her money, and she has come to ask me to pay her fare, which is a dollar and a half. Agreed to assist her.

"Case IX. A poor, afflicted widow now calls. She has in her hand a note from a good man who has long known her, and he desires me to hear her story. I am informed that she has two sons; both of them are in jail. She desires me to go and see them, and to converse especially with the youngest, who has been fined seven dollars. I go to see him, and learn that his employer owes him some money. I give him encouragement that to-morrow I will obtain the sum due him, and come and pay his fine.

"Case X. In prison with the last-mentioned person I find a seaman. He is a stranger in this country. Hearing me converse with his fellow-prisoner, he asks me to help him. He informs me that he came to Boston, a few days ago, in the Plymouth Rock, and that on her arrival the passengers treated the sailors; he got 'high,' was arrested, fined, and, having no money with him, he was thrown into prison. He has a month's wages due him, and he desires me to see the captain, get his money, and pay his fine. I agree to do as he desires to-morrow.

"It is now night. I am weary of seeing the wretched, and of hearing tales of suffering, but I resolve to spend the evening in writing this sketch of the labors of a day. The sketch is completed, and it is now nearly ten o'clock, my usual hour of retiring to rest. Thus closed the labors of the year 1850.

"Of course I shall not be understood to say that I have had as many and as great variety of calls every one of the three hundred and sixty-five days of the year; for mortal man could not attend to as many daily. Sometimes a single case requires several days of labor. I hope also that I shall not be suspected of parading my efforts in these matters. The statements are made simply to draw attention to a hitherto unheeded class of wants. John M. Spear."

The following sketches from Mr. Spear's Prison Reports, and other sources, will show how successful he was in the saving of souls:

"The Infant Prisoner. — Very small children are sometimes found among prisoners. Sitting one day in a Police Court, I observed the door open, and a mere child was ushered in. The officer who accompanied him was a tall man, and the child was so short that he could not easily reach down to take his hand without stooping so low that he could not comfortably walk. With his hand on the top of the child's head, he in that way urged the little fellow onward.

"Supposing the child was to be used as a witness, I wondered that one of such tender age should be expected to know the nature of an oath.

"Addressing a friendly officer of the court, I said, as I pointed to the child,

"'What have you there?'

"'A prisoner,' he replied.

"'But he does not know enough to commit a crime,' I said. 'What is the offence of which he is accused?'

"'Assault and battery,' he answered.

"Turning to the child, I said, 'Where do you live, my son?'

"'In Peggy's Alley, sir.'

"While I was endeavoring to ascertain from the little prisoner where Peggy's Alley was, never having heard of the place before, the clerk of the court called his name.

"He was now arraigned, and the complaint was solemnly read to him, gravely charging him with the commission of the crime of assault and battery, 'against the peace and dignity of the Commonwealth, in such case made and provided;' not a single word of which did the little fellow understand.

"'May it please your honor,' I said, 'the prisoner is not seven years of age. He does not know enough to commit a crime.'

"'I cannot help it,' said the aged judge, looking over his spectacles down upon the child with compassion; 'he has been complained of, and the complaint cannot be withdrawn; and, besides, the offence is of so serious a character that this court has not jurisdiction of the case. I must bind him over to appear before a higher tribunal.'

"'But, if the poor child is sent to jail,' I said, 'to be kept until he can be tried, who will take care of him while he is there? He does not know enough to undress himself, and put himself to bed at night.'

"'A cradle should be sent to the jail for him,' said the clerk, indignant that a mere babe was to be imprisoned with thieves and robbers.

"'I am sorry for him,' said the judge, 'but I cannot help him.'

"'I trust your honor will not put the bail high,' I said, 'for I should be exceedingly sorry to have so small a child sent to jail.'

"'Put the bail at fifty dollars,' said the judge to the clerk.

"'Will your honor take me for bail?' I inquired.

"'Yes,' said the judge.

"I bailed him, took him to my house, gave him food, found his parents, put him to school, and when the Grand Jury came together I got word to them of his tender age; they refused to find a bill against him, and he was discharged."

"The Clergyman's Son. — Hastily passing one day through the Leverett-street jail, a young man about nineteen years of age desired to speak with me. He informed me that he had borrowed an opera-glass of a fellow-boarder, and, being in much want, he had sold it. Pressed hard by the owner to return the glass, he had taken a coat, hoping thereby to raise money to redeem the glass. He was followed to the place where he sold the garment, was soon in the hands of an officer, was taken into court for primary examination, and was put under bonds to appear at a higher tribunal, in the sum of four hundred dollars. Unable to obtain bail, he was committed to jail to await his trial. Subsequently I learned that he came to Massachusetts from one of the Middle States in search of employment, and that on the first day of his arrival he was induced by a stranger, whom he unfortunately met on the Boston Common, to take his

coat from his back, sell it, and give the money to the seducer. He had obtained a few days of employment in one of the low theatres as a copyist. Unable to pay his weekly board, he had committed the crime for which he was imprisoned. He desired me to write to his relatives and inform them of his sad condition. He wept bitterly when he made this request, and especially when he gave me the address of his uncle. I wrote as he desired. His uncle soon came from a neighboring state to see him. I then learned that his father was a clergyman. I forbear to mention the denomination to which he belonged, and do not intend to aid in the exposure of the afflicted family.

"Having promised to aid the prisoner when he was brought into court for trial, and having agreed that I would supply him with necessaries, and with suitable books, his uncle returned home to his distressed family.

"A few evenings after his departure, when sitting in my office, the kind keeper of the jail unexpectedly entered, and informed me that the young man was very sick, and that the physician of the prison had said he would not live more than three days. With much emotion he said, 'I cannot bear the thought of having so beautiful a young man die in jail.' Early the next morning I became bail for him. The bonds were four hundred dollars. I then went to the prison ; the keeper kindly took him in his arms, placed him in a carriage, and accompanied him to my house.

"Dr. Walter Channing was called in to attend him. Mrs. Spear watched over him day and night, and, by the blessing of God, his life was spared. His father came several hundred miles to meet his erring son. On his arrival at my house he desired to see the child alone. He felt that no human eye must be permitted to look on and witness that meeting. His mother had died when he was but six years of age. I think his countenance was the most beautiful to look upon I ever beheld.

"When he had sufficiently regained his strength he was taken into court. I narrated all the facts of the case to the judge (Hoar), and at my request he was fined. The fine was paid. Immediately he took the cars, returned to the dwelling of his uncle, and subsequently to the quiet residence of his father. In a letter received, a short time since, informing me that he was with his father, and had fully recovered his health, he says, 'I assure you that I have daily thought of your own and your family's kindness to me, — kindness that I never could forget, were there no other (to me) painful circumstances to impress it upon my mind. I feel sensibly that, under God's blessing, I owe in a very great degree my present enjoyment to your disinterested benevolence ; and am conscious of a debt of gratitude to your endeavors in my behalf, which I can never fully repay.'"

"The Clergyman's Wife. — At one of my visits to a prison I found a young woman. Entering into conversation with her, I learned that she was a milliner, and that she was accused of taking some pieces of ribbon and straw from her employer. She informed me that she had always before maintained a good character, and had never been accused of crime. She confessed that, to some extent, she was guilty, though she had not done all she was accused of doing. She was bailed. I called on her employer, and had a free conversation with him

in relation to the prisoner. As far as he knew, she had always before done well. I remunerated him to his entire satisfaction for his loss.

"When the prisoner was brought into court, by my advice, she pleaded guilty. I then informed the judge (Mellen) of all I had done for her, satisfied him of her previous good character, and desired him to fine her, instead of sending her to the House of Correction, the usual punishment for such offences. He complied with my request. The fine was paid, and she was discharged.

"A few months since, I received a letter from her, in which she expressed much gratitude, and informed me that she was now well married to a worthy clergyman, and had a good home.

"She writes, 'I don't think that there has a day passed over, but what I have thought of the kindness you have shown to me. Had it not been for you, I have thought many times that I should have sunk under the weight that was laid upon me. How much good a few kind and encouraging words will do sometimes when persons feel they are in trouble, and that more than they are able to bear!'"

"An Interesting Incident. — We saw, yesterday, a beautiful little fellow in the care of John M. Spear. We learn that in October, 1848, Mr. Spear found him in the Leverett-street jail. He was charged with stealing. He informed Mr. Spear that his father was a judge, and resided in Lower Canada. His father was immediately informed by Mr. Spear of the condition of the lad. By the advice of Mr. Spear the lad was sent to the State Reform School, where he has remained until yesterday, when his father came to Boston for him, and took him once more to his bosom. This morning the father leaves for home. During the absence of her little son, the afflicted mother refused to be comforted, and has constantly been dressed in black.

"The judge expressed himself highly delighted with our State Reform School, and declared himself under the highest obligations to Mr. Spear, who had once more placed in his arms his wayward son. The boy is not now more than thirteen years of age." — *Boston Times, Sept.* 6, 1849.

In one of Mr. Spear's visits to the jail he found a small boy, imprisoned for some slight offence. He gave security for the child's appearance at court, and went with him to the miserable home of his mother. Mr. Spear saw a bright-eyed little girl upon the floor, and asked the woman to give the child to him. "The child has neither father nor mother," replied the woman; "and since you have returned me my child, you may take her." "Take care of the darling yourself, and call her Georgiana," were the poor woman's commands, as Mr. Spear departed with his precious charge. He took her to his own home, where she still shares the kindness and affection bestowed upon the children belonging to the household. When

Georgiana had been a few days in her new home, Mr. Spear's hand was involuntarily moved, — he had then become a partial medium for spirits, — and wrote, "Call the child Elizabeth." It was afterwards ascertained that the mother, when dying, gave the child — all she had to give — the name "Elizabeth."

The foregoing are but samples, which might be added to indefinitely, did the limits of this sketch permit. They suffice to indicate to the reader of this volume the "manner of life" of our subject, previous to his call to the peculiar work yet to be alluded to.

In this manner, year after year, Mr. Spear worked on, patiently, lovingly, hopefully. It might be supposed that such labors would meet with universal approval and ready encouragement. But, incredible as it may seem, this was far from being the case. Mr. Spear often found his motives greatly misinterpreted, his efforts thwarted, and his acts severely maligned. He was not, however, without strong, appreciative friends. True hearts,

> "Who live above the fog,
> In public duty and private thinking,"

saw and felt that his was a mission of good, and they generously blessed the hand and encouraged the heart that was enlisted for souls astray in life's wilderness. Among those who assisted him in his labors for the slave and the prisoner, by counsel, by kind words, and by the more current coin, may be mentioned Prof. T. C. Upham, D.D., Prof. Henry W. Longfellow, Rev. O. B. Frothingham, Hon. Edward Everett, Hon. Horace Mann, Prof. F. D. Huntington, Hon. Samuel Appleton, Hon. G. T. Bigelow.

But by the mass he had been regarded as a fanatic, a visionary, a meddler in Southern men's matters, a "benevolent bedlamite;" and his labors in his present field were not less distasteful to them. Many of his personal friends regretted that he persisted in "paddling his own canoe," and against the current, too, when it was so much easier to go with the wind and tide. Not a few, who were members of the same household of faith, wished Mr. Spear did not belong to their craft. He preached "incendiary doctrines;" he would "bring reproach to their cause." Mr. Spear knew this, — he felt it;

but he had put his hand to the plough, and could not turn back without making a compromise with conscience. This he chose not to do. In a letter to me he said: "I love my friends, and would not willingly wound their feelings; but I have a work to do, and, Heaven helping me, I will do it faithfully." It would have been better had he belonged to no party, political or religious. A person marking out for himself a path should go unfettered, unbound by political or theological chains. Mr. Spear is a friend to *man*, irrespective of color, clime, sect, or condition. Let him be called the world's citizen, humanity's friend. It is enough.

Especially did the way seem dark when old friends stood aloof, or received him with a cold recognition; and when, after a hard day's toil for the suffering, he returned to his own home, and found his patient wife and little ones nearly as destitute as those for whom he had labored.

Justice may sometimes seem afar off to those who work by faith; but it is sure to come. The night may be long and dark, but the sun will rise, dispelling the darkness. So to those whose way is darkened by the night of ignorance. The humanitary labors of the philanthropist may be misinterpreted for a time; but to him there cometh a day of reckoning — a day when each thought and deed will be weighed in the balance, and receive a righteous reward. Mr. Spear knew this, and was content to work and wait.

But the good angel came at last, and the laborer was tried, and found worthy to be booked "immortal." The sea grew calm. The wind and waves were now in the lone voyager's favor. With the tide turned the multitude. They gathered flowers from the seeds he had sown in sorrow, in hope, and in faith, and wove of them a wreath, and generously placed it upon his brow. Boston became proud of her son, and even in the Old World his name was repeated with love and reverence; and the souls he had saved arose and with one accord called him blessed. The humane saw that his was *the* work to be done, and they began to contribute freely to keep the heart and hands of the worker strong. The good wife and children once more took courage, for the shoals and sand-bars were passed, and the husband and father was out at sea with fair sailing.

A popular journalist, about this time, solicited a sketch of

the life and labors of the philanthropist for publication. It was written, but not published — probably never will be in *that* journal, for the subject of it is once more sailing against the current, and he will, perhaps, not float with the tide again while Mr. —— works for dimes and dollars.

In 1851 Mr. Spear's attention was called to the investigation of the modern spiritual manifestations. He had previously taken but little interest in the novel phenomena; and, as he had not investigated, consequently had not condemned. "I know," he said, "a Hand unseen has guided me; — may it not guide others? I have often communed with higher intelligences; — why may not others do the same? I will not condemn, but patiently wait the 'signs of the times.'" After a few months of patient investigation, Mr. Spear not only became convinced of the genuineness of the manifestations, but found himself a medium. His first call was to heal the physically diseased; and many works of mercy, often of a very extraordinary character, were wrought through his instrumentality. Some account of his labors in this department has been given to the public in a small volume, entitled "Messages from the Spirit-Life, by John Murray," which "messages" were communicated through the lips of Mr. Spear, as medium; edited by S. C. Hewitt, and published by Bela Marsh, in 1852. From this account we derive the following facts as specimens:

"The mediumship of Mr. Spear may be said to have fairly commenced on the 31st of March, 1852. Previously to that, nothing intelligible was communicated to him, or to others through him; although his hand had been moved many times *involuntarily*, and his mind deeply impressed by some unseen power, entirely foreign to his own consciousness. On the day above specified, Mr. Spear's hand took the pen, and began writing the following communications, which were accomplished at intervals, in the course of three or four days.

"'You must go to Abington [a town some twenty miles distant from Boston] to-morrow night. You will be wanted there. Call on David Vining. Go with your horse and chaise. Leave Boston at two o'clock precisely. That will bring you where you will be wanted in season. Go by the way of Abington. Do not fear to do as you are guided. All will be well. Tell sister Betsey [Mrs. Spear] I will watch over you while you are away from home. She shall see

good come from this direction, and will be satisfied with it when you get home from the journey.'

"This communication was signed 'OLIVER,' supposed to be the Christian name of Oliver Dennett, formerly of Portland, Me., but now of the spirit-land. He was, in his earth-life, a special friend of Mr. Spear.

"The next communication reads thus:

"'Dear Brother Spear: I know the state you are in. You would do as you are directed, but you doubt. Fear not. It shall be well with you. Can you not trust? Remember John Murray. He had faith. He went as he was impressed. God helped him. He will help you, as he did him. Be of good comfort. I love you, and will lead you on in the path of duty and peace. Go to Abington. OLIVER.'

"The third communication, thus:

"'I have now impressed you to go to Mr. David Vining's house. The time now draws nigh for you to go. Leave here at the time you was last night directed. Fear not. I will go with you. OLIVER.'

"According to the directions above, Mr. Spear started for Abington, where he arrived in due season. Calling at the house of a friend, he learned that Mr. Vining did not live in Abington, but rather on the borders of Weymouth, an adjoining town. The following communications were written, while at the house of this friend, by the same invisible power:

"'I am glad you came down here to-night. It shall be well that you came here. Wait and see what comes of it. Do not be in an anxious state.
'OLIVER.'

"'Go to David Vining's house in the morning, with Philander Shaw. You will have a work to do there very important. Do, O do, as directed! It will be well. I will teach you when you are there. OLIVER.'

"'Sweet is that obedience which springs from an unfaltering faith in the spread of goodness, wisdom, and truth. Spirits have impressed you to come here for a most important purpose. You shall see what it is. Wait a little longer. FRANCES.'

"Frances was the name of the companion of Charles Spear, — brother of John, — now an inhabitant of the spirit-world. After receiving these communications, of which Mr. Spear was all the time conscious he was not the author, and which of themselves show most clearly that he *could not* have been the

author, though they were indeed written by his own hand, he went, as directed, to the house of David Vining, in company with the friend last mentioned, at whose house he had tarried over night. They reached the place in due season, and were soon ushered into the presence of *the* Mr. Vining, whose name occurs several times in the communications of 'Oliver.' Of Mr. Vining Mr. Spear had never heard, till told of him by his invisible friend; neither could he conjecture the errand on which he was sent thither, till he arrived and found Mr. Vining extremely sick with neuralgia. He had been in extreme pain for ten days and nights, as Mr. Spear afterwards learned, during the whole of which time he had not slept at all. As soon as Mr. Spear saw him he felt moved to sit by his side, when, without any conscious volition on his own part, his right hand slowly rose towards Mr. Vining's head, and, slightly touching him in the region of the ear, it rested there but a moment, when he, catching up his foot, exclaimed, 'What are you doing to my leg?' 'I am not doing anything to your leg,' was the reply of Mr. Spear. 'Well,' said Mr. Vining, putting his foot on the floor and smiling, 'the pain is all gone;' and so it was.

"Mr. Spear now requested Mr. Vining to take his bed and refresh himself with sleep; but the latter remarked he was afraid to sleep while *he* was there. He said he was fearful he should never wake up again. Mr. Spear then said, 'When I was a boy, I was taught to say this little prayer:

> Now I lay me down to sleep,
> I pray the Lord my soul to keep;
> If I should die before I wake
> I pray the Lord my soul to take;'

designing thereby to soothe the remaining nervousness of his patient, and induce him to repair to his couch. But it was all to no purpose. He then told him, if he would lie down, he would leave him to himself; which induced the sick man to recline on the bed. He soon fell into a gentle and quiet slumber, and slept for some time. When he awoke he was very much refreshed, and remarked that '*an angel had visited him in his sleep, and had done him good.*' The next thing we hear of Mr. Vining, he is about his business, as usual.

"'NOTE.— About fifty days after this cure Mr. Vining died of the same disease of which he was, in this instance, relieved. The case was not one of ordinary *relapse*, properly speaking, as some have supposed; but death took place in consequence of great exposure, from which a severe cold was induced, succeeded by neuralgia, of which he subsequently died. Just before his death, however, Mr. Spear was sent again, by the spirits, to relieve his distress; but, finding him surrounded by unrelenting doubters of this new healing power, he was not suffered to approach him. The consequence was, that *death* soon relieved him of his misery, which, doubtless, might otherwise have been accomplished, under the proper circumstances.'

"Mr. Spear being in Salem, one day, on some beneficent spirit-errand, a spirit, purporting to be Swedenborg, said to him that his services were wanted in Georgetown, and that he must go there that night. He went accordingly, not knowing *why* he was sent. Having arrived there, Benjamin Franklin professed to communicate, and said that he must *then* go and see a poor woman who had lately been struck by lightning. As Mr. Spear was very tired, he queried of the spirit whether the morrow would not do as well. Franklin told him it would answer, but it would be better to go then. He therefore started and walked about a mile and a half, before he found the place. But what was most remarkable at this stage of the matter was, that, before he had gone far, he found his *great weariness was passing away*. To use his own language, it seemed to him as though there were *springs in his heels*, lifting him easily and gently forward, and helping him on his way. He soon came where he was directed to go, and found the person whom the lightning had injured, but did not tell how he came by his knowledge of her case, lest he might cause unnecessary excitement, and perhaps alarm. He simply remarked that he had heard of her misfortune; that he sometimes helped people who were suffering; and that, if she had no objection, he might perhaps afford her some relief. She cordially invited him to be seated, when, placing the palm of his hand opposite that of hers, — or, rather, allowing it to be so placed by an invisible power,— she soon drew a long breath, remarking to her husband that she *could breathe much easier*. She was very soon relieved of her difficulty, which seemed to be an affection of the diaphragm, through the influence of the lightning. But in this

case Mr. Spear *took the pain himself*, which was very severe indeed, for about two hours, when it passed entirely away."

But at length a new and wider field seemed opening before him. He felt again, as in his earlier years, the call to "Preach the Gospel," and now it was the gospel of a still more unpopular and despised faith than that to which his youth had been devoted. It was the gospel of a New Era, which supernal voices declared was now opening to mankind, — a spiritual dispensation, — to exceed in wisdom and beneficence any which had preceded it. What was he to do? Should he wait for the multitude to call him into the new field? Should he ask, what will the people say? It had never been his custom thus to do. His first prominent work, in this new direction, was to give his organism to the utterance of the "Messages" from John Murray, to which allusion has already been made. These "Messages" were addressed especially to himself, and seem to have been designed mainly to educate and prepare him as an instrument of communication for more important services which it was announced were to be required in the future. At the close of those discourses he was thus addressed by his invisible instructor:

"And now, my young friend, I turn to you as an individual person. It is distinctly seen that you are to do a most important work. Your past life is all open before us, and it is seen that you have earnestly desired to receive and declare the truth; and you are to consecrate yourself more perfectly than before to the advancement of the new light which now just begins to dawn upon the world."

On the first day of April, 1853, Mr. Spear's hand was involuntarily moved to write a document announcing to himself and the world the hitherto unhinted facts, that an association had been formed in the spirit-world for the purpose of accomplishing on this earth certain specified beneficent ends, which association was pleased to style itself "The Association of Beneficents;" also that this association had chosen him as its agent and communicator to the inhabitants of earth. To the document were appended, in chirography approaching facsimile autographs, the names of twelve persons, dwellers in the immortal life, most of whom are known to human history for

lives of distinguished philanthropy. (For a copy of this commission, see page 40.)

This extraordinary document was as much a marvel to Mr. Spear as to any one else. It led him seriously to question his own sanity. The idea that *associations* are formed for specific purposes, among spirits, as among the denizens of earth, — why, who ever dreamed of such a thing? And, then, that they should choose so humble, unpopular, and unsuitable an individual, to be their mouth-piece to humanity! Who could believe it? An intelligent gentleman, an early and prominent advocate of Spiritualism in Boston, calling on Mr. Spear on the day this paper was executed, after examining it a few moments, remarked that he had long doubted the mental soundness of Mr. S., but this production seemed to settle the question! A physician, present on the same occasion, who had given much attention to the subject of insanity, after deliberate inquiry into the case, sagely concurred in the conclusion, as the most satisfactory explanation of the affair. Both agreed that Mr. Spear was a lunatic! Mr. Spear himself was not without some apprehensions on the subject, and said, "I do not know but I am; but how is one to know whether he is insane or not? I surely feel as sane as ever I did." Another thought was suggested: "Evil and seducing spirits" had been heard of; and was it not probable that he had been made the dupe and victim of such, who were using him as the instrument of their sport or malice? Conscious, however, that he had as full and free use of his mental powers as he had ever enjoyed, and confident of the rectitude and purity of his own intentions, and of a supreme love of truth and of humanity in his soul, — in which state he could not believe himself in any affinity with evil or trifling intelligences, — he decided to further pursue the course of investigation, until he should have had full proof of the source and nature of these singular proceedings.

Gradually were unfolded to the mind of Mr. Spear the schemes and intentions of this purported "Association of Beneficents." They embraced plans of a broad, deep, far-reaching character; looking to important and radical changes in earthly institutions, with a view to the improvement of man's physical and spiritual condition while in the earth-life. That there was need enough of all that was proposed, Mr. Spear, as

a philanthropist, had long and deeply felt; and, after careful deliberation, he decided it to be his duty to devote himself as an instrument for the furtherance of their schemes. He therefore lent himself to the work as it was given him to do, not always without doubts and misgivings, but yet, on the whole, with an assiduity and simplicity of mind which doubtless would have been more difficult, if not quite impossible, to a person of different organization and a different life-discipline. Soon he began to be called upon, in behalf of this association of invisibles, for a variety of services — often of an obviously useful and "beneficent" character; sometimes, to both himself and his friends, of very questionable utility. Among these services may be mentioned the lending of his organism for addresses, in public or private, in which were put forth declarations, in the name of spirits, sometimes of a seemingly incredible, at other times of an apparently puerile and absurd character; the undertaking of long journeys, for purposes of which he was kept in ignorance until his destination was reached; the "consecration" of numerous individuals to alleged important public missions, bestowing upon them various uncouth, though usually significant and appropriate titles, etc. etc. Many of these things, to the external view, at least, seemed irreconcilable with any degree of wisdom, and capable of no useful results; yet, when considered in the light of a disciplinary or *educatory* process, designed to produce certain specific mental and moral effects upon himself or others, their aspect is greatly changed. If their purpose was to try the *faithfulness* of him who was chosen to be the annunciator of unpopular truths, to ascertain his *reliableness* in all emergencies, to produce a more entire indifference on his part to both the applause and the censure of the popular voice, or *to enwrap the new-born truth so completely with the swaddling-clothes of misconception and odium, that its divine and saving qualities would be recognized only by the earnest and humble seeker, and acknowledged only for their intrinsic worth,* — if either or all of these ends were contemplated by superior wisdom in the transactions referred to, *they surely have been no failures.* Doubtless many will be unable to admit the propriety of following, in any case, requisitions which go beyond the province of reason; but these should remember that there are minds so constituted that to them *faith* or *feel-*

ing (that is, spiritual intuition or instinct) is a higher and surer guide than *reason*. The subject of this sketch, who has experienced preëminently the benefits of this disciplinary process, bitter though much of it has been, is *now* thankful that the cup did not in any instance pass from him. Possibly coming generations may be more competent to pronounce upon the wisdom of his implicit confidence than is the present. The Abrahams, the Luthers, the George Foxes, the men who "walk by faith and not by sight," can seldom be rightly judged in their own days.

Whatever the verdict of the future may be, it is at least safe now to say, that if the beneficent powers above entertain any such kindly designs as are alleged towards our suffering and groaning humanity; and if, for their execution, they have need of employing an earthly instrument, who should be faithful, untiring, unflinching, unselfish, unassuming,— one in whom the love of truth and humanity should be supreme over all other motives,— it would be difficult to find among living men one whose past life has given better assurance to mortal eyes of the possession of all these qualifications, than has that of the subject of this sketch. That a man of such antecedents and such heart-purposes should suddenly become the associate and willing dupe of trifling or malicious demons, is a result surely not to have been anticipated in accordance with any known law of affinities, nor to be credited except upon the most positive evidence.

But Mr. Spear was not long in learning how he stood before the people. Those who understood not the grounds of his conviction, and saw not the full purpose of his acts, naturally enough deemed him over-credulous and fanatical. They could not well do otherwise. Many of the Spiritualists, as the Universalists had done before, regretted that he was one of them. The pulpit refused him utterance, and the press anathematized him. "Impostor," "Fanatic," "Maniac," "Worshipper of strange gods," etc., were some of the titles attached to his name. His friends generally saw with regret that he was losing caste. A few expostulated, some censured, others stood aloof and were silent, while the multitude cried, "He hath a devil!"

Yet he walked not alone. The angel-host, whose chosen instrument he was, went with him; and a little band, who saw

him most, who loved him best, were also with him, with hands to help and hearts to sympathize. And there were many who, though unable to see the wisdom or beneficence of the intelligences who guided him, yet hoped for the best; for they found it difficult to believe that one whose life had been thus far inflexibly devoted to truth and humanity, who had consecrated himself to the noblest and most self-denying works of philanthropy, could so soon have been transformed into a designing "knave," or could have become the companion and pliant tool of "evil and seducing spirits."

Perhaps no one thing in which Mr. Spear has been concerned has been so widely misunderstood, or furnished so extensive a fund of obloquy, as the construction of what has been called "The New Motor." It were needless here, even did the writer possess the ability (which she does not claim), to undertake the history and defence of that unique production; since elsewhere in this volume will be found a statement of the prominent facts relative to that matter. Suffice it to say, as ought in justice to Mr. Spear to be said and duly considered, that he at no time professed to perceive the truthfulness of the novel principles, relating to life and motion, which were asserted by the invisibles through his organism; nor did he have confidence in the success of this attempt to modelize and illustrate them. On the contrary, he had, and repeatedly expressed, an utter want of faith in the whole scheme. His mind, not being of the mechanical cast, was utterly unable to grasp even such of the alleged principles as were clear to many other minds. He was satisfied, however, and not without good reason, that the unseen intelligences possessed knowledge and skill beyond his own; and he consented, provided others felt sufficient confidence or curiosity to supply the requisite "material aid," to allow the invisibles the use of his organism, and let the result show what they could accomplish. He, moreover, scrupulously refrained from soliciting the contribution of a single dollar from any source towards the forwarding of the scheme, leaving it solely to the interior promptings of individuals whether they would afford aid or otherwise. Nor was it through any design of his that the public were prematurely apprized of the affair, as was apparently the case. The most crude and fantastic notions, however, were circulated in the community, and the

most extravagant expectations were indulged on the part of some of the more enthusiastic friends of the enterprise. When, therefore, on the supposed completion of the mechanism, after a considerable outlay of time and money, these extravagant expectations were not realized, a perfect storm of indignation and abuse came down upon the head of Mr. Spear and his few associates.

His position was now peculiarly embarrassing and trying. The public, both Spiritualists and anti-Spiritualists, too easily swayed by impulse, were unwilling or unable to accord to him the only place which he had assumed to fill in the matter, namely, that of a mere *assistant*, in what was to him but a philosophical experiment, undertaken by what appeared to be wiser minds than his own. Hence the responsibility of the supposed failure was very generally, but wrongfully, laid on his shoulders. As justly might the unskilled assistant, who is called upon the platform by the professor of Chemistry to aid in the performance of some novel experiment in that department of science, and who performs faithfully his part according to instructions, be blamed or ridiculed for an apparent failure of the experiment. Yet the most opprobrious epithets, the most unworthy imputations of motive, the most foul aspersions of character, were liberally heaped upon Mr. Spear. But he bore all these in silence and without complaint, fully confident that a day of vindication, sooner or later, would surely come; a vindication, if not of the wisdom and skill of the invisible host for whom he had acted, at least of the purity of his own intentions, and of the fidelity of his acts. That day, perhaps, is not far distant.

But, through all these hours of trial and darkness, there was one, a frail young creature, his eldest child, who knew his inner life; she shared his joys and secret griefs. Sophronia B. (Mrs. Butler) inherited her father's gentleness, his love of humanity, and her mother's energy and discrimination. With these traits so harmoniously combined, Sophronia was admirably qualified to counsel and sympathize with her father in all his plans and difficulties. She was a medium, evidently controlled by the same class of spirits as himself. Together they travelled to visit the sick, to lecture, or to do whatever else their hands found to do for humanity. A correspondent of the *New England Spiritualist*, speaking of her, says:

"During all the years of her father's misunderstood and misappreciated labors, Sophronia was his constant companion and loving supporter; and when at last the hour of slander, coldness, and desertion of old friends, was to come, and with it not only the scorn of the multitude, but the sarcastic sneer of professed co-workers in the harmonial movement, poverty and utter isolation, or abjuration of the soul's deepest faith in the Divine Love and Providence, — then it was that this noble daughter, seemingly more fragile than the woodland violet, displayed the elasticity and strength of the forest oak; and, instead of hiding herself from the storm, stood up by the father and uttered these memorable words: 'Do, father, what you feel to be right, and I will stand by your side. Nothing but wrong shall ever part us.'"

And they have not parted. Sophronia has passed to a higher sphere, but her earth-labor has not ended. In the language of another, "Taking a flower from her bosom, in the opening spring-time, she planted it in the earthly mould, under chilly skies and contending influences [alluding to the birth of an infant], to be watered by angels' tears, and cultured by angel-hands, till the hour of its transplanting, — just at the moment when she herself, the parent stalk, was to be transplanted to the upper Hesperides."

A little incident here will serve to show the guidance of those who watched the goings and doings of Mr. Spear. In the early part of the winter of 1855, he was directed to go West and South, to lecture, obtain statistics, and make arrangements relating to a new scheme of Commercial Interchange, proposed and urged by intelligences in the spirit-life. John Orvis was his amanuensis and companion. They were often told to return to Boston the first of April, as an event of importance would then transpire. All acquainted with the matter anticipated the day, supposing the event related to his labors in the peculiar field to which he was devoted. In March, T. S. Sheldon (who had been an intimate associate in his work) was informed, by spirits, through different mediums in western New York, what the first of April would bring to the philanthropist; but he joined him in his labors, working with and for him, without referring to the sad event that would bring sorrow to the hearts of a large circle of friends. Soon a telegraphic dispatch called

Mr. S. to the bedside of his dying daughter. The last day of March, Sophronia made arrangements for her departure to the beautiful land. Then, calling loved ones about her, she spoke comfortingly and lovingly to each. When her father approached the earth-angel, for a blessing and a farewell, she smilingly said, "I have many things, dear father, to say, but I am weary. To *you* I can say them at *any* time." This interview was the last. On the third of April she passed through the gates of light into the city of the redeemed.

It is now five years since Mr. Spear commenced his labors as a Spiritualist. Since 1852, he has travelled, by spirit direction, more than twenty thousand miles, to heal the sick, to lecture, and to promote various purposes had in contemplation by the Society of Spirits, whose agent he had consented to be. Through his vocal organs the unseen have given a great number of lectures, or dissertations, on a great variety of topics, and varying much in style and character. Of their general value the public has now an opportunity to form a proper judgment; though doubtless the estimates of different minds will widely disagree. Some few of them have been already published; but those containing the finest thoughts, the deepest philosophy, have gone forth *nameless*, since the prejudice against him has been so great that the connection of his name with a treatise would have lessened the good it might otherwise have done.

Leaving, then, at this point, the record of Mr. Spear's yet unfinished labors, in the difficult and greatly unpopular field of reform through the aid of spiritual interposition, to be completed at some future day, when *results* will award him a more just verdict than can now be rendered, I proceed to a few concluding observations.

It may be asked why a man so faultless as we have represented Mr. Spear to be, one so devoted to human weal, should have enemies, should be unappreciated. It is not claimed that he is faultless; that would be too much to say of any man. But it may be asked, who was ever popular that marked out for himself a path in the wilderness, and chose to walk therein alone, with the approval of conscience, rather than join the multitude in the path worn by those who lived in the long ago? Who, that has no respect for wealth without worth, pays

no homage to gilded piety or mock friendship? Who, that speaks out for the oppressed everywhere, and rebukes the oppressor without regard to his titles or his position? Who, that dares to be true to his own convictions of duty, lead where they may? Mr. Spear neither labors for nor desires the adulation of the mass. He has not been disappointed thus far, probably never will be, by seeing himself canonized. In the future, long after he has risen to a higher labor-field, the wheat and the chaff will be separated; the error will die, the good will live and do its work.

Yet it may be said that, in his darkest days, through all his changes, he has not been without true friends, who see beyond the "mist and vapor" that for a time enshroud him. They have often been among those who have had with his religious opinions little sympathy. An elderly gentleman, living at the South, speaking of him in a letter to me, said: "Knowing the strong prejudices of those who do not sympathize in Mr. Spear's labors, and the misappreciation of professed friends, I have kept a record of his life and labors so far as I have been able; and now, in looking it over, I am of the opinion that he has richly merited the name of the 'American Howard;' and that the Spiritualists will yet proudly remember him as one of their number." A professor, of high repute, in a New England college, said recently to me: "I am glad you are writing a sketch of the life of that good man. For many years I have noted his course, and feel assured that he is, and ever has been, an instrument in the hands of our heavenly Father to turn the sinner to righteousness." Such language, from a clergyman of the old school, speaks as well for Mr. Spear as it does for the progressive and liberal spirit of his friend.

I should not obey the injunction of those * who requested from me this sketch, did I fail to speak of the faults as well as the virtues of Mr. Spear. His defects, though they may be comparatively few, yet belong as much to the man as do the good deeds we love to remember and record. He cannot be said to be an *intellectually great* man, nor a *learned* man. He is, moreover, deficient in that refinement of mental organism, and that æsthetic culture, which, did he possess them, would

* The Society of Spirits at whose request this volume is issued.

impart to the teachings transmitted through his instrumentality greater elegance of diction and a higher literary finish than they usually exhibit. He possesses a marked individuality, which distinctly impresses itself upon everything which emanates from him, whether it has its origin within or *beyond* himself; and its prominent characteristic is that of *simplicity*, and the utter absence of all extrinsic show or outside ornament, — lending sometimes even to uncouthness. To many minds this is a recommendation for the peculiar work to which he has been called; while others, those especially who are more alive to the graces of culture, find it unquestionably a serious drawback to their interest in the productions of his mediumship.

Another prominent fault, in the estimation of a large class, is a too little attention to the demands of the earth-life, a too entire engrossment in "spiritual things." In remembering the great wants of the human family, he has often seemed too forgetful of the wants of the individualized household. It is obvious that he is greatly wanting in that happy (?) tact, which many possess, of so managing to serve *both* God and Mammon as at all times to secure himself and those dependent upon him against the deprivations and discomforts of poverty. His first anxiety, though somewhat contrary to the approved prudential maxims of the world, is *to do what he thinks right and duty*; and if this brings a competence of this world's goods, very well; if otherwise, he endeavors to copy the philosophy of an ancient teacher of unpopular truths, and to "be content with such things as he has." Notwithstanding this fault (if such it be), there perhaps lives not a kinder husband, a more affectionate father, nor a person who is more scrupulously exact and just in respect to all pecuniary obligations. I have known him intimately for years, at home and abroad, and I never heard him speak unkindly; never saw him angry, though I have seen him under circumstances when further forbearance seemed no virtue.

The following delineation, given by Mrs. Semantha Mettler, of Hartford, Conn., by the aid of her remarkable psychometric powers, whilst she was in entire ignorance of the person she was describing, affords a truthful estimate of the leading points of his character:

"I perceive the writer to be a person possessed of much intelligence, and purity of mind and character. The character is open and revealed, for in every act and deed he expresses the beauty of his character and intellect. His sympathies are very strong, and his benevolence broad and diffusive. He is a great admirer of Nature, for in it he seems to behold many beautiful truths. He appears extremely anxious and energetic, and the mind is engaged in that which has a tendency to elevate and purify the *soul*. This person reflects much and deeply; is an earnest inquirer after truth, desiring ever to walk in a way that conscience may approve. He possesses strong combative powers, and in argument would sustain himself well. He has strong powers of concentration, and in anything upon which the mind is fixed and interested he becomes *much* abstracted. He relies mainly upon his own judgment and intuitions; believing himself capable of judging far better for himself than others can for him.

"Filial and connubial affections are large. He has a great love for home, with strong social qualities — loves to mingle with society. He loves the intelligent. I should think this person, at times, was governed much by INTUITION. He seems to follow the dictates thus received; as the inner life governs his actions. He *cannot* feel otherwise than kind toward everything created. His attachments are very strong to friends, lasting and enduring. He feels *sensibly* that there is another life to live for; and not all acts of kindness and benevolence which he administers are confined to the present, but that there is something more beautiful and divine to be realized, by the sympathies formed in this sphere of action. Order, time, and promptness, are *strong characteristics*. He seems to be a person that can form many very beautiful and original ideas, within himself. He has a strong memory, particularly of little incidents, and of historical reading. He is a *very* good judge of human nature, and would be looked up to much by all who know him. The poor and degraded would find him a benefactor. His *moral*, *spiritual*, and *intellectual* qualities predominate, and his sphere is very agreeable."

In bringing this sketch to a conclusion, I may say that, should Mr. Spear ever rise above the cloud of obloquy which now enshrouds his name, should the public ever be disposed to escort him in triumph, casting their garments in his path, such applause will be likely to be of short duration. For such is the tendency of his constitution, that, should he be again out in fair sailing, moving smoothly along with the current, he will find some method of getting among the billows, navigating his own ship, and making new discoveries.

More than a quarter of a century this philanthropist has worked for the elevation of his race, in such ways as have seemed to him most effective. He is going toward the sunset now. He will soon stand upon eternity's verge. Across the

narrow stream he will see loved ones waiting to welcome him to the "Greenwood of Soul." He will turn back, and, surveying the path he has trodden, thank God that he has lived and labored on the earth. The world, too, will give thanks for the love-deeds of the missionary, and the great future will write with blessings the name of JOHN MURRAY SPEAR.

Message from the Afsociation of Beneficents.

*The undersigned, by the Instrument which is now being herein communicated, say to the inhabitants of the earth on which this Scribe dwells, that an afsociation called "*THE ASSOCIATION OF BENEFICENTS*" has been selected, qualified, and commiſsioned, to teach of the Benefices; and they now say and declare that they have in contemplation a system of revealments which will much surprise the dwellers of the lower earth. They, moreover, now make declaration that, through the various instrumentalities which now are, and which, as they are most needed, will be under their control, teaching, and direction, this Afsociation will greatly, wisely, and seasonably, instruct and bleſs the diseased, the suffering, and the wretched, of the aforesaid earth. And they declare that this Scribe, known by the name of* JOHN MURRAY SPEAR, *is now chosen and set apart to execute their schemes, and to complete their beneficent intentions.*

Benjamin Rush

Benjamin Franklin

John Howard

Roger Sherman

Elias Dennett

Thos Clackson

Joseph Hall

John Murray

John Pounds

Th. Jefferson

John Spear

I.T. Hopper

Communicated and dated April 1, 1853 (being the commencement of the united Labors of the Afsociation of the Beneficents), and delivered into the hand of John Murray Spear.

INTRODUCTORY CHAPTER.

BY THE EDITOR.

On the first day of April, 1853, John M. Spear, then a resident of Boston, Massachusetts, was apprized, by a document written by the involuntary movement of his own hand, and purporting to be of supermundane origin, that a number of persons in the spirit-life, formerly inhabitants of this earth, had associated themselves for the accomplishment of certain beneficent purposes on this planet, adopting the title of "Association of Beneficents;" and that they had selected him as their general representative and mouth-piece to mortals. A copy of this document, with fac-similes of the signatures appended thereto, will be seen on the opposite page; and some detail of circumstances preceding and attending its production will be found in the foregoing biographical sketch.

This announcement and commission lie at the threshold of the series of extraordinary developments, embracing theoretical teachings and schemes of practical reform, which in the following pages are, to some extent, laid before the reader. This document, let it be observed, is presented here, not as furnishing in any degree *authoritative credentials* from the Superior World, binding on the minds and consciences of men, but simply as one of the historical facts in the case. Each reader is expected,—nay, abjured, by all that he holds sacred in Truth and Duty, in Life and Immortality,—after taking into view *all* the facts, together with the teachings and their practical tendencies, to freely draw *his own conclusions*, both as to the *source* of this commission and of the general movement, and as to the *claims* it has upon his attention and coöperation.

A short time subsequently to this announcement, its recipient was requested, from the same source, to proceed to Cleveland, Ohio, for purposes which would be made known on his arrival at that place. When there, he was used as the unconscious

instrument of making a series of declarations, in the name of spiritual beings, setting forth, somewhat specifically, plans and purposes had in view by them in establishing sensible communication with the earth-life. The following extracts contain the substance of these declarations:

"We come from the higher life to declare things which are soon to take place, — which are schemed in wisdom, and will be completed in beneficence. We come to harmonize things apparently discordant, and out of discords to bring concords. We come to instruct the uninstructed of things supereminently practical. We come to inspire the inactive to high states of activity. We come to promulge a more critical knowledge of Nature's laws. We come to raise the low to conditions eminently high. We come to introduce, by wise schemes, a new and a better era. We come to supersede things apparently unimportant by things which are practical and highly useful. We come to institute and organize a new Church, to establish new systems of Education, to teach of new Architectures, to organize new Governments, to teach of new Garments, to instruct of proper Foods, to teach of the more symmetrical unfolding of mortal bodies, and thereby the more perfect unfolding of spiritual bodies. We come to select wise instrumentalities, to execute beneficent schemes.

"We come to introduce a new era, unlike the two prominent eras of the past, namely, the Jewish and the Christian. The Jewish was an era of *Force;* the Christian was an era of *Feeling.* The third era, which has now commenced, is the era of *Wisdom.* It will embrace, however, both Force and Feeling, adding a still nobler attribute, making of the three one grand, beautiful trinity — FORCE, FEELING, WISDOM. Thus no truly useful thing of the past will be lost or demolished. Force and Feeling will be *directed* by WISDOM, leading all to ask, in simplicity of spirit, 'What wilt thou have me to do?' This question they who come from the higher life are now prepared to answer, so that each one can find his proper place.

"The preceding eras have had their primary books, which, to a very considerable extent, have moulded the public mind of their respective times. Containing, as they have, portions of permanent truths, they have been preserved from the moldering hand of time, answering the purposes for which, in highest wisdom, they were designed. The era which has now begun has its book, superior to those of the former eras. This has been termed THE BOOK OF NATURE; but, for distinction's sake, it may henceforth be called THE BOOK OF UNFOLDINGS. It can never be superseded, because it is perpetually unfolding. It has no last chapter; but chapter after chapter will be revealed, precisely in proportion to the mental expansion of its readers.

"The unfoldings of former eras ended when they were founded. On their respective foundations superstructures were reared; but these could not be broader than their bases. The new era, unlike the former, is to be founded on imperishable, indestructible, and *ever-multiplying* FACTS. Hence its base can never be wholly laid; for there can never arrive a period when *facts* shall cease to multiply. As a consequence, no book can be written by mortal

hand comprehending the basis-facts of the new era ; for they will embrace those of the past, the present, and the interminable future.

"The eras of the past have only to a limited extent satisfied man's expanding mental wants. They have been unable fully to fill vacuums, because they were *angular* in their unfoldings, and of necessity have created mental angularities. The new era, deriving instruction from the past, the present, and the future, will develop Truth in its completeness, or *circularity*. Consequently, its primitive lesson has been the formation of *circles;* and there have been gatherings around the tables of your dwellings. It was not primarily for the mere purpose of listening to unusual sounds that these circles were organized ; but it was symbolic of truths which are to be unfolded.

"The former eras have been commenced, and to a very considerable extent perpetuated, by the masculine sex. And in the second era one declared, 'I suffer not a woman to teach.' From the utterance of that unseemly declaration, woman has been denied the right of public teaching. Thus has one sex monopolized a power which has been wielded to the highest detriment of the other. The new era, unlike the two preceding, for the purpose of regaining a lost equilibrium, will, for a suitable season, place the feminine element in preponderance. Another trinity is to be introduced, namely, ECONOMY, CONVENIENCE, BEAUTY ; and woman, being specially adapted therefor, is to aid in its development.

"The students of preceding eras have especially been taught to reverence the *books*, written by mortal hands, for their respective periods. In the new era, TRUTHS alone are to be reverenced ; for truths are immortal.

"In the eras of the past, reverence of individual persons has been taught. In the new era, MAN AS A GRAND WHOLE, with all other portions of Nature, is to be reverenced.

"The teachers of past eras have established forms, ceremonies, and observances, suited to their respective degrees of unfoldment. The new era dwells not in *outer* forms, ceremonies, or observances. These are but the scaffoldings of the superstructure ; they are transitory, and of necessity pass away. Each individual person will be left free to express her or his thought, in her or his way ; so that woman and man, wife and husband, daughter and son, will be at liberty to adopt forms, ceremonies, and observances, as they may from season to season find to be individually agreeable."

These declarations indicate that the movement, thus initiated through the instrumentality of a humble individual, contemplated results second in magnitude to none which this earth has ever witnessed. Thus far, the formation of but a single associative body in the spirit-life, as the executor of these purposes, had been hinted at. On the 30th of June following, Mr. SPEAR being at Rochester, N. Y., at the house of CHARLES HAMMOND, and both being in the inspirational state, or under spirit-control, they were alternately moved to make further declarations on this subject, to the effect that *seven* distinct

but coöperative associations had been organized in the spirit-world with reference to this movement, each having charge of a specific department in the great work of earth's regeneration. The titles and special provinces of these several bodies, as gathered from these declarations, may be stated as follows:

1. The association already referred to, which proposed to form and execute general schemes of Beneficence, or *good-doing*, on earth, and styling itself "THE ASSOCIATION OF BENEFICENTS."

2. An association which proposed to "teach of Electric, Magnetic, and Ethereal Laws, and of heretofore unknown Mechanical Forces," and calls itself "THE ASSOCIATION OF ELECTRIC-IZERS."

3. An association undertaking to teach of the nature, analysis, and combination of Elements, making itself known as "THE ASSOCIATION OF ELEMENT-IZERS."

4. An association proposing to teach of improved methods of Education, taking the designation, for the sake of uniformity, of "THE ASSOCIATION OF EDUCATION-IZERS."

5. An association proposing to teach of the requisites of Health, and the means of its restoration, taking the title — "temporarily," as was averred, "for the want of a better term" — of "THE ASSOCIATION OF HEALTHFUL-IZERS."

6. An association proposing to teach of Agriculture, and naming itself "THE ASSOCIATION OF AGRICULTURAL-IZERS."

7. An associative body whose province was to teach of Government, and "to harmonize and make one of the many now divided and disordered governments of earth," styling itself "THE ASSOCIATION OF GOVERNMENT-IZERS."

Sometime subsequently to these announcements, it was furthermore intimated that all these bodies sustained a subordinate relation to a yet more numerous and comprehensive organization, called the "GENERAL ASSEMBLY" or "CONGRESS" of the spirit-world, from which they were special delegations or committees. The following paper, communicated, as will be seen, about a year after the commencement of these unfoldings, contains a lucid and succinct statement of the mutual relations of these several alleged bodies, and of some of the methods of their operations:

"ADDRESS TO THE INHABITANTS OF THIS EARTH.

"Something more than a year since, a number of persons in the spirit-world resolved to associate together for the promotion of several scientific, useful, and philanthropic purposes. Organization was the result. A body called the GENERAL ASSEMBLY was formed. Entering immediately on its duties, the General Assembly resolved to organize several subordinate bodies. Seven, a numerical perfection, was the number determined on. Cheerfully these subordinate bodies immediately commenced their labors. They selected a prominent person to journey from place to place, with a view of seeking, selecting, and appointing each its general agent. At the earliest possible moment these subordinate bodies commenced their distinct though coöperative labors.

"It was deemed wise, by the subordinate bodies, for that Association which would of necessity bring out most prominently important fundamental principles to first enter upon the work ; — thereby forming a substantial basis upon which kindred associations could safely build. Among these bodies was one significantly denominated the ELECTRIC-IZERS. At the head of that Association the name of BENJAMIN FRANKLIN was placed. His great intellectual ability, his skill as a diplomatist, and his philanthropy, qualified him for a position so important. That association in due time commenced its labors, carrying them forward to a condition when others might wisely commence their efforts.

"Each of these subordinate bodies has now unfolded its general plans, and presented its fundamental principles. Difficulties have been encountered in this undertaking, but they have not been more numerous than are usually connected with labors of this character. Looking carefully over the whole ground which has thus far been travelled, the General Assembly is satisfied with the results.

"The General Assembly, as such, takes this opportunity to somewhat fully declare *its* purposes and plans. While the subordinates have each their distinct labors, acting upon a class or classes of persons, the General Assembly proposes to affect in several ways the *general* mind ; — hence its name. And its labors and plans will generally tend to the promotion of the more individual labors of the subordinate bodies.

"One of the first objects which the General Assembly proposes to accomplish is to select from a large class of persons a body of representatives, each being distinct, and yet all, when united, forming a whole. These persons will be both male and female. They will be selected in different locations, and, to some extent, in different nations ; but the majority will be from this, the American nation.

"When the General Assembly has completed this branch of its labors, it will then proceed deliberately in unfolding its general plans, which, briefly, are the following :

"First, To construct a new general *Government*, selecting from the governmental institutions of the past and of the present the essential and the useful, happily combining and arranging the same, introducing new principles, and

constructing for the inhabitants of this earth a new general Government, presenting it as a model to this and other nations.

"Secondly, It proposes to prepare a general *Code of Laws*, embracing essential moral principles; and it proposes to present this code to the consideration of distinguished legislators, eminent jurists, and other judicial persons.

"Thirdly, It proposes to present certain religious or spiritual teachings, embracing the essentials gathered from the various bibles and other volumes of the past, connecting them with the highest spiritual teachings of the present; thus bringing together comprehensively all that spiritual instruction which man needs, and constructing a basis upon which a new, living, and rational *Church* can be built.

"While the General Assembly will be engaged in promoting its general labors, the subordinate associations will continue quietly and perseveringly their respective efforts, aiding, as far as may be practicable, the general undertakings of the Assembly. That its plans may be promoted, certain selected persons will, at a proper time, visit not only certain important locations in this nation, but will also visit other nations. Various persons, from time to time, will be employed in generally advancing the objects contemplated by the General Assembly. Obstacles which may lie in its way will be, by various means, removed. Persons friendly or unfriendly, whether in the garb of friendship or otherwise, will be exhibited in their true characters.

"For and in behalf of the General Assembly,

"DANIEL WEBSTER."

Another document, of similar import with the above, and purporting to emanate from the same body, bears the following signatures:

"TH. JEFFERSON,	SAMUEL THOMPSON,
SENECA,	W. E. CHANNING,
JOHN HOWARD,	HORACE HOLLEY,
JOHN HANCOCK,	BENJAMIN RUSH,
JOHN ADAMS,	BENJAMIN FRANKLIN,
LAFAYETTE,	EMANUEL SWEDENBORG."

The names of members of the several associations, so far as disclosed, will appear in connection with the papers emanating from each body. It may be here remarked, that these signatures were written, as the medium alleges, by the mechanical control of his hand, and without the least preconception in his own mind of what was to be written. Most of them, in the original documents, exhibit more or less of variation from Mr. Spear's usual chirography, with some evident attempt — so far as opportunity for comparison has been had — at imitation of the genuine autographs, even in cases wherein he had never, to

his knowledge, seen such autographs. But the evidence of authenticity derivable from such a source is considered too slight to render any further presentation of fac-similes a matter of consequence. Several of the names were given in characters not belonging to the English language, and probably to no language known on earth.

These introductory statements will suffice to acquaint the reader with the *machinery* of this work; or, in other words, to inform him of the sources whence its contents purport to emanate, and of the general scope and aims of the movement, the rudimental principles of which are unfolded in the following pages. To these his attention is now invited.

THE EDUCATOR.

PART I.

PAPERS RELATING TO ASSOCIATION, OR DIVINE SOCIAL ORDER.

[From a Society of Spirits, styling itself "The Association of Beneficents." Given mainly at Boston, at various times, from 1854 to 1856.]

§ I. DECLARATION OF GENERAL PURPOSES.

The Association of Beneficents makes the following declaration of its schemes, to be commenced, executed, and completed, at such times and in such locations as shall be deemed most feasible:

I. It proposes to put an end to all competition in Commerce, by teaching that the interests of individuals and of nations are one and indivisible.

II. It proposes to abolish all forms of Oppression, by teaching that, when one or more is enslaved, the oppressor must of necessity be the greatest sufferer.

III. It proposes to abolish War in all its various forms, by teaching man the unity and brotherhood of all the peoples of this earth, and of all other inhabited planets.

IV. It proposes to so unite the sexes and the different races that love shall be universal; instituting thereby a care for each and all, as parts of one body, corresponding to the love and care exercised for the parts of the human structure.

V. It proposes to so educate Man that he can with greatest ease command the elements; and to so acquaint him with Nature's laws, that he can with little labor obtain the essential sustenances of life.

VI. It proposes to bring Man into such favorable conditions, and such agreeable surroundings, that he will be able to devote much time to the finer arts, to the study of useful inventions, and to a higher and more congenial intercourse with persons not only on the planet which he inhabits, but also with persons dwelling in more improved conditions.

For, and in behalf of the Association of Beneficents,

BENJAMIN RUSH.

§ II. THE WANTS OF MAN.

Fables frequently serve to elucidate obscure subjects. The story of the Fox and the Swan may be used for the present purpose. The fox invited the swan to dine; but his dishes were so shallow that, while the fox feasted himself to his content, the swan went away hungry. But the swan in turn asked the company of the fox at dinner. Setting it forth in long-necked dishes, she was able to help herself, while the fox was compelled to look on, feeling that he had been outwitted.

This fable teaches that certain conditions and locations may be quite well suited to one class, while another would be quite inconvenienced therein.

Man is perpetually unfolding, like the rose, requiring ever new external conditions, and constant improvements. Dissatisfied with the past, uncomfortable in the present, he looks and earnestly longs for the future and more advanced state.

They who have passed on to higher conditions, and have wisely improved their time, talents, and opportunities, have attained and enjoyed great advantages, — some of which they desire to unfold to those who yet dwell on this earth. Earnestly they have been, and continue to be, engaged in concocting and unfolding schemes, which, when comprehended, will be entered into with the deepest interest, and will be highly appreciated by greatly advanced minds. As it were, a *model* of a better social state must be con-

structed, — a *miniature world*, which, on inspection, will meet the approval of sincere and earnest inquirers. It is not designed to make onslaughts upon the fox, with his shallow dish; nor to frighten the swan, with her long-necked vessel; but it *is* designed to unfold to man a better condition, wherein both fox and swan may be suited, and live harmoniously together.

These observations are presented as introductory to a somewhat elaborate paper on *The Wants of Man*. In this paper the terms *wants* and *needs* will be interchangeably used, as bearing the same meaning.

Few if any subjects can be presented, so important, and so fraught with interest, as is this. In treating upon it, it is essential that a broad view be taken of the various nations of this earth. Able as persons who have passed to a higher life are to inspect the condition or conditions of man in various parts of this planet, they are competent to present, in a concise form, a view of all his real needs. By *man*, in this paper, are meant the people of this earth, of whatever sex, clime, condition, or color.

First, *Man needs a substantial material or mineral basis, on which he can quietly and securely stand.* Without such a basis, — with want staring a portion of earth's inhabitants in their faces, — there will be not only unceasing irregularities, but one class will, as it were, devour the other. Thus has it been in the past, and thus will it be in the future, until man's material wants are generally met. The starving soldier kills his neighbor to obtain a trifling monthly pittance. He would not be engaged in wholesale slaughter could his *wants* be otherwise met. The highwayman goes forth, under night's sable curtain, and plunges his dagger in the heart of his victim, because he *wants*. Otherwise, kindness may dwell in his heart, but *food* he must have. The cunning trader defrauds his neighbors to supply his individual and family wants. Interiorly he sometimes loathes himself; but his *wants*, he says, must be provided for.

Thus, throughout all the ramifications of society, man *wants;* and he resorts to this or that expedient to gratify his needs. The first great progressive step, then, should be in this direction, — to supply to man a material or mineral basis. Without this basis, the tree of progress will take but slight and impermanent root.

Secondly, *Man wants a permanent Home.* Much is conveyed, to the greatly unfolded mind, in that word *Home.* Few, if any words, in any language, are linked with more pleasant associations. Without a home, man is a cheerless and comparatively friendless wanderer, — having no abiding-place, no centre of attraction on which his highest affections are fixed. He becomes an insulated, unwelcomed, restless, dissatisfied being.

An effort will now be made to present to the intelligent mind a picture of a true, sweet, attractive, quiet, happy home.

1. A convenient and tasteful building must be constructed, suited to man's wants, conditions, state of unfolding, and to his aspirations. In a rude, uncultivated condition, man constructed rude edifices in the earth's bowels, or fragile huts on its surface; but, as he has emerged from the lower conditions, he has required, and has constructed, more and yet more neat, economical, convenient, and tasteful edifices. Precisely in the ratio of his unfolding will man perfect his places of habitation.

2. To constitute a *home,* man requires that his habitation be erected where agreeable landscapes, combining groves, lawns, eminences, valleys, and waters, can be daily beheld; each and all of which exert their varied beautifying influences on the eye and the whole character of the beholder.

3. Within this habitation he needs domestic enjoyments, flowing from intimate association with a companion whose thoughts, feelings, desires, whose age, and whose aspirations, harmonize with his own, — from the twain springing truly beautiful and perpetually unfolding offspring, cementing more closely the hearts of the parents, and calling out

their affections and their efforts to improve and unfold the higher faculties of these offspring.

These several particulars, in addition to a permanent material basis from which all essential wants can be easily supplied, constitute a truly unanxious, beautiful, permanent home.

In the more unfolded lifes, such homes exist. That which is in a higher life may and should be transmitted to the next succeeding lower condition. Interested deeply in the highest welfare of man on this earth, they who come from a higher life desire that a model home should be here constructed. They come not only to show man what he needs, but also for the loftier purpose of instructing and aiding him to attain to higher conditions.

When a model Home has been constructed, intelligent persons will come thereto from various quarters, who will in themselves be models, — models of intelligence, of purity, of harmony, of spirituality. Others will come as inspectors; will, as it were, light their torches at its fire, and from these kindle other fires in different sections of this earth.

Thirdly, *Man wants general social intercourse*, usually denominated *society*. It is not enough that his individual and more domestic wants are gratified; but he desires free communion with persons who may be scientifically, philosophically, religiously, morally, and spiritually unfolded, that he may enjoy the satisfactions which are derived from imparting and receiving instruction. The *family* relation may be considered the first grand circle; and what is called *society* may constitute the second. Thus, individual, domestic, and societary wants are gratified, — forming a harmonious and beautiful whole.

A picture will now be drawn of a true society; and when man becomes truly a component part of such a social state, in connection with proper domestic relations and a supply of individual wants, he becomes what may be justly called a MAN.

1st. Society should have a just balance of the sexes, — each individual of either sex enjoying his or her rights, and following his or her attractions to the highest possible extent.

2d. It should have a very high general moral standard, as regards thought, feeling, speech, and act.

3d. A high appreciation of the beautiful, the lofty, and the sublime, should prevail.

4th. A high and greatly cultivated spiritual or aspirational feeling should exist.

5th. A lofty and broad philanthropy should be cultivated.

6th. Its members should find great delight in receiving and imparting useful knowledges.

7th. The constant feeling should be cultivated that the present life is a grand preparative for successive lifes which are yet to be.

A society wherein these seven requisites are enjoyed, — constantly, richly, sweetly, harmoniously, — would be the most felicitous condition with which man could be favored on this earth, at its present stage of advancement. To this man is capable of arriving during this present century. The coming fifty years will unfold science, philosophy, morals, and spirituality, with vastly greater rapidity than any former half-century has done.

To accomplish a work so vast and so desirable, persons come from the higher conditions. That thought may be stirred, and may ripen into action, the first great work is *to construct a model*, — to show man that that which the mind is capable of conceiving *can be brought forth.*

[The following papers will be found to present, by successive steps, an outline of the principles and methods by which it is proposed to gain the desirable end thus set forth.]

§ III. OF ASSOCIATION. — ITS NATURE DEFINED.

That which a single mind, when alone, may not be able to execute, may be easily performed by a combination of

minds. Mind acts and reäcts upon mind. Thought can more easily excite the mental faculties when several harmonious persons are associated together, for either a general or a specific purpose, than when one is alone. "In union there is strength," is a common maxim; and it applies either to bodily labors or to mental efforts.

Commonly it is thought that, when two or more persons associate for a given purpose, certain individual rights must be overlooked, if not entirely abandoned, for the benefit of the association as such. This is one of the greatest mistakes which man has ever made. No true progress can he make in any enterprise until this mistake is rectified.

What, then, in brief, is the leading purpose of an association? It, in a word, is this: it is a *communion;* that is, a number of persons have either property, or wisdom, or knowledge, or position, or experience, — some having one, some having another, some having several; — these persons come together, associate, interchange, combine, transmit, transfer from one to another.

Now, if association were necessarily attended by individual losses, — if there were an overlooking of rights, a disregard of one's property, — then association, so far from being advantageous, might be quite the opposite; man might be quite unable to pay the price of the purchase, and so he would shrink back into the baldest individuality. But when man comes to see that *it requires the whole of humanity to constitute what is truly meant by* MAN, — that no individual has all that is essential to constitute a MAN, — that he needs, and must have, the goods of others, to be in his highest condition, — then he will see the advantages, nay, the absolute necessity, of intercommunication, interchange, commerce, association, or whatever term may be used. He will see that, while the individual should not, and would not, sustain loss, good must of necessity come of association.

The mind needs to be clear on this point, else blunders

will be made. Persons will be unwilling to associate, because of supposed individual cost, individual sacrifice, a loss of individual rights. But, truly, any person who associates on a high, loving, harmonious plane, is advantaged thereby; however small, however large, that association may be, and for whatever purpose they may come together. As individuals they are advantaged, and as a whole their power is immensely increased; because what one may lack another may have.

The human mind cannot contemplate a single, isolated man, who has, in and of himself, all that is essential for his highest condition. That, however, is the position of bald *individualism*. Now, he joins himself to others, to get of them what he himself has not. That is *association*.

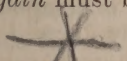
Simple though this point may seem to intelligent minds, yet the mass of people are in a state of great darkness in relation to it. They calculate, when contemplating association, on their *losses*. If individualism is to be *damaged* by association, then denounce it; and let men run back, if they will, to bald individualism! Let the tree grow with *one* root! let the fruit appear without leaves and without branches! let everlasting night be, without interchange of day! let one single color only be seen! *That* is individualism! But the colors associate; the roots intertwine; the branches spread; the leaves expand; the stars associate; and all Nature has written upon its face, COMBINATIONS, INTERCHANGES, INTERBLENDINGS; and no wrong is done, no loss is experienced, but all are advantaged.

Now, *Protestantism* has thrown men off into ragged fragments. It is the volcano, the whirlwind. But Nature gathers up these fragments, smooths the rough corners; again they associate, come together, and are one.

The coming era is to be eminently *coöperative*. It is gathering its fragments among all classes, climes, sexes, nations. Each party, clan, clime, and nation, will bring into the common treasury some valuables. Associated,

becoming one, all are to be advantaged. The Turk may bring only his graceful turban: it is well. The savage may bring only his beautiful ivory tooth: that is well. The property is for all; and he who brings a turban, or a tooth, takes what others have to give — loses nothing — gains everything.

But one further thought must be taken into account; *man must associate* UNSELFISHLY. Then each gives lovingly, each receives joyfully, and loss is not experienced. *Exchange* takes place — *gain* must be the result.



§ IV. OF ORGANIZATION. — ITS PRIMAL PRINCIPLES.

While ORDER has ever been "Heaven's first law," Earth, to very great extent, has been in conditions of irregularity, not to say angularity. But, in commencing a broad enterprise, having in view the general welfare of the inhabitants of a planet, it is exceedingly desirable that *order* should be observed.

Order relates to subjects, to times, to persons, to the present, and looks to the future. Like garments, institutions cease to be useful as man unfolds. That which suited one condition, one age, one nation, may be quite unsuited to another age, condition, or nation. A new age is now in its inceptive state. A new class of persons are appearing; new and higher wants are felt; conditions are changing. A higher order than the past is essential to accommodate the present. Organization must therefore come.

A class of very eminent persons are longing for an organization, in which, while the rights of each individual person can be to the highest extent secured, there may be also, in harmony with that individuality, a sociality. But it requires the keenest analytic ability to draw with nice precision the individual and social lines so that, while, on the one hand, individuality shall promote sociality, on the other, sociality shall aid individuality.

This is the grand problem of the times. Markedly individual persons are fearful of sociality. Very social persons fear individuality. But the highest individuality is perfectly compatible with the highest sociality.

The Deity is an individual, and at the same time a social Being. The mind, then, must pass back to primal and divine principles. But it requires great breadth of thought to grasp and modelize primal principles. Without entering upon the vexed question respecting the precise substance of which the Deity is composed, it may be said that the ancient records speak first of the JEHOVAH — one individual God; but they come afterwards to speak of Him as holding the *parental* relation, which embraces sociality. Where a father exists, of necessity there must be children. Here, then, are representations of individuality and sociality in the Divine.

It may be stated, then, that whenever a cultivation, a drawing forth, of one's own individual powers takes place, that cultivation naturally leads to a desire to *associate* with some kindred person. Both individuality and sociality, therefore, are but natural conditions.

Without entering, at this time, into metaphysics, it may be said that the Divine Being once lived alone. But there came a time of *elaborating* himself, of *modelizing* his own thoughts. The Divine is the soul — Nature, the body. It may also be said that man is a miniature God, everlastingly elaborating himself, bringing apparent chaos to order; striking off angularities as they become prominent to his perceptions. Nature moves in circles; ascends in spirals.

In order, then, to the introduction of a divine order on this planet, there must be a grand, leading, organizing mind, who shall arrange things on this earth after the pattern of things in the heavens. That grand, organizing mind must, as it were, pass up into the heavens; take notes, so to speak, of divine things; open to man not simply a New Testament, but new patterns of old things.

This can be done only in retirement. The person must be alone; must study himself, unfold his own organism, and thus be prepared to teach the world. If one desires to portray the metropolis of the world, he visits London, sees it, makes sketches, prepares panoramic views, returns, and exhibits them. Precisely so must the mind pass up into the heavens, take copies, make sketches, obtain various views; and, on its return, it speaks as one who knows. The precise difficulty lies in finding that single person who is willing step by step to ascend that ladder whose top reaches to the heavens. Until such a mind is found, social angularities will continue. First efforts will be crude; but they will prognosticate better things to come, preparing the public mind for THE MESSENGER, who, in due time, shall come with healing in his wings, bringing the olive-leaf, proclaiming "Peace on earth! — order among men!"

Any plan of organization, therefore, which does not embrace the Divine Mind as the grand leading model, is defective in just the ratio that it fails to do this. It should be borne in mind, also, that persons are incapable of constructing an organization above their own conceptions. All things move spirally towards perfection; and the highest organization of the present day will be found defective in a future age.

§ V. METHOD OF ORGANIZATION. — THE CONCENTRIC LAW.

A subject which has, from age to age, occupied the attention of persons of great mentality, will now be opened. In presenting to the contemplative mind a subject so vast as that of Organization, — including within itself, as it of necessity does, all the various relations of society, embracing the connections which exist between the Divine Mind and the lower forms of mentality, — also the subject of planetary relations and organizations, — it will be needful to contemplate the Grand Central Mind as an ORGANIZER.

That organization exists in Nature, — that planets, and worlds, and systems of worlds, move in harmony, coöperating with and in various ways acting and reäcting upon one another, — is too obvious to elicit a question.

But whence comes this state of things? How is it that worlds on worlds, countless in number, move in harmony, never jostling one another, enjoying a marked individuality, and also a true sociality? *Chance* could not organize. Mere *intellect* could not organize. Intellect sees — it is the mental eye. But it is one thing to be able to see, and quite another to be able to execute or harmonize, or so arrange that individual and social good may be easily and naturally provided for.

Now, all things have their *centres*, and from these centres push themselves to their circumferences. Everlastingly, like is begetting its like. The aggregationist [agriculturist] plants his seed; it springs forth; the tender shoot is exhibited; the tree forms; the branches spread; the fruits appear on their extremities; and these fruits, in their internals or their externals, to a considerable extent will correspond with the seed buried in the earth. Here is, indeed, a very singular and deeply interesting series of phenomena; and yet, so certain are the consecutive results, that questionings respecting them never arise in the mind of the intelligent aggregationist. But ask that aggregationist to unfold to you the *modus operandi* by which the little seed springs up and organizes itself in fruits, and he has not at hand an intelligent response.

Now, Nature is one; Nature has her absolute and universal laws. Among these is what may be called the Concentric Law. This law pervades all things, to a greater or less extent. This concentric law may be said to hold things together which belong together. There are what may be called affinities, — *attractions*, if you will: that is, there are certain elements which coalesce; there are certain animals which dwell in hordes; certain tribes of rude men which organize, and, as organizations, move on with

something of harmony, system, order. These tribes, however, are not civilized, but are what are called savages: they are in natural and measurably uncultivated conditions; yet organization is exhibited among them, they themselves hardly knowing why.

Now, when what is called civilization appears, then this coöperation — or, better, *organization* — almost entirely disappears. What, then, is civilization? It is *a cultivation of the individualities;* bringing persons out from the masses, and calling out another element, as useful as that of concentration or organization.

This opportunity may be improved to state, in a word, why the savage does not grow. It comes of the fact that his *individuality* is not and cannot be cultivated. The masses are ruled; the few think, speak and act for the many.

The broad philosophic mind, however, will seize on and combine these two elements. First, persons must be thrown out upon their individualities, and for a season work comparatively alone, unaided, neglected; and thus they get a strength of personal character —thus their individualities exhibit themselves. One man becomes an artist; another, a merchant; a third, an architect; and so on to the end of the chapter. These are things which Savageism does not, cannot exhibit; because Savageism has its overshadowing mind, and *growth* cannot be.

Now, it is the Concentric Law which holds the tribes and animal hordes together. But this is, so to speak, Nature in its wildness. Take, however, your forest shrubbery, and place it in your rich soils, give it a favorable chance, and each individual shrub outstrips its sister shrubs of the forest. That which lies in the shrub is *brought out* more perfectly. No new power is conferred, but it receives that which corresponds to *education.*

These principles, then, being clearly comprehended, Savageism is no more to be overlooked than is Civilism. Savageism cannot say to Civilism, "I do not need you." Civ-

ilism cannot say to Savageism, "I do not need you." In a high sense, both are useful.

What is needed is, simply, to take advantage of both these elements, and from a critical study of the two, by easy and natural steps, a higher form of organization will be reached. There will appear in your midst, from time to time, as they shall be needed, persons who will be ORGANIZERS,—just as the railroad-car came when it was most needed. The faculties of persons will be exercised in that direction, and the concentric or organizing faculty will be unfolded. Persons will feel that these organizers are teachers, and will regard their teachings. System will be observed. All that is valuable in Savageism will be retained. All that is needed of Civilism, of Individualism, will be preserved.

Now turn again to the seed; observe its workings. It spreads itself out in roots—pushes itself up in a single trunk: *that* is Individualism. And when Individualism is strong enough, then the branches, leaves, fruits, are exhibited: *that* is Organization. And any effort to organize which does not study the seed and its growth will not produce the fruit.

The Grand Concentric Mind pushes Himself out, and planets and worlds appear. They are kept together, as the roots are one. As planets, they are coöperators. It may be said that at first a single prominent planet is thrown out alone; it becomes cultivated, unfolds, expands, and then it distributes to other planets. As it were, the Divine concentrates all his energies on a single planet, not with reference to that planet only, but that it may impregnate others. Individualism is thus exhibited; then Organization comes. If, then, you would succeed in organization, you must direct all your energies to a single focal point. When you have secured one substantial organization, then others must follow. You thus have a basis, a model, an outer elaboration. Better have one good thing thoroughly organized than a dozen shreds or fragments.

Other things will follow, as incidentals. In their places, incidentals must not be overlooked. Study, then, the Concentric Law, and begin at the right point.

§ VI. REQUISITES OF A TRUE ORGANIZATION.

As vegetation pushes itself out, as the tree springs up, as the branches, leaves, fruits, expand and grow, — so man, in all his unfoldings, is ever and forever passing upward and onward to more harmonious and divine organized conditions. But growths are exceedingly slow; they are mostly unperceived. The growth of man requires the lapse of many ages,— centuries are not to be named,— before he can reach that condition of unfolding in which the Divine Mind can be reflected in him. Ages have already passed, unfolding has succeeded unfolding, and efforts crude and injudicious have been made to organize persons, and to bring them into harmony with the Divine, resulting in little success.

Now, there are certain principles which must be incorporated into all natural and true organizations, the neglect of which must of necessity render all efforts in this direction wholly unavailing.

Throughout all nature, from the smallest floating atom, or the finest fluid, up to vast worlds and systems of worlds, *the female and male principles* are exhibited. It is not too much to say that the Divine Mind itself, from which all organizations flow, is both male and female. Man, then, before he can arrive at a condition of Divine organization, must not only incorporate the elements of Savageism with Civilism, or Individualism, but he must include also, so to speak, male-and-female-ism.

Efforts of the past to organize mankind have been but the primal struggles. They correspond to the embryonic motions, pointing forward to a time when true, harmonious societary relations shall be established, not only between man and man on this planet, but also between man on this

and on other planets, — merging, as it were, planet with planet, world with world, system with system. Thus, by a broad, and, if you please, a supreme law, man is to reach that condition for which he longs, — a new Divine social organization; an organization which shall incorporate into itself the goods of all "*isms*" — overlooking none.

That social state will have its legislature, its judiciary, its leading concentric mind. That social state will place WOMAN at its head, or, rather, in its centre, around which all interests shall cluster, as children are gathered around their mother.

It will thus embrace within itself a divine and emotional CHURCH, A CHURCH OF PRINCIPLES, a church from which there shall be outgushings; a church which shall, in other words, bear children, — which shall as certainly bring forth divine fruits, as the seed planted by the aggregationist shall bring forth the roots, the stalk, and its branches.

Now, while there are many fragmentary minds, minds capable of grasping one or more classes of subjects, — minds, in other words, of a marked individuality, — what is needed is a mind that shall have a *wholeness;* that shall take up all these elements, arrange them, form them into a system, harmonizing apparent discords; a mind that can see even the *goods* of *evils*, the advantages arising from Savageism and Individualism; and, as the maker of a barrel throws his hoop around all the parts, keeping each in its place, so organize the elements of humanity that one interest shall strengthen, sustain, and support, all the others. That which the mind can conceive and express, it can sooner or later execute.

There is another element, the overlooking of which must be fatal to organization. Man is *a complex being.* He has his *lower,* his *essential,* and also his *divine* wants. The body must have its sustenance; mentality must have its nutriment. The two in the broadest sense are one; but, for convenience' sake, they are spoken of as two. There is, then, the earth-condition; there is also the spirit-condition.

There are what may be termed the up-gushings from the earth; there are also the down-flowings from the heavens. As the fingers interlock, so must these be blended. The two must coöperate. Man cannot get all he needs from above, neither can he get all he requires from below, but he needs the elements from both.

This train of thought opens up to the mind the whole range of subjects included in agriculture, architecture, mode of living, social surroundings, favorable locations, communion with the earth, and communion with the divine; thus making agriculture, architecture, shelter, and surroundings, as it were, all *divine*. The intelligent organizer, therefore, copying from the divine, will look over this vast range of subjects; group primal principles, and place them in their true order. Thus, and only thus, can man reach that condition which belongs to the new unfolding, — a divine organization, a true socialism.

Thoughts of this comprehensive character, being merest outlines, must from time to time be pressed on the public mind. The instant that mind has grasped one circle of thought, the next circle must be unfolded, and thus wave will forever succeed wave. Constant reference must be had to the Grand Central Mind of all minds, from whom all organizations emanated. Nature must be copied, her teachings obeyed. Notice how like produces like; observe the process or processes by which all productions arrive at that condition of comparative maturity when the rich, delicious fruit expands, grows, and interiorly exhibits the seed and germ of a yet higher unfolding.

§ VII. PREPARATIVES TO SOCIAL ORGANIZATION.

Keeping, then, constantly in mind that the roots of a tree correspond to Savageism, or the first out-pushings of organization; that these also push themselves upward, forming the trunk, which is the correspondent of Civilism, or Individualism; it may be next observed that the third

condition, the branching out, corresponds to a true, divine, harmonious, and, at the same time, *progressive* organization, bearing its leaves and its fruits.

The ancient records symbolically speak of a Tree of Life, growing beside a pure flowing stream; it sends up its shoots, its branches; its leaves are said to be for the healing of the nations; and it exhibits one of the numeric perfections, bearing *twelve* manner of fruits. While it is not designed to make symbols walk on all fours in order to find a correspondence in mere incidentals, yet there are few passages more truly beautiful, presenting a more harmonious philosophy, than the account alluded to.

Besides this, the Christian records not unfrequently use the human body as symbolic of a community, or the church. These writings speak of individuals forming the head, the eyes, the hands, the feet, etc., thus making one harmonious whole, — a symbolism which is, to say the least, eminently beautiful, and highly suggestive.

But the tree is to some extent defective as a symbol. The human structure is better than the tree; but the heavenly bodies furnish a perfect pattern.

The intelligent organizer must therefore turn his mind to the order of the heavenly bodies. He must contemplate the SUN as the grand centre of life, of light, and of all emanation; it is, as it were, the life of the natural world. There, too, is the moon, receiving and transmitting its life, and its mild, gentle, silver radiance. There also are the stars in their beautiful, divine order, — a most perfect organization, each playing its part harmoniously, and together

> "Forever singing, as they shine,
> The Hand that made us is divine."

But, in presenting to the mind the heavenly bodies as emblematic of the divinest form of organization, it is needful that the student be not only an astronomer, having a thorough knowledge of the motions, order, and harmony,

of the heavenly bodies, but that he be also an astrologer, recognizing the fact that planet impregnates planet, that planetary transmissions take place. Moreover, he must be an unfolded agriculturist, so that he can see how with the least labor he can form his composts, so as to bring forth the largest and the best products on the earth which he improves. He must also understand the influences of a structure upon the persons dwelling therein; the influences which come from odors; the advantages to health which spring from connection with the soils. He must have, furthermore, an acquaintance with the circular and spiral formations, and a knowledge of their influences, and of the electrical and magnetic currents. All these should be grasped by the organizer; and having secured a knowledge of them, having studied Savageism and Civilism, and perceived the uses of all the fragmentary isms, then he has arrived at that lofty condition wherein he is competent to locate and arrange. Then, in fact, Socialism has become a science. The person thus prepared will see as clearly the results which must come from a thorough organization, as the agriculturist sees the results which must spring from the seed which he deposits in the soil.

Now, while a single mind may not be found on this planet, at this juncture, capable of taking in the whole subject, and of organizing society on this vast and comprehensive plan; yet a few persons, having some of the primal elements of organization unfolded within themselves, may come together, may associate, and secure to themselves something which will be a stepping-stone to a yet higher and more heavenly condition. Because persons cannot do all things to-day, let them not postpone all. Let them, if no more can be done, imitate the agriculturist, — deposit the seed in favorable locations; lodge the new truths in receptive minds, and those truths, like seeds, will throw out their roots; the shoots will push themselves up, and temporary organization, at least, may be secured.

But, while the sower is engaged in depositing the seed,

he experiences exhaustion; occasionally he must receive nutrition, else he cannot do his preparatory work. He works for coming time, taking from his little store all that he can spare, and depositing it in the earth, often watering that seed with his tears. In faith, he buries, as it were, his present means of sustenance, that coming generations may sit quietly under the shade of the future tree, reach out the hand, and taste of the delicious fruit.

Now, sowers of seed are an essential class of persons; they are representatives of the first principle of the church, which is *faith*. They sow, not expecting to reap themselves; but find their highest delight in the expectation that others may reap. This train of thought carries the mind to the subject of *commerce*, and to the first department of commerce, *nutriments*. Unless the sower of the seed can avail himself of these, then the sowing cannot be performed, and the harvest cannot be enjoyed. The intelligent student, therefore, sees that there must be primarily some organization of a commercial character, which shall secure the benefits of interchange, so that the first laborers shall be able to obtain at least the essentials of simple nutriments, garments, and shelter. But when the sowers shall have done their work, — deposited in faith the seed, watered the seed with their tears; and when the roots shall have expanded, intertwined, and gathered strength, then will come the first upshoots of a new organization, and the laborer will survey the field with satisfaction and delight. The tree will push itself up, the branches spread, the fruits expand, and joy unspeakable will be heard. And then, as the eater shall partake of these blessings, and as gratitude shall spring up in the mind, he will turn back to the sowers, to the first laborers in this new field. History will record their work, — the monument will be reared, and they will be immortalized.

Thus much on the subject of Organization.

§ VIII. OF THE CHURCH AS THE CENTRE OF THE NEW SOCIAL SYSTEM.

Up to this present important epoch, Religion has exerted an almost omnipotent influence upon the peoples of this planet. The savage, the barbarian, the Mahometan, the Jew, the Christian, of both the Catholic and the multitudinous fragments of the Protestant divisions, — each and all have had their peculiar notions of Deity, have instituted their forms of worship, established their customs, and introduced certain rites and ceremonies as outward expressions of their internal states. Taking into view the condition of man in the ages of the past, it is seen that these external forms have been appropriate and essential as outward symbols of the inner life.

But a new era is now opening to man. In this new era the *external* becomes less important, because man begins to more clearly see, more closely inspect, more fully comprehend, and more justly value, the *internal* and the divine. Mature deliberation on the part of eminent and much unfolded religious persons in the spirit-life has led to a conviction of the desirableness of unfolding to man in the earth-life a divine, inner, and holy CHURCH OF PRINCIPLES. These principles may be said to correspond to *seeds* carefully deposited in the soil, there to germinate, to send forth their shoots, unfold their branches, expand their leaves, and bear their fruits, — as beautifully typified by the richly-watered Tree of Life, bearing its twelve manner of fruits, the leaves of which are to be for the healing of the afflicted and discordant nations.

In order to introduce the true "kingdom of heaven" upon the earth, that which exists in the heavens must, correspondentially, be brought down to earth; or, better, earth must be *heavenized.* The heavens present what are usually denominated the twelve zodiacal signs. These represent certain activities, or forms of motion, or, better, of life, in the outer world, having their correspondence in

the inner. These must be not only recognized in the Church of the Future, but presented in their true and natural order.

Principles, when embodied in *persons*, have *vitality*. Where *life* exists, there is *impartation*. The Divine Being is said to be a rewarder of — that is, an imparter to — those who perseveringly seek his acquaintance.

It is in contemplation to embody the twelve principles, constituting the inner church, in a corresponding number of persons. From those persons emanations or impartations will proceed, corresponding to the nutriment which the mother imparts to her child. When thus embodied in representative persons, these will constitute the centre of reörganizing power, — the mother, — the living, feeling, pulsating, active church.

It has already been observed that all things in nature have their centralities. The flowers, the fruits, have their seeds, or centres. Around these centres all other formations cluster. It cannot be too often repeated that, in constructing a new Social Order, nature's laws must be observed, studied, and imitated.

In the family relation, all cluster around the mother. She is the centre of the family. From her loins children proceed; at her breasts they are nourished; on her bosom they lean. Remove from the family circle the mother, and chaos comes. Thus, in reconstructing society, the family circle must be carefully observed. There must be a mother, around whom all things cluster, from whose breasts nourishment may be obtained, and on whose peaceful bosom her children may rest.

Now, the mother of the New Social Order must be THE CHURCH, — that is, the embodiment of living, active PRINCIPLES, corresponding to the emotional, pulsating centre, where all thoughts are conceived, generated, born.

From this mother must all formations, elaborations, or organizations, proceed, as children from the maternal parent. The *State* must be a child of this mother. *Commerce*, or

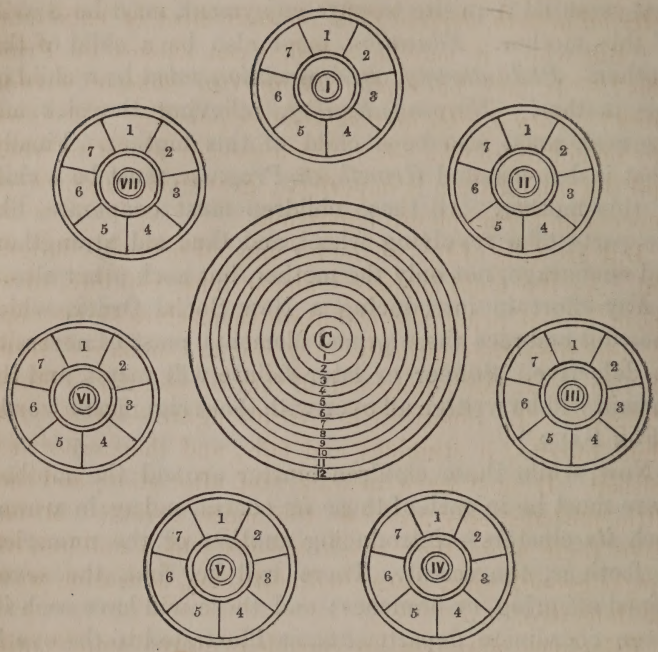
interchange, must also be a child of this mother. *Home*, that essential requisite to pure enjoyment, must be a child of this mother. *Education* must also be a child of this mother. *Philanthropy*, or *dispensation*, must be a child of this mother. *Nursing*, *healing*, relieving the sick and diseased, must also be a child of this mother. Finally, what is denominated *Growth*, or *Progress*, must be a child of this mother. All these children must coöperate, like the parts of a revolving wheel, and thus aid, strengthen, and encourage, not only the mother, but each other also.

Any effort in introducing a New Social Order, which does not embrace these primal elements, must of necessity be defective. Sooner or later failure will result, and the domain will be written all over with these significant words, "For Sale."

Now, while these children cluster around the mother, there must be in each of these *its* centre, and again around each *its* clusters — introducing another of the numerical perfections, the *sevens*. There will be, first, the seven primal offspring, or branches; and these will have each its seven coördinate departments, as illustrated to the eye in the accompanying diagram. [See next page.] In this manner the spiritual activities in man naturally unfold themselves; and from these motherly pulsations light and beneficence of necessity spring. Thus the true church is the light and the life of the inhabitants of this planet.

This train of thought must be specially impressed upon minds interested in commerce. They must be made to feel that *true* commerce can exist only as it is born of and nourished by the church, — that is, only as it is founded upon and guided by divine, eternal principles. These remarks apply also with equal force to all other institutions which have been denominated the church's offspring. It is only as persons imbibe these elements of right action, and incorporate them into their whole being, that they get life, vitality, growth, or progress.

In a word, then, it may be said that the first and most



THE CHURCH AND HER OFFSPRING.

EXPLANATION. — The Centre, C, with its 12 concentric circles, represents the CHURCH, consisting of twelve co-ordinate and co-operative principles, viz. : 1, Faith ; 2, Love ; 3, Fidelity ; 4, Beneficence ; 5, Heroism ; 6, Education ; 7, Morals ; 8, Knowledge ; 9, Frugality ; 10, Conscience ; 11, Success ; 12, Triumph.

The seven exterior circles represent the INSTITUTIONS legitimately proceeding from the Church, viz. : I. Commerce ; II. Government ; III. Home ; IV. Education ; V. Philanthropy ; VI. Nursing ; VII. Progress.

The divisions of the exterior circles indicate the DEPARTMENTS in each institution, viz. :

I. COMMERCE : embracing, 1, Nutriments ; 2, Garments ; 3, Fuels, Lumber, etc. ; 4, Implements ; 5, Furnishings ; 6, Books, Papers, etc. ; 7, Remedials.

II. GOVERNMENT : embracing, 1, The Divine ; 2, Morals ; 3, Internals ; 4, Spirituals ; 5, Socials ; 6, Emotionals ; 7, Celestials.

III. HOME includes, 1, Right to Soil ; 2, Shelter ; 3, Marriage ; 4, Offspring ; 5, Seclusion ; 6, Harmony ; 7, Aspiration.

IV. EDUCATION relates to, 1, The Body ; 2, Rights ; 3, The Intellect ; 4, The Religious Faculties ; 5, Complexes ; 6, Angelic Unfolding ; 7, Super-human, do.

V. PHILANTHROPY regards, 1, Children ; 2, Outcasts ; 3, Widows ; 4, Criminals ; 5, The Persecuted ; 6, The Struggling ; 7, The Weak, or Idiotic.

VI. NURSING embraces, 1, The Maimed ; 2, The Malformed ; 3, Lunatics ; 4, The Blind ; 5, The Lame ; 6, The Diseased ; 7, The Aged.

VII. PROGRESS will be, 1, Mental ; 2, Agricultural ; 3, Societary ; 4, Constructive ; 5, Alimentary ; 6, Amusementary ; 7, Ascensional.

needed requisite of a Divine Social State on earth is, *internal growth, derived from the nutriment of* PRINCIPLES.

"But who," it may be asked, "can subsist on Principles?" It may be replied, WHO CAN SUBSIST WITHOUT THEM? *They are the only subsistence possible.* Take away any one of those which have been named, no matter which, and the combination is imperfect; growth cannot proceed; success and triumph are impossible.

But growths of this character must of necessity be gradual. As the child increases almost imperceptibly, so will these primal principles elaborate themselves slowly, until in due time they ultimate in a divine Commerce, Home, Government, Education, and all that is essential to Human Progress. To revert to a favorite figure, — if the little child hurries, it stumbles and falls, and then cries at its mishap. It must *learn* to walk, step after step; and these little mishaps only make it the more careful. Mishaps have their uses; they teach lessons which children of a larger growth must learn; without them, education would be defective.

Principles, moreover, are capable of eternal amplification. Once grasp the grand principle of Motion, and it can be applied to almost any extent. Principles are not like facts; facts are incidental, while principles are absolute and universal. Too much time cannot, therefore, be devoted to the declaration and the apprehension of principles.

The hour has come when the spiritual movement is to TEST PERSONS. *Test after test has been demanded of the spirit-world, and has been given. Now we turn the tables; now* WE *ask for tests of* FIDELITY TO PRINCIPLES. *It must be seen and felt that this is an* EARNEST *movement.*

§ IX. OF COÖPERATION.

The offspring of the new church are *coöperatives.* They interblend, and in a high sense are one, having in view the common weal. At present man is isolated in interest,—

plans and labors for himself,— overlooks and tramples upon the rights of others. Thus there is no *commonwealth.*

The true family is coöperative; it is a miniature commonwealth. But it must have a central pivot,— something around which all can gather. That something, in the family, is the *mother.* She is the queen; and around her the husband and the children gather and coöperate. She feels; they act;— she throbs; they feel;— she rejoices; they are glad;— she weeps; they mourn. Thus they interblend, each aiding the other.

This law must be regarded in the reörganization of society. The central element of the church is *feeling.* This is higher, finer, diviner, than thought. The spiritualized mind feels better than it can think. *Feeling* is the mother of all true thought; from thought springs expression; from expression, acts; from acts, harmonious arrangements, or coöperations. Each phase and feature must unfold itself in its time, and in its order, else falses appear. It is not enough to have all the essentials; but, to be truly coöperative, these must be had in their *order;* so that the first shall beget the second, the second the third, and so on.

Now, the most thorough analytic and synthetic ability is required, to so plan that coöperation will result. Each child of a family is an individuality, and yet has its relations to other children and to its mother. The mind, then, must decide on the order in which they shall be introduced; that is, which shall be first, that they may best coöperate and help one another. That is the great question.

Let, then, the order of Nature be observed. Children need certain things. What is first needed? Answer: Sustenance, clothing, etc. Commerce supplies these; therefore, Commerce must be first. Education, government, and other things, may possibly be dispensed with for a season; but *food* must be had. Here, then, is the precise point at which to commence. Will not interested

persons see this, put such means as they have together, and bring that child, Commerce, into life?

Almost immediately subsequent to this step, it will be seen that a Home must be reared. The persons employed will need a suitable shelter. They will also need furnishments of various kinds. Commerce will supply these. They will need clothing, fuel, implements, books, remedials. These Commerce is ready to furnish.

Then, assembled as persons will be, they will need control. Laws must be framed. Here Government comes in, coöperates, and makes all needful regulations.

But the laws which are made to-day must be outgrown to-morrow; therefore Education, unfolding, instruction,— the ability to answer any question in art, science, agriculture, or architecture,— is required; and here again is coöperation.

These general illustrations exhibit the elements of cooperation. Seeing, then, where the first blow should be struck, let action be commenced. No plan, no cause, was ever carried forward by persons who say they "*intend* to act." They must say, "*I act.*" Then heroism is exhibited. Then others see that the individual is in earnest; he becomes a central point, and attracts others around him.

Thus great enterprises always begin. There is no other way. Principles must have their embodiment, else they are dead, or are like the unborn child. Let it be ushered into existence, and then persons gather around it, feed and clothe it,— their affections are called out,— it grows,— coöperation ensues. *Nature is the only authoritative teacher.*

§ X. OF COMMERCE, WITH OUTLINES OF A SYSTEM OF EQUITABLE EXCHANGE.

Next to Religion, Commerce exercises the broadest, deepest, and most potent influence on man, at this age, and on this planet. Its canvas is seen in the remotest climes. It were quite impossible, if we would, to overlook

so important a power, which may be used for the welfare and general advancement of the common humanity. While *trade*, as such, — the mere buying and selling of commodities as a business, — will sooner or later be among the things that were, yet *commerce* will exist. Interchanges of persons and of products, transitions from clime to clime, and from hemisphere to hemisphere, will continue.

That man may enjoy all the advantages of commerce, without the disadvantages of individual aggrandizement, broad, comprehensive, and philosophic views are essential. Any effort tending to bring man to man, community to community, clime to clime, nation to nation, planet to planet, should be regarded as among the greatest of all possible blessings.

Commerce not only exchanges the material commodities of different sections, but it brings together *persons* of different communities; they look each other in the face, study each other's peculiarities, observe each other's manners, customs, laws, employments, methods of life, arts, sciences, philosophies, agriculture, soils, improvements, defects, suggestions; and thus they derive certain mutual advantages from what may be called acquaintance one with another. Great as are the benefits which have been and which may be derived from external commerce, man needs to touch a tenderer spring; he needs to visit his fellows with *internal* goods, — the goods of wisdom, of love, of light, of joy, and of universal peace.

This view of commerce will suggest to the thoughtful mind the value and importance of what may be termed missionary labors — a vast and as yet quite unexplored field, which needs to be entered upon. The cold and merely intellectual mind turns away with scorn when mention is made of *missions;* it doubts whether persons are ever commissioned, instructed, or impressed, by higher intelligences, to go hither and thither for wise purposes. But strike out missions, with the interchanges which have

resulted from them, and what would the inhabitants of this planet be? The true missionary feels a mighty internal impulse. He *must* go; and woe to him if he disregards the voice which speaks from his inmost! External commerce aids the missionary; the car, the ship, the steamer, are his coädjutors. Strike out commerce, and what could he do?

The rights, duties, and position, of WOMAN should also be considered in connection with commerce. Up to this hour woman has been trodden beneath the iron heel of her oppressor, — has been compelled either to engage in the meanest drudgeries to serve another, or to shine in palaces that her lustre might reflect honor and glory upon another. Feeling these servilities in her inmost, she has rarely expressed her highest thoughts, or elaborated her noblest conceptions. True, in the limited circle of the finer arts, she has occasionally exhibited keenest artistic power. In Parisian life, she has prominently engaged in the ordinary branches of trade. She has, in a few instances, exhibited herself also as a mighty conqueress. But, aside from these, she has ordinarily exercised her powers in the more domestic circle.

There must be — there is — a vast amount of latent ability lying in the breast of woman. Great *men* have always appeared in great emergencies, — because emergencies call out, quicken, and kindle, the latent internal fires. Thus must it be with *woman* when the hour arrives for her to occupy leading societary positions. But in no sphere will woman more fully exhibit her capacities than when engaged in *receiving* and *transmitting*, which constitute an essential part of commerce. That is woman's sphere — to receive, and to distribute. That, in a lofty sense, is true household labor.

In unfolding, then, to the inhabitants of this planet, a new social order, and in turning the mind more directly to the subject of commerce, with an ultimate view to the

abolition of trade, the position of woman is regarded as of high importance. Her ability to judge of garments, and of the textures of the finer products, her nice discrimination in the selection of articles of food, her love of botany, and her skill in selecting, compounding, and counselling in regard to the use of remedials, — each and all render woman a most valuable coädjutor in the varied relations of commerce.

Such employment affording her a reasonable compensation, and placing her in that condition of comparative independence for which she longs, she would soon appear at the bar, on the forum, in the pulpit, the legislative hall and the judicial assembly, and occupy most gracefully various positions from which she is now excluded. This would essentially aid the common humanity to more advanced, more peaceful, more pure, more divine, more heavenized conditions.

The outlines of a system of Equitable Exchange, to be introduced on this planet, will now be unfolded. The terms *justice, equity, exchange,* will be interchangeably used in this paper.

Few subjects have more engrossed the public mind than that of commerce, of interchanges, or intercommunications; but no truly great mind has yet appeared on this planet capable of unfolding a just or equitable system, which would, in its multitudinous workings, aid all classes. A few have been enriched at the expense of the many. Thus, on the one hand, there is disastrous abundance; on the other, disastrous want, — bringing antagonistic classes to prey on each other, causing not only envy and jealousy, but ultimating in actual crime.

The hour has fully come when a comprehensive and eminently practical plan of exchanges may be wisely unfolded to the inhabitants of this planet. But, in introducing a change so vast, affecting as it must the whole substratum of society, great care must be had that present relations

are not too suddenly jostled; thereby bringing over the commercial community a condition of general bankruptcy, which must be quite disastrous to classes who are in various ways to be assisted.

In treating the general subject, it must, in the first place, be considered, that, while man has various individual and social wants, the things which he needs for the satisfaction of those wants are very widely scattered. A miniature universe as man is, he needs to gather not only from the different territories on the particular planet where he may especially dwell, but he needs the goods of other planets, and other worlds. There are certain commodities at the extreme north; there are other commodities in the more tropical or middle regions; and at the extreme south, too, are commodities equally essential to his greatest individual comfort, social happiness, and highest unfolding.

Could all things essential be easily grown on one's own individual homestead, there would not be an absolute necessity of commerce, or exchange. But, were man thus circumstanced, he would shrivel, grow down into his individual self, would not associate, would rarely expand, and could not grasp comprehensive principles, laws, customs, unfoldings; so that, aside from the mere essentials of life, man in various ways is aided by exchanges of products. It were vain, then, to make efforts to destroy that which is absolutely essential for man's highest good. But, from the narrow views which have prevailed, looking primarily to mere individual aggrandizement, what is called *trade* has grown up, and now influences all the nations of the earth. It controls the pulpit; it muzzles the press; it fetters the free-born mind. It declares war, or it commands peace; and the powers that be obey its commands. It is then among the mightiest instrumentalities for evil or for good, at this period of man's unfolding, on this particular planet. When its magnitude is considered; when the power which it wields is reflected on; when its great age is taken into account; when it is known that the masses

bow their knees at the shrine of this golden idol; a reluctance is felt in approaching a subject so vast, so deep, so rooted, so strongly fastened in the affections and habits, and, in short, all the ramifications of society.

Yet *trade* must not continue. Man must *love* his fellow-man. He must sooner or later arrive at a condition of *equitable* commerce, or exchange. Unless man can reach that condition, all other efforts for social improvement will be comparatively useless, ending in mortification, sorrow, disappointment. One might as well expect to dip out with a little pitcher the mighty Niagarean waters, as to expect success in fully introducing a new social state on this planet, while the tyrant *Trade* exists. Thus, though the labor may be great, — though the mind stagger when it considers the greatness of the work, — yet that which clearly must be done will sooner or later be accomplished.

The public mind has been turned to some extent to certain prohibitions. It strikes at the foreign slave-trade. It denounces that trade as piracy. Yet, when the truly philosophic mind looks at that branch of trade, it will be difficult to say why that, especially, should be denounced, while another class of persons lay their hands on the staff of life, and grasp it from the mouths of starving millions. But this Association does not contemplate entering into mere details, or dwelling upon the injustice or the inhumanity of this or that form of trade; *it proposes the abolition of trade itself.*

In introducing a wholly new system of commerce, which shall ignore trade, and which shall have within itself the element of equity, it is important that a substantial and sufficiently broad basis of action be unfolded. *Principles* must be regarded; *commercial laws* must be observed; *fluctuations* must be taken into account; *scarcities* and *abundances* must be considered. In short, it requires a large amount of mental ability to construct a basis sufficiently substantial to bear a heavy commercial structure.

The human body must be taken as a model; its wants, its interchanges, its appliances, must be considered. The

mouth wants, — the hands supply; but the hands need coöperation. One pair of hands cannot easily and naturally supply all man's wants. Some hands are suited to certain kinds of labor; others, to labor of an entirely distinct character. Some persons have mind; by mental labor they obtain the essentials of life. Some employ their feet — journey from place to place. Yet all coöperate.

The first thing, then, to be considered is coöperation. Persons of different temperaments, different habits of life, different attractions, different capabilities, should coöperate — as do the mind, the hands, the feet — for the common weal.

The law of centralization must be observed. There must be at the head that which leads the hands and the feet to coöperate, namely, MENTALITY — a grand, leading, harmonious, quiet, cultivated mind. Around that mind, as a centre, persons of kindred feelings, kindred aspirations, kindred desires, should gather. He must act as a grand organizer. His directions must be constantly observed; as it were, he must be seated in a central, observing position, where, so to say, he can at a glance overlook all ordinary labors. At his command persons must go; at his bidding they must come; copying, as it were, the Grand Central Mind of all minds, from whom all things emanate.

There must be, also, what may be denominated the *executors of his will.* These, prominently, should be three persons: the first to purchase, the second to receive, the third to transmit to the various branches; each person to be held to strictest responsibility to the branch of labor to which he has devoted himself. Records must be kept with marked precision, so that, when one person has completed his branch of service, a second shall take the responsibility; so that, under no circumstances whatever, can a fraction of property be overlooked. These three persons must be placed under bonds commensurate with their pecuniary responsibilities, making them to feel that the new enterprise is one of high moment to themselves individually,

and to the parties with whom they are associated. When the hour has fully come to commence an undertaking of this character, carefully prepared checks and balances will be at hand.

By arranging with great care this primal circle, selecting persons of great capabilities, the first grand circle, or wheel, will be ready to move. When that moves, then around it a second circle will of necessity be formed. This will correspond to the branches. It will consist of seven persons, who will take upon themselves the responsibility of the several special departments, employing such aids, following out such plans, as in their judgment will best promote the objects of the Association. These, too, each as the representative of a branch, must be held strictly responsible for all properties placed at their disposal, being bound by such securities as from time to time may be deemed desirable by the presiding mind.

In transmitting properties to each individual agent, a succinct statement should be made of the cost thereof, and placed in his hands; he, at the time, adding to that cost compensation for such personal services as may be requisite, and for such incidental expenses as may have accrued for transportation, etc.; and, having marked the piece of property accordingly, will dispose of the same as thus marked; rendering monthly returns to the first circle, and they in turn transmitting up to the leading mind. Thus, with comparatively little friction, and without loss, all things would move harmoniously onward.

A sentinel, or general inspector, or outside agent, or messenger, would be needed, to have a general outside oversight; visiting from place to place, making frequent reports to the leading mind of things seen, said, and heard.

Now, while this coöperative Association will contemplate the sale of its properties, it will, of necessity, need first to purchase; and here lies, perhaps, the greatest, and may be the only practical difficulty, in carrying forward such an enterprise. Great skill is requisite to judge of properties;

to take into account their present and their probable future values; their readiness of sale; the depreciation of that value which may occur from climate and seasons; and the influence of scarcity or abundance of products. These will claim the careful consideration of the intelligent presiding mind.

An association of this kind should employ its general travelling and local agents. It should have its agent in the Western portion of this nation; it should have a second in the South, or West India Islands; it should have a third in the British Provinces; it should have a fourth in Liverpool, in the Old World; they employing such sub-agents as might be deemed requisite. Thus, by actual personal presence, a thorough knowledge of the condition of markets, of products, of seasons, could be transmitted to the leading presiding mind.

Besides this, at times, persons might deem it desirable to purchase directly of the Association. The former would have on hand certain properties which they might desire to present for exchange, without the intermediate agency of the ordinary currency. Located as the various agents would be, regularly informed as the leading mind would be of the condition of markets in various prominent locations, persons desiring to exchange could exhibit the cost of transportation to the place of business, including personal services (when such personal attention is requisite), and thus, by an easy process, the just value of property would be known. Thus exchanges could easily be negotiated.

Plans of this business character being clearly comprehended by a class of intelligent persons, an association, on a moderate scale, might be organized. It would afford persons in the spirit-life, coöperating with persons in the earth-life, great pleasure to inspect minds, unfold their capacities, declare their suitableness to occupy the various conditions had in contemplation. A model being commenced, a sufficiently capacious structure being obtained, goods being purchased much as they are needed, credit

entirely out of the question, comparatively little capital will be needed. Attracting public attention, intelligent persons would observe its workings, copy the model, and thus a commercial tie would eventually bind together the inhabitants of this planet, and trade would be swept away.

§ XI. PLANS AND DETAILS FOR A COMMERCIAL ENTERPRISE.

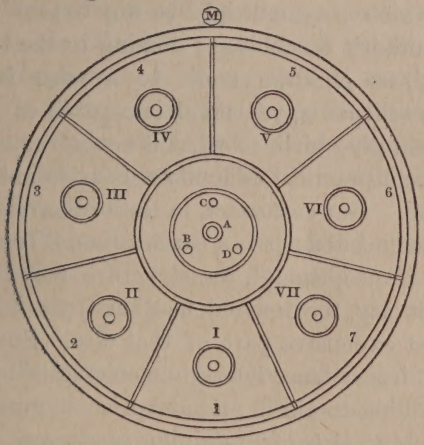
Secularities must be *divineized.* Throughout all Nature there is a Divine Order. In the ratio that this divine order is regarded in any movement, will it be successful. There must be a unity, a oneness; and perfection must be the end and aim of that oneness. In a high sense, all things are divine. Everything that is in and of itself just is divine. Commerce is just; but it must have its divine order, its divine end, its perfection of aim.

Persons in different locations require various commodities. The west has its products, the north its, the south and the east have theirs. A proper combination of all these is essential to perfectly form and fully unfold each individual man. Commerce brings to man these essentials of life; and therefore commerce, in and of itself, is both just and beneficent. But all its plans and details must be in harmony with the Divine Order, else in their operation they may be neither beneficent nor just.

1. *Of a Structure.* — A structure or building for commercial purposes should be *circular* in form, having distinct compartments, seven in number, corresponding somewhat to the internal structure of an orange, as represented in the accompanying diagram. In an elevated position in the centre should be a circular apartment wherein the central mind, corresponding to the higher faculties in the human body, should be located, and from which he can overlook the whole area. Just below this, in a yet larger circle, the purchaser, receiver, and transmitter, may be located. Their position should be three or four steps above the principal floor. Arrangements should be made so that, by touch of

a spring, any one of them can send a message or a package up to the leading mind, he returning at will.

From the centre of the structure, leaving a large circle for a passage-way, the seven departments should radiate. Corresponding apartments for storage should be arranged underneath, communicating readily with those above; and all goods when received should be instantly located under their proper department. The leading mind of each of the seven divisions will be able at a glance to overlook his or her department. At the further extremity of each division shelves should be erected, suited to the kinds of goods therein displayed. Heavy departments will exhibit but specimens; as, for example, that of fuels, showing at once kinds, qualities, and prices. Steam pipes should pass all around the building.



PLAN OF A COMMERCIAL STRUCTURE.

A. Position of Leading Mind. B. Purchaser. C. Receiver. D. Transmitter. I to VII. Heads of Departments. M. Outside Messenger. 1. Department of Nutriments. 2. Garments. 3. Fuels, Lumber, etc. 4. Implements. 5. Furnishings. 6. Books, Papers, etc. 7. Remedials.

2. *Organization, Stock, etc.* — Personal interest must be secured,—a joint-stock association organized. The poor must have a chance with the rich. That this may be done easily, payments should be required in small instalments. For convenience, shares may be put at forty-eight dollars, payable in four equal instalments in the course of a year;

persons thus interested to enjoy all the advantages accruing from such association.

One single mind, and only one, must govern absolutely the whole enterprise, corresponding to the Divine Mind. Divine monarchy is just. He must rule without votes, the "monarch of all he surveys." He may counsel as he pleases with the purchaser, the receiver, or the transmitter, but must absolutely decide for himself.

Each person employed must name his or her own compensation, no one being employed in the establishment unless interested in its general purposes.

The instant a person is dissatisfied, he may withdraw, his compensation being allowed.

When a central organization is formed, it may have its branches. It then becomes a mother, — the branches her offspring, which may multiply to any extent in harmony with the mother's throbbings; coming to the leading mind for counsel, as children come to a wise father. Vast though the scheme is, yet mind is capable of receiving it, and mind can give birth to what it conceives.

An apparent practical difficulty may arise in the selection of a location. But *customers*, in the ordinary sense of the term, are not needed; it is a *communion*. Transportations are easy. Hence, though the structure may be in or near a prominent city, for convenience' sake, yet it need not be in the most expensive part of that city. Some generous landholder, from whose heart humanity gushes forth, may be found willing to aid in an enterprise so grand, so beneficent, — striking at *trade*, retaining *commerce*.

It should be distinctly stated that this scheme has no selfish ends. It is a little pebble cast into the wide ocean of trade; it is designed for the inhabitants of a planet.

3. *Employees, their Character, Habits, Dress, etc.* — It has been declared that the Church of Principles must be the mother of all institutions in the new order. Suppose, then, that this mother has given birth to the young child *Commerce*. Now, this infant institution must be nursed, must

draw vitality from its mother's breast. The mother will impart to the child what she has. She has *faith, love, fidelity, beneficence, heroism*, and the rest; hence the child *Commerce* must resemble its mother; that is, it must be *equitable* Commerce, — Commerce founded on *principles*. The same will be the case with all other branches or children of the Church, — as the Home, the State, the School, Philanthropy, Nursing, Progress.

Now, the leading mind in the commercial institution, with all his coädjutors, must, to a greater or less extent, be a Church; [that is, these twelve principles must be in them, and become a part of their being.] Thus Commerce becomes divine; thus secularities become spiritualities; and thus heaven comes down to earth, or earth is raised up to heaven.

All, therefore, who would be engaged in this enterprise, must first *join the Church;* or, to speak without figure, *the Church must be formed in them;* that is, PRINCIPLES must rule and guide them. It will be seen, then, that only very select persons can be employed. Great care must be had, else the little child, the infant institution, will get poisoned, languish, suffer, and die.

This train of thought must be impressed upon the minds of commercialists. They must be made to feel that true Commerce can exist only as it is born of and nourished by the Church.

All things in Nature are positive and negative. Principles, even, are male and female. The person who has *faith*, for example, is made simple, childlike, artless, — that is one of its properties; but another is strength, a positiveness which comes of confidence. So *love* renders one gentle and sweet; but a loving act gives strength, — the vigor which arises from consciousness of having done good. *Heroism* also furnishes a strong example: the true hero is meek, gentle, quiet; but yet is strong, and conquers. As, therefore, the babe draws receptivity from the left or negative breast of its mother, and draws masculinity from the

right or positive breast, so persons who receive the principles presented in the Church will of necessity be both receptive and positive; will be simple, childlike, affectionate, and yet have a strength and force of character which true principles only can impart. The mind delights to dwell on this beautiful thought. The Divine is both male and female; and all emanations from the Divine, throughout all nature, are also positive and negative.

There is yet another consideration. If the mother be beautiful, as she looks upon the countenance of her nursing child, she imparts her beauty thereto. So principles irradiate the countenance, warm and cherish the inmosts, and give vitality, health, beauty. Not inappropriately was it said, by one of old, of an embodiment of principles, "How great is his goodness! how great is his beauty!" The nobler the life, the more beautiful does a person become; the transfiguration, indeed, appears. Suppose, then, a commercial edifice is reared, and each person employed therein is a member of the Church, in the sense before explained. Their countenances would be irradiated with faith, love, fidelity, beneficence, and all the other requisites of a true character. Besides this, the harmony of colors should be observed; for it is desirable to render Commerce attractive in all ways. The eye becoming clear, *dress* will be selected with great care, so that not only the countenances but the very garments of the employees will be beautiful to look upon. The mother prepares robes for the new-born babe with nicest skill. In the degree that her artistic eye is unfolded, so does she beautify her offspring. When the hour shall have fully come, garments suited to active life in a commercial house will be described; but at present details of an external character need not be entered into.

In such an edifice, great quiet will be desirable. The whispering gallery, or speaking tubes, may be readily used, so that intelligence may be transmitted from branch to branch without discord. Odors, also, of the most agreeable kinds, may, by economic methods, be secured. Nu-

merous other improvements, bearing relation not only to Commerce, but to all the other branches, may from time to time be suggested. These are but hints of things which may be attained when the enterprise shall be fully inaugurated.

4. *Credit, Banking, and Currency.* — The new commercial system abolishes entirely, so far as it is concerned, the whole credit system. Often the commercialist cannot command his resources; he has an abundance, but they are in such locations, surrounded by such limitations, or connected with such obligations, that though he can see where they are, yet he cannot command them at his will. Now, this new system will not have resting on its shoulders this very heavy burden; it at once dispenses with all that source of anxiety.

When this point is fairly reached, then the practice of lending one's name is also entirely dispensed with; so that the commercialist will not have to be perpetually watching other and outside concerns, to whom he has, temporarily or otherwise, loaned his endorsement. The merchant on the old system is constantly harassed by difficulties of this nature. Needing as he does the names of others in emergencies, of necessity, for accommodation, he must lend his own, in turn. Thus, various concerns become inwoven; and often, when one large mercantile house breaks down, other smaller ones go with it, from absolute necessity. The intelligent commercialist need not be informed of the questionings which arise in the mind, coming from this complex condition of things, in view of the failure of banking institutions, and of all the multitudinous business associations with which he is directly or remotely connected. A mighty stride, therefore, will be taken, when a band of commercialists can be associated on an independent and thoroughly cash basis.

There is, perhaps, no one point more important, commercially speaking, than that which has just been presented. But, passing into the internals of commercial life,

there will be found, too, an immense saving of labor in the matters of records, book-keeping, and all that paraphernalia which occupies so much of the merchant's attention under the credit system.

Besides this, since the whole matter of what is technically called *accommodation* forms no part of this new commercial arrangement, it will of necessity involve within itself all essential principles; it will embrace within its ample folds a wholeness, — all that belongs strictly to Commerce. It will be *its own bank;* it must and will have its funds within its own reach, at its own command, — securing to itself, in this respect, a marked independence. Now, the intelligent merchant looks at the banking institutions as they exist, and asks, often earnestly, "Why must I be everlastingly at the mercy of an institution which I support? Why must I go, hat in hand, and ask that which I sustain to accommodate me?" He feels that he is at the mercy of an institution which could hardly live an hour were it not for the class which he represents. In the new system there must be an entire independence of such institutions.

There is another point of immense moment to the complete independence of the new institution. *Bank paper must not be received at its counter.* When goods are not presented for exchange, then the buyer must come with the true representative of wealth — that is, the precious metals. These alone must be received. At first, this may occasion some little inconvenience; but, should it seem desirable, an arrangement might be made with some broker to exchange paper on the most reasonable terms. The buyer might be directed to that broker, where he may dispose of his paper as best he may; but when he comes as a buyer, he must, without variation, bring the metals. Then your institution knows what it has, there is substantiality in that currency, it has an intrinsic value; while paper fluctuates and is uncertain, and those who hold it of

necessity become dependent on banking and other institutions.

Business minds will weigh this subject. They are well aware of the difficulties with which State-street and Wall-street are everlastingly environed, because of the uncertainty which attends a paper currency. They will see that if this point is reached, this enterprise will have its own vault. Its leading mind will have this representative of property under his own individual eye, and can inspect it at will, — giving to the institution a strength, a certainty, and a substantiality, which other commercial institutions do not possess.

This being the case, your Purchaser goes out. He does not go with *paper*, representative of a metallic basis; but he has at his command the metals themselves. Thus he can drive a better bargain, — not being obliged to offer four or six months' paper, but having the coin in hand to give him confidence. The instant a bargain is made, that instant he is ready to close the concern, so far as the seller is concerned. Here again labor is saved; here is an easy, natural transition, — one taking the metals, the other the goods, without delay.

Then, whenever the close of a quarter, or the termination of a fiscal year, is reached, no uncertainty exists in respect to the amount or value of the property. The goods are marked, and there is so much property in goods. Turning to the vault, there is so much property in metals. The leading mind does not have to estimate the value of paper, nor to consider how other institutions stand; he has the whole within his own circle.

Besides all this, persons in the employ of this commercial house will present their bills monthly; these will be promptly paid from the metals at hand, and no long, tedious daily accounts will be kept with them. They will be required to be on the spot at the precise moment when business is to commence. The alarm-clock strikes, and they *must* be there; and at the hour when business is to

close, the instant the clock strikes, no matter who may be present, the machinery should stop with as much precision as in the mills at Lowell. The hours of labor should not be over eight in each day, so that no just complaint of over-work could be made.

Too great strictness and perfection in all arrangements of this character cannot be maintained. People, coming to understand these arrangements, would govern themselves accordingly. Business minds will see the advantages of thus conducting a commercial institution.

[Objection being made to some points in the foregoing, as needlessly strict and difficult of actualization in the present state of the commercial world, the following was added:]

In all unfoldings, *ideals*, as perfect as words can express them, are of necessity presented to persons in the earth-condition. If the human mind is ever brought to high achievements, it must be by having before it an ideal, or copy, as perfect as can be formed. You wish a certain piece of work executed, — for example, you wish a carpet manufactured of a certain texture and figure; you present to the persons whom you employ your *ideal*, that is, your *copy*, and you say to them, "In so far as you imitate that copy, so far will your efforts meet my approval." If you do not present an exact copy, they work in the dark, not seeing clearly what you desire; and neither are their efforts satisfactory to themselves, nor their results to you. But, having your model, diagram, or copy, their minds are focalized, their energies are bent in that particular direction, and they are able to compare their attainments with your ideal.

The more you reflect on this point, in connection with the new commercial system, the greater wisdom will you see in presenting these very high outlines. They are *ideals*, to which the cultivated, spiritualized commercialist must look, and which he must strive at the earliest moment to actualize. When that shall be done, Commerce will

become attractive. It will no longer be a drudgery, and engaged in as a necessity. One will not enter his counting-house as the slave goes to his dungeon, but will be *attracted.* Exercising his commercial faculties pleasantly, all will be as agreeable as the song of the musician. Nationality will come to exhibit itself in commerce; and thus the minds of intelligent and philanthropic commercialists will be elevated above the drudgeries.

The question of currency is very simple. One comes and wants goods. These goods are *substantialities,* and no reasonable exchanger will deny this. But, if he gives you *paper,* it may or may not be a substantiality. This uncertainty excites, disturbs. But when you have your *coin* in your vault, you *know* what you have. That furnishes a mineral basis on which you can build.

They who unfold this scheme have travelled over this road, and have seen precisely what the commercialist needs to render his labors agreeable, harmonious, and at the same time reasonably compensating.

5. *Of a Central Location, Name, Branch Establishments, etc.* — You will have your parent, or Central Chamber of Commerce. It will correspond to the focal faculty in man. It, of necessity, must have a local habitation and a name. Much wisdom is requisite to decide definitely in respect to both of these points.

And first of location. You will take into careful consideration the cast of mind which you will have to coöperate with you, and on which you are to act. Now, the merely impulsive or badly acquisitive mind is not the best cast of mind to start and carry steadily onward a system of measures having in view not only individual, but also collective good; not only the good of persons now living, but reaching out to generations which are to be. There is need of mind of a firm and substantial character — of persons who, though they may move slowly, yet, when they do move, act intelligently, and are quite reliable.

Now, speaking in general terms, this nation exhibits

three prominent casts of mind. There is what may be called the Southern cast. It feels, is fine, but is uncultivated, and lacks that energy which is essential to carry forward important enterprises. Secondly, there is what may be called the Western cast of mind. That is all astir; is in a state of commotion, incidental to the condition of the soil; it is comparatively new; it does not with sufficient deliberation weigh subjects; is not a very reliable cast of mentality. Turning, then, in another direction, what may be called the Northern cast of mind is exhibited. This cast is slow; it spends much time in weighing subjects; it sits down, and calls into exercise the mathematic faculties; calculates, and seems to the other casts of mind to be exceedingly moderate.

Now, in commencing your enterprise, you need, prominently, the latter cast of mind. It is more moderate; but it is also more shrewd, more calculating, more reliable. Besides, it is more highly cultivated. Its institutions are more permanent. There is a durability exhibited by this cast, which will be of almost infinite service, as it respects coöperation; and, also, as it respects general and durable impressions. It were better, then, taking into view present conditions, future prospects of revolutions, of dismemberments, to select for your field of labor the class of confederated States usually denominated New England; yet keeping your eye, to some extent, on the neighboring British Provinces. Here, then, is opened a large and valuable field of commercial labor.

Supposing you and your compeers* decide to draw the line as just now suggested — the way is thus prepared to decide on a name. As would be naturally suggested, it may be called THE NEW ENGLAND ASSOCIATION OF PHILANTHROPIC COMMERCIALISTS.

A name like this will call out the *affections* of both men and women. The public mind will be curious to know

*These papers were addressed chiefly to a company of gentlemen, mostly merchants, convened in Boston to listen thereto.

how and in what sense *philanthropy* can exhibit itself in Commerce. It is daily seen that there is "*no friendship in trade.*" Strictly speaking, the mere trader looks out for himself, or for the company of which he is a component part, or whose representative he may be. But the contemplated commercial scheme has prominently for its end the promotion of friendship, philanthropy. It is a child of an excellent mother. Its mother has imparted to it faith, love, fidelity, beneficence, etc. These primal principles have given birth to an offspring which has been called Commerce. Commerce is simply *equitable exchange.* Commerce is, finally, intercommunication; is simply *giving* and *receiving;* so that, in this sense, it may appropriate to itself the term *philanthropy.*

Secondly, this form of Commerce is philanthropic, because it exchanges its goods at simple cost. It does not undertake to sponge any person, or any association of persons; but exchanges intrinsic values. It simply asks that others will be as good to it, in return, as it is good to others.

Thirdly, it appropriates to itself the term philanthropy, because it as readily accommodates itself to the needs of the poor as to the wants of the rich. It puts its shares of stock low — asks the payment in regular instalments; so that, with any considerable degree of frugality, almost any person can enjoy all the commercial advantages which he or she may from time to time need.

Now, while you organize your parent commercial institution, soon there will be a desire expressed that branches, or, better, offspring, may be located in various parts of your contemplated commercial field. It will occupy a portion of your attention to so organize the branches that they will not only, on the one hand, be advantaged by the connection, but also that they will, on the other, be tributary to the central or parent institution.

Family feuds are of frequent occurrence: often children disagree; often parents cannot harmonize all the

family relations in such ways, and in such order, that there will be true domestic union. Unless your business ability, therefore, enable you to secure these two points, just now named, bickerings, jealousies, and discords, will prevail among your children, and so domestic dis-harmony will be exhibited.

Favored as the central mind will be with a thorough knowledge of the markets, having capital at his command, able to call in persons of marked commercial ability, it is but equitable that the children should contribute to the advancement and general welfare of their parent. But it is a very nice question, how, and in what way, they shall be tributaries; and, if tributaries, what use shall be made of the means which shall accrue from these branches.

Now, this enterprise is to be philanthropic in this respect, also. It stretches out its arms over a large, valuable, cultivated territory. Here are wants to be supplied; here are wrongs to be redressed; here are charities claiming the attention of beneficent persons; here are persons who have some shreds of thought in connection with new inventions, but who are struggling for means to elaborate their thoughts; there are needs of nobler architectural structures; there are needs of schools, and of appliances to render the earth more fruitful. Here open up to the beneficent mind labors of great moment. Now, these children of Commerce should early be taught the lesson of beneficence. So to speak, their grandmother, the Church, is a good woman. She delights to distribute her blessings. Let, then, each be informed, that if it is a true child of its parents, it will cheerfully contribute for philanthropic purposes.

You may then start with this simple arrangement: in addition to the cost of goods as they are purchased by your general purchaser (they need not of necessity go to a branch of the Central Chamber of Commerce), and in consideration of the advantages which will accrue to the

branches from your, so to speak, wholesale arrangement, they should give to the parent institution *one per cent.;* which sum shall be religiously used for such philanthropic purposes as from time to time may meet the approbation of the leading mind. Thus, besides constantly cultivating their own beneficent faculties, no injustice is done. They get all the wholesale advantages, and, as it were, in gratitude, leave this surplus sum to accumulate. From it structures could in due time be reared; charities could be established; struggling inventors could be aided; — thus gaining two points of immense value: first, *justice;* and secondly, from justice, *philanthropy.*

6. *Records and Accounts.* — Among the subjects which occupy the attention of the intelligent commercialist, there is no one which so frequently perplexes him as that of mercantile records. The best, most critical mathematical minds have been directed to this important branch of mercantile labors; and, notwithstanding all the various improvements which from time to time have been made in this direction, yet the leading mind of a large commercial association feels a constant dependence on the keeper of his records, and the necessity of some degree of surveillance over him. Often he has not time, and perhaps has not mathematical ability, to look into and fully criticize this essential branch of his business. If his books are not regularly kept, — if there be iniquity in the hearts of his accountants, — though he may annually do a large business, yet at the termination of the fiscal year results are often very unsatisfactory to his mind. He looks at his clerks, — considers their salaries, — cultivates an acquaintance with their style of dress, their general habits, their daily expenditures, — and not unfrequently suspects that there are certain leakages. But, dependent as he is on his recorders, he either has not the patience, or lacks the ability, to enter into a personal inspection of his books. Occasionally, reports reach his mind of improper conduct; and uneasy sensations are experienced when he considers

that he is, commercially speaking, to a very large extent, at the mercy of this class of laborers.

Now, in presenting to the public mind a new commercial system, it is deemed wise to consider its bearings upon this branch of mercantile labor.

Already the leading mind is supposed to be surrounded by three important and carefully-selected agents — the Purchaser, Receiver, and Transmitter to the several branches. The leading mind is supposed to be so favorably located that he can overlook and to a considerable extent oversee the whole establishment. He is also supposed to have selected persons of eminent ability as leading minds of the several branches. For the sake of the case, it is supposed that the new commercial ship is ready to be launched. Certain persons are supposed to have subscribed for your stock, and are prepared — due notice having been given — to pay in metal, to a greater or less amount. While this is simple cash, you have it in hand. You know what you have. You can count it as easily as you can count the fingers on your hands. But now some of these metals are to be exchanged for goods. You look to your Purchaser. For convenience' sake we will call this Purchaser John. You say to John, "I wish you to go out and purchase at lowest rates a cargo of lumber." John immediately commences inquiry, — looks at the price-current, — goes among prominent lumber-dealers, — finds the kind and also the quantity of lumber you desire him to purchase. He directs that the cargo be discharged, and located in such spot as may be designated. He then makes a simple draft, and says to the seller, "Go to the New England Association of Philanthropic Commercialists, inquire for the leading mind of that Association, and show him this draft." *You* cash that paper.

Suppose, for convenience' sake, that this cargo of lumber costs on the wharf one thousand dollars. You have cashed that draft. Now, you have one thousand dollars less of metals than you previously had; but you have come, or

are supposed to have come, into possession of a cargo of lumber. You have that cash draft, which is in your vault, instead of the one thousand dollars which were there before. Now, you are able at a glance, thus far, to see with great precision where you are, what you have, and your paper represents, for the time being, the particular use which has been made of the metals in the case thus supposed.

Now, you see that your Purchaser goes out empty-handed, — returns as empty-handed as he went, as far as it respects the handling of your metals. He cannot defraud you, because you have not placed yourself at his mercy. There may, however, be a leakage, unless you take into account a second arrangement. You, having closed this matter, say to your Receiver, "Such and such arrangements have been made. John has purchased a cargo of lumber. The order has been cashed." For convenience' sake, the Receiver may be called James. You say to James, "I wish you to see that the lumber is there. Take with you, if you desire, some capable surveyor or inspector. See if all things are right, let that lumber be most carefully housed, and take the key in your own pocket." So you prevent your Purchaser from running away with either your metals or your lumber. They are out of his reach entirely. James returns; brings with him the certificate of the authorized inspector. You look at that, and thus far all is well and straightforward.

Now there commences a work for James to do. He opens his journal; makes records of his doings, in connection with the authorized surveyor. Here, again, not a fraction of your metals goes into James' hand, because James must give his order to the surveyor for the compensation of the latter; and that surveyor comes to you, and the order is cashed. Here, again, then, your cash is less, but the surveyor's services are paid, and the certificate is placed in the vault; and so your papers and your metals tell to a fraction where you are.

Pass now to the third person. Suppose there is a demand for a few thousand feet of lumber; that demand must come through the proper channel, — that is, through the leading mind of the Lumber branch of your institution. He informs your Distributer of the demand for so much of the purchased goods. That Distributer at once informs you, the leading mind, of the fact. He knows that you have lumber, — its quality, quantity, and its location. You write a simple order, — having always at hand blanks for the seven different branches, which you fill with great ease, — pass that down to the Transmitter, who, for convenience' sake, may be called Mary. The Transmitter makes record of the same in her journal, and passes the paper forward to the leading mind of the Lumber branch. The agent of the Lumber branch now has it at his command. Certain expenses have accrued. Mary informs him what it had cost up to the time that the property, or, what is the same, the paper, had reached her. The agent of the Lumber branch adds to it that cost which had attached to it in his department, marks the price, and the buyer is now reached. He is ready with his metals, deposits the same, and takes his property.

The agent of that branch makes careful record of his transaction, in a plain, simple way, so that your messenger, your outside auditor, your second eyes, can look at any time at these records. They are supposed to be always open for the inspection of this messenger or auditor. That person, being outside of the machinery, is supposed to be acquainted with all matters; and bearing certain intimate relations to the leading mind, — being, as it were, his confidant, telling all that he has heard, all that he has seen, all that is known, and each agent understanding this arrangement, — it were almost impossible for a fraction to be lost. Hardly could an adroit swindler get the Association's property into his or her private pocket. Besides this, all your agents are owners. In short, it is a copartnership; and so there would be, as it were, seven eyes open, all looking at one another, besides your messenger.

You then agree upon a time when account of stock shall be returned, and these accounts come under the supervision, first, of Mary, second, of James, third, of John — each comparing with his journal; and, lastly, they come before your mind, having been audited and inspected by the persons already designated. Now, you have two things — first, your metals; secondly, your goods. Your stock may be estimated, say, for convenience' sake, at ten thousand dollars. If the goods, on the one hand, and the metals, on the other, represent that amount of property, all is straight. This the Association can see for itself — it is tangible. The first fiscal year is supposed to be closed. Ample time is taken to take account of stock; and you see that thus far all things are right side up. You have your checks; you have your balances. You have your eyes to look for you; you have your ears to hear for you; you have a perfection of commercial arrangements unsurpassed, and yet so simple that a person of ordinary intelligence with comparative ease can comprehend them. Credit being out of the question — banks not called into requisition — no accommodation paper out — no questionings how this or that company stands, what are its liabilities, what the probabilities of its liquidation — everything of that sort, usually so perplexing at the termination of the fiscal year, belongs not to the "New England Association of Philanthropic Commercialists."

7. *Concluding Appeal to the Philanthropic.* — In bringing these papers relating to Commerce to a temporary close, it is felt to be wise to present an appeal to the philanthropic and more spiritualized class of commercialists.

Persons who revisit earth come to act on mind, — to raise it to a loftier, purer, diviner, and, as a sequence, more *beneficent* condition.

At this present stage of man's unfolding, Commerce rules on this planet; but its dominion serves to enrich a few, at the expense, and often the *crime*, of the many.

A power so strong as Commerce should be seized upon

by philanthropic persons, to advance and generally improve the condition of the inhabitants of this planet.

This series of papers all look in that direction. Before, however, much can be accomplished, these papers must be presented to the public mind. Besides this, messengers should be employed, whose mission it should be to seize upon the strong points presented in these much condensed documents, and present the same verbally to such persons or assemblies as can be reached.

By labors of this character, some few select and able persons will become interested in this branch of philanthropic effort, — will generously proffer their personal services, and peradventure their capital, to start and for a season (until labors become systematized) carry forward this enterprise.

Unless something of this kind be, at a suitable season, commenced, these valuable documents will to some extent be lost sight of, and reach only a very few persons. But, were they judiciously prepared and put to press, then persons could take the same, peruse them at their leisure, judge of their value, their reasonableness, and their practicability, and thus broadly aid the spiritual enterprise as a whole, and this branch of effort in particular.

To carry forward this work systematically, a few persons might resolve themselves into an Association, taking the name which has already been designated, and open a temporary office for conversation and the diffusion of information. The Association might also, through its business mind, receive pledges of capital, to be redeemed whenever that capital shall be needed for the erection of a structure, or for such other purposes as may be deemed requisite. Such a step would focalize effort; there would be one central, practical point, to which all business energies could be wisely directed.

The more business persons inspect these documents, the broader, the more philosophic, the more philanthropic, will they appear. In proportion to the magnitude of an enter-

prise, the greater should be the deliberation in its commencement. Time will be required to reach the Northern mind. It acts slowly, calculates carefully, inspects shrewdly. Care should therefore be had that hasty action is not encouraged.

But, when the leading mind is satisfied that the hour has fully come to strike a blow in this direction, let him go forward. His intuitions will guide him; he will feel interiorly that the hour has come in which the new ship should be launched.

Other minds will be attracted to his; they will learn his business capacity; become acquainted with his purity of life, his devotion to principles, his desire to elevate and unfold humanity. Thus, inspiring them with confidence, means will be secured; and an enterprise from which greatest blessings are to flow to the present and future generations on this planet will be commenced.

§ XII. PRACTICAL APPLICATION OF THE FOREGOING PRINCIPLES. — "THE NEW ENGLAND ASSOCIATION OF PHILANTHROPIC COMMERCIALISTS."

It is thought proper here to state, that a number of individuals, becoming convinced of the practicability and desirableness of inaugurating a system of Equitable Exchange on the plan set forth in the foregoing papers, associated themselves in the city of Boston, on the 31st day of July, 1855, as the "nucleus of an organization for the gradual realization of the objects had in view," under the comprehensive title of "*The New England Association of Philanthropic Commercialists.*" This Association subsequently organized, by the adoption of a Constitution and By-Laws, and the designation of officers, — THADDEUS S. SHELDON assuming the position of Leading Mind. JOHN ORVIS was appointed Agent and Messenger, and charged with the duty of presenting the subject before the public. A small pamphlet was issued, containing the substance of the plan as herein presented, and several public gatherings were held in various places. At a meeting held at the Winthrop House, Boston, Oct. 6th, 1855, the following additional paper was submitted from the same source as the foregoing:

AN APPEAL TO THE INTELLIGENTLY HUMANE.

There are two prominent classes — the poor and the rich. Both are objects of commiseration. The first have too little; the second, too much. Both are in unfavorable conditions for the highest moral, religious, and spiritual improvement. Often, and in fact almost always, the rich have obtained their wealth by cunning, by fraud, by overreaching. The poor are usually improvident, short-sighted, grovelling, dwell in the present, with little hope of the future. Both drag out a comparatively miserable earthly existence. Could the two be to some extent interblended, both would be thereby advantaged, and in various ways improved.

The producer and the consumer are hindered in their natural relations by *intermediates*, or mere traders, tricksters, crafty, intriguing persons; so that both producer and consumer are disadvantaged. Could the two interblend, and become one, both would by such association be assisted.

Now, the work of the present hour is to equalize and associate these parties, so that they shall feel a unity of interests, and enjoy a brotherhood.

All these parties have certain essential wants. These wants are, prominently, nutriments, garments, shelter, implements, furnishments, books, and remedials.

May not, then, a few intelligently humane persons wisely combine their business talents and their means, with a view of economically supplying to persons the essentials of life?

Here is a single question, presented for the cool, calm consideration of this assemblage. Outlines [of a plan for this end] are already within your reach. You can deliberately peruse and carefully inspect the points therein presented.

There are times and favorable seasons for all things. You have gathered in, or are harvesting, unusually large crops; yet the intermediates — a large, united army —

stand between the honest producer and the hungry consumer. What you need is, at the earliest practicable moment, to overleap these intermediates, and form a connecting link between the grower, or manufacturer, and the eater, or user.

Now, that which the human mind can form a clear conception of, it can sooner or later execute. Simplicity of plan is essential to success. The plan presented is remarkable, not only for its simplicity, but for its oneness.

As in other great enterprises, master minds need to be called out, — persons of great faith, of much love, of large fidelity, of intelligent philanthropy, of unconquerable heroism. Such minds are here. If they say the word, they can take this enterprise on their shoulders, and carry it easily forward, so far as to show a *model*. This will be inspected and imitated by others. This done, the consumer and producer, the rich and the poor, are brought together on a common basis, and all are advantaged.

It remains for the intelligent assemblage this day convened to take this, the grandest humanitarian step ever taken on this planet. Leave it to coming generations to start this enterprise, and poverty, wretchedness, want, and crime, must of necessity continue.

In this enterprise you can concentrate your action, your strength, your means, in such wise and judicious efforts as must call down upon your heads the blessings of coming generations.

Besides, the spirit-world is opened. Direct, reliable intercourse exists between it and the earth-life. Noble men and women, associated in that higher state, wait for coöperation in the lower conditions. Lovingly, intelligently, they this day proffer you their generous aid. It remains for this assembly to accept or refuse. Persons in the spirit-life would bear to the earth-life the relation of suggesters, — asking coöperation in the ratio that their suggestions may meet the approval of intelligent, eminent business minds.

Start this enterprise, and in its train, of necessity, will follow a wiser and more substantial system of *Government.*

Start this enterprise, and in its train will follow a broad and comprehensive *Educational* system.

Start this enterprise, and beautiful, quiet, harmonious, happy *Homes* will appear.

Start this enterprise, and a generous *Philanthropy* will follow.

Start this enterprise, and the weak, the maimed, the lame, the criminal, will be wisely cared for.

Start this enterprise, and the struggling Inventor will be aided. A divine Agriculture, useful Amusements, Mental Unfolding, and a true spiritual State, wherein man shall forever and forever expand, must, of necessity, follow in its train.

A true Commerce is but the precursor of a brighter day, a happier era, wherein universal man shall find his highest, noblest individual profit in consulting the good of others.

Subsequently, the Agent, together with the Communicator, were deputed to journey to the West and South, for the furtherance of the objects of the Association. Visiting the principal cities of the Western States, and proceeding as far south as New Orleans, they spent some four months in collecting statistical and other information relating to the production, cost, and transmission, of various commodities; in imparting knowledge respecting the plan of operations, arranging agencies in various sections, and in perfecting and adjusting the machinery of a very extensive commercial enterprise, on the basis of strictly equitable exchange. This machinery is ready to be set in operation whenever the Leading Mind of the movement shall decide that the proper hour has arrived. Until such time, further public effort on the part of the Association has been suspended.

In the mean time, a large amount of matter, embracing further details, relating to the internal management of a commercial house, — relating also to the qualities, uses, and relative values, of various products of different sections; such as fabrics, grains, fruits, the preservation and transportation of the same, remedials, etc. etc., — has been communicated, which will doubtless be found of great value in the practical management of the scheme, but which it is not considered important to lay before the public in the present volume.

It ought, perhaps, to be stated, to prevent misapprehension, that a movement, growing partly out of these suggestions, and partaking in some slight degree of their features, was initiated in Boston in the winter of 1855–6, under the name of the "*Boston House of Equity.*" It was of temporary duration; but its failure is regarded as confirmatory, rather than otherwise, of the wisdom and practicability of the scheme herein proposed, inasmuch as the "House of Equity" lacked some of the distinctive features which are here presented as vitally essential to a divine Commerce. — EDITOR.

§ XIII. OF GROUPS AND GROUP-LIFE, OR THE HOME.

1. *Lessons of Nature.* — Observe carefully the tree. It exhibits vegetable group-life. The roots intertwine, and, as it were, they construct for themselves their quiet underground home. From the roots the trunk springs, and branches, leaves, blossoms, and fruit, appear. Now, the roots, trunk, branches, all work together, and contribute to the good of each and of all. It is wise, then, for the intelligent student of group-laws to cultivate an acquaintance with the tree.

Having done this, the inquirer might next proceed to the humble mint, and ascertain how that contrives to contract and dispense its peculiar odors. He would learn that it throws out its receptive leaves, and draws to it such elements as it requires.

Pursuing his researches, and observing around the mints and flowers the little insect called the bee, he follows this to its hive. Here he finds beautiful circular apartments — the elegant cone, and the nicely-wrought comb. He acquaints himself with the queen, the bee-mother: she keeps house for her children, supervises and guides the whole establishment. While she is very matronly, she is at the same time very firm, and all things move as she directs. He perceives that each one follows its attractions, goes where it will, gathers its own honey, and brings the whole to the common home. Thus our inquirer learns that there is such a thing as *individuality* in harmony with *sociality*.

Gathering this lesson of wisdom from the bee, he turns to the fowls of the air, and he observes that even the birds have system; — that, while some are gathering food on the plains, others are in the lofty tree-tops, watching and imparting knowledge to those below; thus hinting that there should ever be persons occupying lofty positions, where they can catch new thoughts as they flit across the heavens, and transmit them to the earth below.

He next examines the beautiful circular nest of the little songsters. It is made of straws, laid one after another, each in its true position. Here is domestic life. "This," the songstress seems to say, "is our place of repose. We assemble as a flock when we please; but my dear mate and myself greatly delight to have a cosey *home*, where we can retire from the world, and enjoy the sweets of domestic life. Here is our home of harmony; our little ones are here, and we hold to these, for a season, the dear, godlike, parental relation."

Now, the inquirer, who had supposed that people could be tied together, like a bundle of rags, begins to philosophize. He asks, what means this? And the reply of his own intuitions is, *the parental relation is of God; offspring call out the nobler faculties, and holier sympathies are, by means of this relation, cultivated and enjoyed.*

The student, in a calm, meditative state, next wanders by the sea-side, and observes the finny tribe; he sees that they, too, live and move in schools, or groups, in their native element.

He bends his knee on the sea-shore, turns his face upward, and contemplates the heavenly bodies; he perceives that they also are *coöperating*, each receiving, each imparting love, light, and wisdom.

It is needful, in unfolding the rudiments of social science, thus to present thoughts in the simplest possible way. The grand difficulty lies here: *man overlooks the simple lessons of Nature, and supposes that some mighty volume must be written, or that statutes must be framed by legislatures, laws*

enacted with intricate and elaborate provisions. But the thing needed is *not enactment;* it is DISCOVERY. The whole matter of a true society lies in a nutshell — *the discovery of natural laws.* The shrub, the flower, the insects, birds, fishes — all are in harmonious conditions. Man, just ushered into existence, as it were, needs but to open his eyes, and social laws will be unfolded sufficient for a divine actualism.

2. *The Family.* — Patriarchism looks to the gathering of *families.* It is, in its present condition, a comparative crudity; but it has in its bosom a broad, comprehensive, and very beautiful philosophy. It has at its head one who holds to it the parental relation; and paternity of necessity implies the existence of offspring.

Illustrations of the family relation may be seen in the vegetable and animal worlds. The onion, for example, may be regarded as a family. Observe its form; mark its distinct, concentric layers, or circles, until you reach its core. The apple exhibits its family of seeds lodged in the core. There is, also, what may be termed an apple family, embracing the ordinary apple, the pear, the quince, etc. These apples are of various forms, sizes, and flavors; yet they form one family. Again, there is the plum family; there are many varieties of this fruit, yet they constitute one family. And thus of other vegetable products. Among the fowls may be observed the robin family, the swallow family, the duck family; and among the fishes, the cod family, the mackerel family, the whale family, the shark family, etc.

These illustrations from Nature prepare the mind to receive truthful ideas in respect to family relations. Now, birds choose their mates. "Birds of a feather flock together." There is a law, and it must be discovered, by which true family relations can be formed. As the plum, the apple, the birds, the fishes, hold their respective relations, as individuals and as families, so must there be among men *families* and *combinations of families;* each distinct, and yet holding just relations to others. Who-

ever, then, shall clearly discover the laws which regulate the family relations, will be justly regarded, in the future, as man's benefactor.

It is clear that man and woman, as individuals, are designed to dwell together; that organic arrangements look to the closest union of the two sexes. Coming of these unions, a third person, or more than one, appears. Here, then, is exhibited domestic life. Prompted by affection, the progenitors labor for and in behalf of the begotten. Say what the world may, *a closer relation does exist between parents and children than is exhibited in any other aspect of social life.* Therefore, as the bee, and the fish, and the vegetable, holds each its family relations, so must the divine domestic relation be perpetuated in human society.

It seems needless here to enter upon a course of critical reasoning in behalf of a statement so momentous; the affections only need to be addressed. Journey, though one may, far from the cot where he was born, the mind ever turns to home. The wanderer sings of home; ay, of "sweet home." Now, *home* does not consist in a particular house, a certain location, or fixtures; but it is *the resting-place of the affections.* There the mother first beheld the new-born babe; there it first smiled in response to her smile; there the critical period of dentition was passed; there growth, expansion, took place; and there the mother brooded in tenderness over her young offspring. Statements addressed to the affections do not require logic; *feeling* is deeper than any reasoning process. The *love for home*, then, is a part of one's nature. There sits, in the midst of the circle, the mother. Her emotions, as she looks upon her offspring, cannot be portrayed in words. She loves, forgives, plans, toils. All things holy and pure flow from her gentle bosom. It were, then, unkind, nay, *unphilosophic*, to enter the domestic sanctuary, and sever ties so strong, so pure, so essential to human happiness.

Alas! the mind weeps when it comes to consider that

true domestic relations are but rarely beheld. Haphazard, as it were, attracted by riches, prompted by lust, or love of ease, parties too often assume the parental relation where the divine marriage does not exist. But, in due time, teachers will be unfolded, who can teach, not only of the harmonious interblendings of colors, of climates, and of soils, but also of *persons*. They will give instructions, bearing relation to this immensely important subject of marriage, which shall enable persons hereafter to enter into *true* relations, suffering the old dispensation to waddle along as best it can. As the new philosophy becomes understood, there will be a divine marriage, a holy wedlock, a pure conjugalism. These teachings, therefore, look to the future. The present is the hour of Idealism. The thought must first be lodged in the mind that there *is* a divine, perpetual, and holy family relation.

To return, then, from this digression: the mother of her brood watches with maternal care over her offspring. For a season they need her wisdom, her guidance, her protection. So, in the human family relation, the child needs all it can have of the paternal and maternal magnetisms — the mother's love and the father's guidance. Take away from these forming ones either the positive or the feminine influence, and growth will be less perfect. Day by day, year by year, these offspring expand, bodily, mentally, socially, religiously, and spiritually.

But at length a new era dawns upon them. The time for individual effort on their part arrives. The children, each and all, must, as it were, be put to sea in their respective canoes, and left to paddle as best they can. Let the father or mother always continue to brood over the daughters and the sons, and their individual powers are not called out, — their nobler, deeper faculties are not brought into action, are not intensified. The philosophic parent says: "My children must struggle for themselves. Without struggle, they will not have stamina, — they will not have backbone. I will push them out, then, on the

broad sea of human life, and Individualism will be developed." When this is done, if strength, firmness, and other noble elements of character, have been transmitted, noble men and women are the result. Observe, on the contrary, the sons and daughters of the rich, nurtured in the shade, reposing under the wings of wealth. How rarely do such exhibit a broadness of thought, an energy of life, an inflexible devotion to duty! Unless this thought shall be accepted, there will hardly be found a sufficiency of hardy, noble, self-sacrificing, true men and women, to take the place of the founders of a new enterprise.

It is clear, then, that domestic relations are essential for a season, that the child may gather certain important qualities from the father and the mother. But family or domestic relations do not, of necessity, suppose *isolation*. There needs to be a *wholeness* of life. Now, the special father and mother, parent and child, brother and sister, can interchange certain shades of magnetism which they individually possess. But mark this: no *one* family gathers under its roof *all* that is essential to life. The bird builds its nest; its progeny appear. For a season the progenitors bring nourishment to the nest, such as they can. But remember, as the little one grows, its wings form, its feathers unfold, and it must leave its nest, go out and pick up food for itself; it must mingle with flocks of its kind; and each particular bird, having its particular magnetism, acts and reäcts on the growing one, giving it the qualities which its progenitors could not impart.

Precisely so do children need to interblend, intermingle, and gather one from another. The father and mother impart their magnetisms; but the offspring, for their full development, require other magnetisms. This train of thought is of immense moment, involving the whole subject of what is called social intercourse, and suggesting the advantages of travel and changes of location. Each person who has a home has his or her family magnetism; but more than that is needed. When an equilibrium of the magnet-

isms of persons constituting the domestic circle has been produced, each having charged and electrified the other to the fullest extent, a desire is felt to visit other homes. So aunt Elizabeth concludes to take her knitting-work and go and visit aunt Prim. Now, aunt Elizabeth is noted for her goodness of heart; but aunt Prim is a remarkably nice body. Aunt Elizabeth gets some of aunt Prim's magnetism, and becomes a little more prim, while aunt Prim imbibes a portion of aunt Elizabeth's goodness.

This homely illustration will serve to fix the important thought in the student's mind, that something more than the mere family relation is needed, — that while it is a sacred relation, yet it is not all in all. Persons belonging to different families must be brought together, and thus educated. It is well that the mother, even, should at times sever herself from the domestic circle; that, by interchanges with others, she may gather and carry back to the home-circle influences more valuable than earthly treasures, fitting her to become more a mother, and a dispenser of mental food. When this philosophy is comprehended, how joyously will the husband say, "Go, loving mother, like the bee, and gather from the choicest fruits, and come again to thy home, bringing thy gathered honey." Man, to-day, ignorant of himself, and of the laws of his own being, often will not suffer his companion to leave home, because he knows not of the riches she may gather and bring back, to more perfectly cement the loved ones, and render his home more beautiful, harmonious, and attractive. Thus much as an outline of one of the most interesting subjects that can occupy the human mind, the Domestic Relation.

3. *The Community, or Colony.* — The soils in their natural conditions send forth their likes; the rivers beget theirs; the lakes and seas, theirs. Now, it may again be repeated that the student of social laws should look with great care at Nature's workings. It may be taken for granted that Nature is right, and that it is only needed to comprehend her workings, and all things will become clear.

The family relation has its place — fulfils its natural and appropriate purpose. The children multiply, grow, in turn become parents, and organize into groups, towns, states, or nations. Wherever man is found, in greater or less perfection legislative and judicial institutions exist; families, towns, states, and groups of states, combine, and man is brought into wide relations with his fellows.

Up to this hour it has been deemed essential in human communities to enact penal statutes, so that the non-doers and the evil-doers may receive punishment for their shortcomings or their misdeeds. It is certainly worth the while of the student of social science to consider carefully the whole subject of penal laws.

Suppose that John violates the statute which Joseph, Paul, Peter, and Tobias, may have enacted. But what real right has any number of persons to assemble together, and decide what another may or may not do? Every intelligent person must see the absolute necessity of starting an interrogative of this character, lying as it does at the foundation of all legislative and judicial proceedings.

Suppose that Margaret milks the cow, and manufactures that article called cheese; suppose that at night hungry Peter reaches his long arm into the pantry, takes and eats the cheese. Here purposely is presented a strong case. Peter is complained of, brought to trial, and the case is made out to the satisfaction of all parties. Peter has liberty to speak; he pleads, in justification of the act, the fact that he was hungry. But how came Peter hungry? Perhaps he had been idle all day. But how came he to be idle? His mother was a lazy, thriftless woman; she transmitted to Peter this element of character, and so Peter is idle; as a consequence, he is in want, and takes the cheese to satisfy his hunger. The instant this train of thought is started in the mind, it is seen that Peter is not so much to blame; he could not have had the pleasure of choosing his mother; he had to be born of just such a mother as he was born of. Considering, then, the case in this broad view,

Peter is certainly an object of compassion rather than of punishment; and thus the whole subject of penal laws should be dismissed from the mind.

But what is to be done with Peter? Answer: Have a care for him; he has been born with a moral deformity; treat him as you would if he had a curved limb, and was unable to walk. All the punishments that could be invented would not straighten his curved limb. It is true he might be a little frightened, made more cautious, by a penalty; and, the next time he was disposed to steal Margaret's cheese, he might be more careful to avoid detection. But punishment does not cure his deformity. *Your penal laws but sharpen up people's faculties, and render them more shrewd and cunning.* Though ages may elapse before man shall cease to punish man for crime, yet it is desirable at this time to present the highest and broadest teachings on this subject. These teachings are to be preserved, and nations, tribes, communities, *are to grow up to them.* Then, standing upon a loftier plane, still loftier teachings will be ready for their use. What, then, it may be asked, can be done, if towns, states, nations, tribes, are not to organize on the ordinary basis? The answer is, *voluntary associations* or *groups must be formed.* Rules or laws of a practical and essential character may be framed, which shall appeal to the good sense and cool judgment of the members, and they may be expected to willingly observe them. But, suppose an individual were to say, "I will not observe these regulations." Then he could not claim to be a member of the group. The simple act of refusing to observe rules which address themselves to the good sense and sound judgment of the group would render the person an outsider, and he could not enjoy the advantages of the association. This is all that may be regarded as really necessary. The founders of a town, tribe, or state, have unquestionably a right to adopt their own rules and regulations. Persons who desire to become members of the confederation, town, tribe, or colony, would in the usual

way signify their assent thereunto; and, having thus come into the confederation by *voluntary* act, should any one become dissatisfied, the same door is open for withdrawal.

Viewing the whole subject of social compacts in this light, there arises a question of great magnitude, namely, what obligation does a person owe to a town, tribe, or nation, he has not joined? Answer: *None at all.* It may be said, that the town, state, or tribe, throws over *all* the inhabitants its protecting mantle; and therefore allegiance is due from all. Look at that statement critically. Just out from the sea-shore is a little island. A number of pirates come to that island, raise their piratical flag, and intend to commit depredations on the high seas. They are associated together to get their living by piracy. Now, suppose that just on this shore dwell a community of peaceful villagers. The pirates say to them, "We will protect you, and thus you owe us allegiance." But our peaceful villagers say, "We cannot agree to this; we are not members of your confederation." "No matter," say the pirates, "we intend to protect you, whether you will or not; therefore you owe us allegiance!"

In the light of this illustration, it will be seen that *woman owes no allegiance to existing systems of government.* These systems are therefore false to the core. There should be raised, then, in the legislative and judicial halls, this question: Why should the town, state, or nation, punish woman? — She has not joined the confederation. She would not be accepted, were she to ask admission. And yet, arrogantly, tyrannically, it presumes to punish her for doing or for non-doing.

But, passing this point, which is one of immense magnitude, the mind may be turned to the consideration of a more agreeable subject — the organizing of voluntary associations for noble and beneficent purposes.

Plainly the family stands first; its circle is sacred. The second step should be taken — the organizing of a colony

of which persons may voluntarily become members. When one colony has been founded, then a second, or neighbor, or sister colony, may also be established; and thus onward, until seven, the numerical perfection, is reached. These several colonies, located in different places, would correspond to a well-governed, loving family. They would work together; persons could journey from one to the other, as the mother visits her children, and each would be a coöperative home; interchanges of business plans, of commodities, of soils, and of the products of different climates, could be effected on equitable principles; the whole machinery working for one common end.

That an undertaking of this character may be intelligently and harmoniously carried forward, a central location, as a starting-point, is needed. There the first colony could be founded. It may consist of any number of truly harmonious, intelligent, and advanced minds. Thoroughly educated, comprehending the whole field of social science in all its multitudinous departments, system could be readily observed. The Western States might have their colony or colonies; the Northern theirs, and the Southern theirs. A person properly instructed in the subject of *interblendings*, or harmonious combinations, could teach individuals how to select suitable partners, and could also inform them of soils corresponding to their mental growth. The astrologer could combine persons with reference to their individual horoscopes; and thus gradually, but with scientific precision, could a social framework be constructed, taking the place of villages, towns, and states. The movement being thus systematized, persons coming from other nations could readily inspect and judge of its merits; and, should they see fit, could organize themselves in harmony with the first or parent colony. Thus, when the mind looks over the whole field, and takes in all its parts, that which at first seemed so difficult becomes as simple as a question in the Rule of Three.

4. *Social Laws.* — An old writer is said to have inquired,

"How can one be warm alone?" This inquiry presupposes that, when two persons are brought together, there is more warmth than when one person is in an isolated condition. But, if two persons brought together have warmth, then one, to say the least, must have some degree of warmth; and when the two or more are associated, then the warmth is increased. This naturally leads to a consideration of the whole subject of *social laws.*

Already something has been said of magnetism; that, philosophically speaking, what is termed *love* is *magnetism.* Two or more persons are brought together, and they magnetize and re-magnetize one another. Magnetism produces warmth. It gives life, animation, vivacity, activity. Now, what may be called a social *friction* is needed, — that is, the social faculties need to be brought into competition with other classes of faculties, and one class thus to act upon the other. Isolate a person, and he shrivels; he goes down into his shell, contracts his thoughts, lives for himself, feels little or no interest in the good or welfare of others. Bring that person into more genial social relations, where there are magnetisms corresponding to his needs, and he becomes more genial, philanthropic, elevated, interested in the good of others. A man and a woman meet, behold each other, enter into conversation, interchange feelings, magnetisms pass from eye to eye, they begin to feel the impulse called attraction; that is, they love to be together; they assimilate, enter into contract; courtship and marriage result. "It is not good for man to be alone;" that is, one person is not in so good condition as he or she might be were the social law regarded, and a true mate-ship established.

Thus much, briefly, of the union of two persons. They are conjoined, husband and wife. Now, a second social law is manifested. There is a natural desire on the part of the persons conjoined to produce their like. No matter how closely the twain may have magnetized and re-magnetized each other; no matter how much love may exist

between them; yet an irrepressible desire is felt for a third — for offspring. Gratifying this want, the two become parents.

But the mother has her private sorrows, her numerous trials, her domestic troubles; and she comes to feel the want of a person of kindred feelings, emotions, into whose mind she can pour her sorrows, and thus obtain temporary relief; — some one to rejoice, also, with her in her joys. Thus arises the want of neighbors. The husband, in his turn, has his peculiar pursuits, wants, attractions; and needs some person with whom he can converse on his favorite themes. He seeks neighborhood. These purely natural and distinctively social laws lead to the construction of neighborhoods, villages, towns, etc.

But neighbors do not always harmonize. Certain elements are sometimes brought in that are exceedingly unneighborly, that tend to thwart the various purposes for which persons should associate together. What can be done in such cases? Certainly this is a question of great moment, bearing relation, as it does, to present and prospective conditions. Few things are considered more advantageous than a good neighborhood; few things occasion more regret than discordant surroundings. Unquestionably, great allowance must be made for parental and planetary transmissions. To refer to a former illustration: Peter stole Margaret's cheese; Margaret felt very unkindly towards Peter. Peter knew that Margaret had kept the cow, milked her, and made the cheese; and that he had wronged Margaret. But it is a nice question, which of the parties is to be most pitied. Peter was both lazy and hungry; he was born of an indolent mother. Margaret was industrious, economic, born of a good mother. Comparatively speaking, the article stolen was of no consequence. In a true condition of society, Margaret would not individually own either cow or cheese: both would belong to humanity. Margaret found satisfaction in making the cheese; she followed her attraction in performing that labor, and has,

therefore, received her compensation. But poor Peter feels very badly; whenever he passes Margaret's pantry he thinks of the cheese. His character has been exposed; he feels branded as a thief; he is truly an object of commiseration.

The more carefully, then, this subject is studied, the more evident it will be that, in a true condition of society, there should be, in a restricted sense, a community of property;—observe, *in a restricted sense.* In approaching this critical point, the mind must travel deliberately, or confusion will occur.

Turn again to the relation of husband and wife. The husband, in the present social state, claims and holds legally certain properties. The wife, being dependent on the husband, becomes to a certain extent a menial. She caters to his wants and tastes, that she may more easily control the purse. Instead of independence, servility characterizes her condition. So long as dependence exists, so long is there bondage.

Now, change the case: suppose every person who has property were to throw the whole into the hands of a few persons (as directors or trustees of a community); *dependence* is the result. The person wishes to travel; the purse is held by others: he or she must go crouchingly and say, "Please give me some money," or, "Please furnish me a pair of shoes, or a hat; I wish to travel." The holders of the purse object; the applicant is disappointed, and is sad; wants are ungratified, unpleasant feelings result; and the person regrets that *the whole* property was disposed of, because with it his independence is lost.

It is desirable to state this in the clearest and fullest possible manner. The great end to be reached is the attainment of an elevated Socialism, avoiding *dependence.* Truly, this is the most difficult of all problems in social science which can be submitted.

Where, then, lies the remedy? Answer: *A voluntary association should ask only that property be voluntarily given.*

Suppose an individual, a female, having at her command the sum of ten thousand dollars, desires to connect herself with a voluntary association of this character. Willing to aid the enterprise by contributing to its wants, she may, in the exercise of her judgment, decide to give one thousand dollars, retaining nine tenths. She enjoys all the advantages which can be derived from the new association, yet is in some respects an independent woman. As a consequence, the association would be somewhat cautious how it trampled on her rights. Another person applies for membership who may not have a penny; but instead brings skill, industry, and inventive powers. Suppose he invent an Electric Motor; it becomes to him a valuable piece of property. After paying his board, and refunding such sums as the association may have contributed to aid the enterprise, the mechanism should be at his control. Thus, the faculty of invention is sharpened, intelligent coöperations and aids are rendered; both the association and inventor are mutually advantaged, and independence is maintained.

But both these persons will see that, sooner or later, their private property must be left, while they pass on to finer conditions, to a higher life. Now, the query arises, Has a person a right to make a will? This is a grave question. Surely, if there *be* a right to decide on the disposal of property subsequent to departure from the mortal form, it should be done in accordance with the highest principles of justice. To whom, then, should the demise be made? Answer: *The property accumulated justly belongs to human kind.* It is but a collection of certain goods; — whence came the power to make the collection? The answer is, *the power to collect and accumulate was transmitted to these persons from their parents.* The proceeds, then, are Humanity's. The two persons, in the supposed cases, are members of an association founded in harmony with Nature's laws. Plainly, that property should be left

to be used for and in behalf of Humanity; and, as a convenience, it should be deposited with the association.

By social arrangements of this character, securing to all its members personal independence, they holding broad and liberal views in respect to bequeathment, our colony becomes an accumulative institution. It will be seen that it would be for its interest to constitute, in every respect, a *good* neighborhood, making provisions, so far as it might, for the needs of the weak and suffering in the outside world. Gathering to itself strength year by year, it becomes able to increase its domain, to encourage the arts, to promote the study of the sciences, and has ample means for general improvement in various ways; becoming a permanent, substantial institution.

These thoughts, sooner or later, will take possession of the minds of a few persons, and the new enterprise will begin to take form; each member retaining an entire independence, yet all coöperating as one family, — the *mother* guiding the whole machinery. It were well, then, that leading minds thoughtfully consider this suggestion, that they may act understandingly, and with a comprehensive view of social laws.

5. *The Province of Mutualism.* — The great social problem, which remains yet to be solved on earth, is precisely this: to secure to each person an independence, and at the some time obtain the advantages of mutualism. Few subjects which have occupied the human mind have so stimulated its faculties; yet almost invariably its deliberations have resulted unsatisfactorily. Perhaps the earth-life cannot alone solve this difficult problem. Yet an honest longing for that condition of things is felt. It, therefore, is possible. *Whatever is desired must primarily exist,* else the mind longs for that which is not. This would be a philosophical impossibility. The proof of this proposition, however, belongs to another department, and will not be presented here.

Returning, then, from this slight digression, an effort

will now be made to show, more in detail, that *it is within the bounds of human possibilities to construct a society which shall exhibit mutualism and independence.*

In the preceding paper it was stated that, in a restricted sense, there should be a community of property. Mark, in a *restricted* sense. The person having ten thousand dollars might deposit one thousand in the common treasury, retaining nine tenths of her or his property to be used as the holder might choose. A person giving one tenth should enjoy the rights, immunities, and advantages, flowing from association or mutualism, with the understanding that when the holder of the aforesaid private property should pass on to the finer condition, the whole of the nine tenths should be bequeathed for the use of the common humanity. A compact writer has said that nothing is brought into the world, and it is certain that nothing can be carried out. The property-holder is simply a steward; that is, certain things are committed to him for a temporary season, to be held for the common weal. Now, then, this fact of holding in his or her hands the supposed nine tenths, as far as property is concerned, secures independence, and also mutualism. Besides, the bequeathment constantly increases the general fund.

But persons need more than mere property independence; they need the right to speak, to think, to act, to go and to come. Deprive the individual of either of these, and mutualism becomes a curse, because it takes away from the person that which is essential to his or her highest happiness. This is usurpation, tyranny, and should instantly be rejected. If one cannot think freely, one might about as well not exist; if not able to speak, existence could not be valued as a blessing; and so of locomotion, and of dress. One prefers a particular color or form of dress, another a different color or form. If mutualism cuts the garment to suit itself, or selects its own color, then individual taste is ungratified, and satisfaction cannot be enjoyed.

Looking over this subject in a broad light, it will be seen that mutualism must be *restricted;* that is, it must have its particular circumscribed province. In the human body the mind has its province, the hands and feet theirs. Mutualism must correspond to the mind. Mind supervises, observes, philosophizes, attracts, has its propellers and other machinery, and is precisely what individuals, who correspond to hands and feet, need. But, alas! there is in man an ardent love of power, which, when once obtained, desires to grasp, to stretch itself beyond its true limits, and tyranny results.

What is needed, then, is the *parental relation.* What is the province of the parental relation? Answer: It is simply *advisory.* Strictly speaking, — Solomon out of the question, — parents should not resort to *force.* Spoiled though the child may be by neglecting the rod, even that were better than usurpation.

Fixing this thought firmly in the mind, that the parental relation is advisory, it may be stated that mutualism should simply *advise.* Mary, for example, does not see clearly how to act in a given case; some of her faculties are unsharpened. She goes to an advisory body, states as best she can her condition, and asks counsel. This body, corresponding to the mind, is interested in the welfare of Mary, who corresponds, perhaps, to hands; and so it applies itself to the case, looks over the whole subject, and gives Mary a verbal or written opinion. Now, Mary must not be *compelled* to do as advised, whether she will or not; for that is usurpation. She goes to this body as the child asks counsel of father or mother in the family relation, and is then left free to act for herself; the advantages or disadvantages of her compliance being her own. Independence and mutualism would be thus far clearly exercised.

But here arises a practical difficulty. How shall the advisory committee be selected? At first it might be thought that balloting should be resorted to; but balloting is one form of usurpation. If it be decided that the

majority shall rule, there is a despotism over the minority; but if, on the other hand, the minority are to rule, then the majority might justly complain of petty tyranny, — the few controlling the many. It is clear, then, that *votes* must be out of the question. Accustomed as people are to voting, it may be said, at first view, that governmental machinery could not exist in this way. But it is sufficient to remind the objectors that God was not chosen by votes; neither a majority nor minority elected him. It may be said that he *offered his services.* Very well. In a true society, an element will be cultivated which may be called *feeling*, or internal perception. An ancient writer proposed that persons should "*feel after God*, that peradventure they might find him." This recommendation is precisely the thing for the case under consideration. There must be a *feeling after* this advisory body, a quiet, patient waiting; and, when that *feeling* is harmonious or consentaneous in the circle, it being a coöperative body, the person or body of persons on whom it rests will take his or their true positions. Counsellors will appear; that is, persons of great breadth of thought, marked harmony of life, and purity of character, who will as certainly gravitate to their true positions as water will flow to its level. Untrustful persons will question this; Civilism and Christianism will hesitate to admit it; but a divine Socialism will realize it, — will find that there are grand pivotal minds, who will lovingly hold the parental or advisory relation to an associative group.

Now, to recur to the previous train of thought. The person who has given one tenth of his property has nine tenths in hand, but may not know how best to invest it. In the advisory body, there is an able financial mind, whose judgment is sought, and is of great value to the holder of property. A second person may have domestic trials. In the advisory body there is one who has studied domestic laws. Application is made, and advice is obtained. And so of all other topics.

Another difficulty is naturally started here, which must be met. To-day a person may be what he is; to-morrow he may be entirely changed. What can be done, should a change of this kind occur in a member of this advisory body? He may be a friend of all to-day; to-morrow, a tyrant. Answer: *Feeling*, or interior perception, is still active. The condition of such an one will be felt. He will know this, though he may struggle to conceal it; and the fact that he has something concealed will also be felt. Suppose it is; what then? A weight of public sentiment must and would be brought to bear upon this person, and, if disharmony continue, public pressure would soon crowd him out of the position he has held. One cannot continue any length of time in so false and corrupted a condition. Force is not needed; public sentiment is sufficient. Though Peter, who stole the cheese, may be neither whipped or imprisoned, yet, a true public sentiment being brought to bear upon him, he feels degraded because he is a thief. Margaret lost her cheese; but Peter his character, which was vastly the greater loss of the two. Thus a little study on what is called public sentiment will enable the student of social science to overcome this difficulty.

But suppose that a considerable number of the association becomes dissatisfied; what then? It is a *voluntary* association; no compulsion exists; each maintaining a true individualism, thinking, acting, going, coming, as he or she pleases, and each having at command certain individual properties, unquestionably any one may withdraw at will.

But suppose *all* were to withdraw, and leave the advisory body alone? Then the property accumulated would be found in their hands; but who are they? The fact of such a general withdrawal would indicate malfeasance on their part. They are then thieves and robbers, appropriating to themselves that which was designed for man. Becoming such, there necessarily follows a withdrawal of holier influences, of the divine afflatus. Spirit-coöperations are

no longer enjoyed; discord appears, and that which corresponds to death results. The whole thing thus dies out, for want of the vital or life element.

Contemplating the subject in this philosophic light, it will not be difficult for expanded minds to construct a social mechanism which shall have all the elements of independence in harmony with intelligent mutualism. Of course, in the order of events, a grand socialistic mind must appear. That mind will be the brain of the movement, and minute details can then be entered into. At this present juncture, all that is contemplated is to present an outline of general principles, unfolding to man his possibilities. The succeeding paper, relating to spirit-associations, will throw further light on the subject just presented. These papers as a whole are but outlines; and when these outlines shall be clearly comprehended, then intelligent groupists will be prepared to enter upon more special teachings.

6. *Sympathy the Bond of all True Associations.* — A new and beautiful vein of thought will now be opened. Reference has already been made to what is called *feeling*. Feeling, when cultivated, gives birth, among other things, to what is called *sympathy*. There are persons who are peculiarly sympathetic, rejoicing with the glad, weeping with the sorrowing. The fact that such persons exist properly leads to a consideration of the uses of sympathy as connected with a Divine Socialism.

It may first be observed that *reasoning* is one thing, *feeling* is another. It is not designed to undervalue reason; but as spirituality increases there will be more reliance on feeling. Woman, being of a finer texture than man, exhibits more of the emotional element than does the coarser sex. Her breast feels more deeply. It were out of place, in discoursing of social laws, to enter into the subject of bodily conformations; but it may be remarked that the breasts are the organs of the affectional or sympathetic nature, for which reason they expand as puberty

advances. Now, a mother may or may not directly impart nutriment to her offspring. A woman may, in the order of events, never nurse a child; yet she imparts from her bosom what may be called *sympathy*. The child that has been absent from home returns, falls on its mother's bosom; words may not be spoken, yet impartations really take place; sympathies are experienced.

This train of thought starts yet another. The Divine Being is sometimes denominated a shepherd. A poetic writer says: "The Lord is my shepherd, I shall not want;" "his rod and his staff they comfort me." That is, there is a leaning upon Divine Providence, as the child leans upon the parental breast. Leaning thus on the Divine, trusting in his care or providence, a holy tranquillity, a divine sympathy, is imparted to the child from the parent, and the twain are one.

This thought being clear, it now may be said that, in the spirit-condition, *persons who sympathize are drawn together, forming groups or associations.* For example, certain persons like to cultivate flowers; so a group of Florists is formed. Others are fond of abstruse, metaphysical inquiries; and thus a group of Metaphysicians is organized. A third class delight to study governmental laws,—they attract such as sympathize with them; and so Governmental groups are formed—as it were, a Governmental school is opened. Lycurgus, Solon, Jefferson, Rantoul, and others, are attracted to that branch of study, and they educate each other.

The law of sympathy, then, controls all true associations, and there is no other law by which persons can be drawn and held together. Legalism fetters: it fetters for life; it fetters eternally. Spiritualism, on the contrary, *attracts;* it follows the sympathetic law.

It should be observed, however, that Lycurgus, Solon, Adams, Jefferson, Rantoul, may have sympathies in more directions than one. Prominently they are Governmentalists, or Governmentizers; but they are more than

that. Adams was more than a statesman; he was domestic, and loved the fine arts. So the florist may also love poetry, and the metaphysician may delight in architecture. Hence persons group and re-group themselves; that is, they come together at certain seasons to impart and receive instruction of certain matters, and then diverge; and so groups are ever mingling with groups. Thus Solon and Franklin may be members of many groups; and from this results a wholeness and broadness of character, more than the family relation can impart, more than the colony or neighborhood relation affords.

Limited relationships afford a certain amount of mental or other nutriment, but a whole man has wider and broader sympathies than they can meet. To-day a man makes a good dinner of fish, to-morrow he may need beef, a third day chicken; one cannot subsist wholly on a single dish. It would be out of place here to enter upon gastronomic science, but the same law obtains in respect to the sympathies.

How, then, can these best be gratified? Answer: *By a divine naturalness.* What is naturalness? It is the acting out of one's self, — the regarding of one's impulses, throbbings, emotions, sympathies. Suppose a colony to be organized. Mary and John keep house. The family relation is divine; but John cannot impart to Mary all that Mary wants. Why? Because man is a unit. Put all the Johns together, and you have but a family of Johns; and the Johns can impart the *John* element, so to speak, and no more. It is needful to present this point with marked particularity, so that broad and intelligent views of sympathetic relations may be grasped. Mary has then absorbed what there is of John, and she wants perhaps the particular element which *Jefferson* possesses. This want must be gratified, else she is stinted and warped in her growth.

These hints will suggest to the mind the whole subject of intercourse; intercourse with persons in the domestic

relation, intercourse with neighborhoods, intercourse with persons in finer conditions, or the spirit-life.

In accordance with this law of sympathy, persons in the spirit-life are attracted to persons in the earth-life. For example, the socialist is attracted to the socialistic mind; the artist, to the artistic mind; and so of all other classes. Furthermore, persons who give *enjoy*. The spirit-world finds its highest, divinest enjoyment in imparting to receptive persons in the earth-condition.

Again, as persons are associated in the spirit-life, there will come to be corresponding associations in the earth-life. The spirit-world being impregnative, — the world of causes, — it affects or controls the negative or receptive world.

The difficulty of accepting declarations of this character lies in the fact that men do not generally believe in an actual spirit-life. The instant their convictions are clear in regard to this fact, and they come, in addition, to apprehend the action of social laws, they will see that of necessity the spirit-world is a group-world, and that sympathizing minds must therein associate and coöperate for specific purposes.

Now, it is perceived in the spirit-life that what the scientific classes on this planet most need is *a knowledge of electric, magnetic, and ethereal laws*. For the last half-century the scientific world has stood still as respects principles. *Facts* may have accumulated, but principles have not been discovered. Seeing this want, and feeling that there were minds that could apprehend these laws, persons familiar with that class of subjects, associated, selected a leading mind, and statements of principles have been transmitted. Thus prominently seven coöperative associations have been organized for the purpose of teaching respectively of Government, Education, Elements, Hygiene, Agriculture, Electrics, and Philanthropy. There is also organized an advisory body, which looks over the whole subject in general. The subordinate associations

consult with this advisory body, and thus harmony of action is secured. Each of these associations selects its earthly representative. These becoming educated, a knowledge of principles becomes, in due time, promulgated and widely spread. In the light, then, of the simple law of sympathy, it will be seen that all this is perfectly natural; and the wonder is that the fact of the existence of such associations has not been sooner comprehended.

Now, in process of time it must follow that each agent of these several associative bodies will attract around him an appropriate class of persons. Electricity will be taught to students of that branch, Beneficence to the loving, Elements to the metaphysical, Government to the more practical classes, Hygiene to hygienists; and thus, by a beautiful coöperation of the seen and unseen worlds, educational groups or schools will be organized. Then, as colonies shall be founded, among their members will be persons who have sympathy or attraction for all needed branches of effort; and, coming together as one body, they will act and reäct upon each other.

How grand, how beautiful, then, the picture of associated life in harmony with natural laws! First, the Divine Family; secondly, the peaceful, loving Neighborhood; thirdly, the coöperative Group, Circle, or Colony; all working together in love. Their God being the Universal Father, leaning upon his tranquil bosom, harmony, peace, life, light, come to all; and so the colony becomes as a radiant city upon a hill, giving light to the surrounding country!

7. *Requisites of an Infant Colony.*— Let the student of Social Science open the mouth of the animal, and he will observe groups; that is, a number of teeth are seen. One might ask, Why not make simply one large upper tooth, and one large under tooth? But, doubtless, every one who has contemplated the human structure has perceived a greater beauty in the symmetrical arrangement of a number of individual teeth, than would be presented by the

other mode. The two sets — the upper and lower — are coöperative; they work together for certain important purposes in the animal economy. Without entering at large at this time upon the subject of dentition, it may be remarked that an early or infantile set of teeth are first produced, which are of temporary use; but afterwards firmer and more permanent formations take their places. So, in studying social science, attention must be directed to the transient and the permanent.

These introductory observations prepare the mind to consider a very important subject. Suppose a domain were obtained, a colony founded, organizations formed; what relation would such a colony bear to surrounding conditions or classes?

It will be clear to the mind of every reflecting person that an infant could do but little for other persons. It is young; it is to grow; it requires, temporarily, maternal nursing and nutriment before it can push itself out in its own canoe. Found a colony, such as has been outlined in the foregoing suggestions, and there would be naturally a desire to do the greatest possible amount of good to outside persons and to applicants. But there must be a season for infantile growth, else the whole enterprise will be early crushed.

Suppose, then, that Mrs. John Smith applies to be received as a member of the colony. Who is Mrs. John Smith? Answer: She is a daughter of Deborah Wilkins. At once inquiry will be made by the Astrologer in relation to the mother's condition when Mrs. John Smith was introduced to mundane existence. Astrologic science will show precisely what the applicant has been, and, more, what she must be. Regarding, then, important planetary influences, in connection with parental transmissions, it may be seen that Mrs. John Smith cannot be a useful person in the new enterprise in its outset. Admit her, with a knowledge of these astrologic facts, and you injure the enterprise; — once inside of the machinery, it may be diffi-

cult to remove her therefrom. Honesty and frankness, therefore, require that the applicant be declined, with an unvarnished statement of the reasons.

Communists have not acknowledged Astrology as a science. Gathering such knowledge as they could of mental and social relations, they have admitted unsuitable persons; and those persons, hastily and inconsiderately received, often have retarded and confused the enterprise.

Plainly, then, at the gate of the colony must be placed the patient and thorough Astrologer. Acting in harmony with these suggestions, only such persons would be received as would aid the contemplated movement. But it should be borne in mind that these teachings relate to the effort in its younger, feebler condition. It will grow; circle after circle will be organized, group after group arranged. Then the door may be more widely opened, requiring merely a season of probation, or, if preferred, of education. Then the colony may have its school, with a view of not only preparing applicants for admission, but also of rearing and educating children who may be placed in his charge. The agriculturist has his nursery, and the colony will require its preparatory institution, where pupils may be classified, and receive such instruction as may be needed.

Unless, however, a judicious selection be made at the first, and all the framework be wisely arranged, the whole enterprise, sooner or later, will crumble to pieces. Admitting to the new colony *all* applicants at the outset, what do you have? The lazy, lame, blind, weak, malformed, stubborn, and uncultured. These are like so many weights hung upon the shoulders of a new-born infant, and it cannot grow. Hence ordinary attempts at communism have been a blunder. Whoever expects that persons, coming together indiscriminately, from society as it is, without previous preparation, can work and act harmoniously, to say the least, must be quite uninformed in respect to social laws.

The transient teeth of the child have their time, the permanent have theirs; and the first set is just as useful as the second. Every particular tooth has its individual mission. The fingers have each its mission. So of the toes, and each particular hair; together all constituting a family of workers, combining their efforts. Now, there will be in the colony persons who are fond of preserving seeds, roots, etc. Another cast of mind delights to scatter seeds. The first prepare the way for the second; and thus each will have her and his individual work, all coöperating for the common good.

Look for a moment at the advantages to be derived from these coöperations. The colony is founded; a variety of casts of mentality are included. A ship, for example, is to be built: the timber may be felled and prepared, the ship set up, caulked, rigged, and completed, all in this circle; and thus the moneys, that otherwise would be paid to outsiders, are kept in the family. This is a great point. Employment is furnished, and coöperative industry is realized.

Without, then, entering into business details at length, it may be said that whenever a few persons shall be so far grown as to "*get their eye-teeth cut*" (to use a phrase naturally suggested by a former illustration), they will see the advantages which associated life presents above isolation. The spirit-world aims at this, *to cut people's eye-teeth;* in other words, to educate them in such ways that they will see that economy springs from *intelligent coöperation,* inasmuch as it calls in that almost omnipotent element, *interest,* — the interest of one becoming the interest of all.

To illustrate the working of this element, let us return to the ship. It is common property: therefore the woodsman would be interested to have good timber; the builder, to see that she is properly fastened; the caulker, to see that she is properly caulked; the rigger, that she moves gracefully on the wing. On the contrary, isolation leads to one grand system of fraud. It makes it the interest of one

party to cheat other parties all he can, and he chuckles when he does it.

What humanity needs, then, is to listen to the angels' whispers. In the silent watches of the night the loving and ministering spirits come and whisper of social harmony. They awaken the mind to reflect on and yearn for a Divine Social Order, a higher social state; and, as the want shall be more deeply felt, the thought shall be more clearly inflowed to the mind, and will control the life. Then, in harmony with the principles of Nature, and without jostling existing communities, beautifully and harmoniously will men and women combine; associating *voluntarily;* retaining a pure *individualism,* and securing a holy *socialism.*

§ XIV. PRACTICAL APPLICATION. — A COLONY PROJECTED.

Incipient steps toward the actualization of the theory of Social Life thus presented have been taken by the intelligences from whom these teachings have emanated, and to some extent seconded in the earth-life. These measures are not yet sufficiently advanced to be laid in full before the public. It is thought proper, however, to state that as early as in May, 1853, the "Association of Beneficents" announced that they had selected a location within the American States which they considered, taking all things into view, to combine greater advantages than appertained to any other spot on this globe, for the inauguration of a Model Social State. Among these advantages are specified,

1st. Peculiarly favorable electrical emanations, producing a specially salubrious and spiritualizing atmosphere.

2d. A soil rich in mineral and agricultural resources.

3d. Waters highly valuable for remedial and cosmetic as well as ordinary purposes.

4th. A topography admirably adapted to ornamental arrangements.

This domain has been carefully examined by competent agriculturists and others, whose opinion as to its external advantages coincides with that set forth by the intelligences who made the selection.

The tract has, moreover, been surveyed with a view to the location of dwellings and various public edifices and beneficent institutions; and has been solemnly consecrated to high and holy, as well as broad and comprehensive humanitarian purposes, as set forth in the following documents communicated for the occasion:

AN ADDRESS.

We approach this spot this day for a solemn, interesting, and important purpose. We come as the friends of a common humanity, deeply feeling the woes, sufferings, and oppressions, man has endured. We come to lay the foundation of a new and unheard-of enterprise. A direct, truthful, easy, and natural method of addressing the inhabitants of earth having been discovered, we, dwelling in higher conditions, improve the favorable circumstances thus afforded to disseminate useful instructions.

Several coöperative Associations have determined to lay the foundation of an enterprise which shall not only greatly advantage the present generation, but which shall be of great service to generations yet to come. The corner-stone of this new enterprise rests on the following eternal principles:

First, *Man is immortal.*

Second, *As he improves his opportunities in one life, he becomes better prepared for the lifes which are to succeed.*

Third, *The interests of a single individual are inherently inwoven with the interests of all other individuals, in whatever condition, nation, or life they may be.*

Fourth, *The highest happiness of the individual is found in promoting the individual and collective good of others.*

These several principles being acknowledged, looking at the present divided, oppressed, unfavorable condition of man, it is proposed to lay this day the foundation of a NEW SOCIAL ORDER. Careful inspections have been made of different territories, in various locations, and in several nations; and it has been unanimously decided to prefer this neighborhood for the commencement of operations.

A basis for the proposed order, presenting certain fundamental principles, has been carefully prepared. A consecration of this spot has also been prepared with great deliberation and exactness.

It remains, in closing this address, to say that the friends of this enterprise have commenced their labors with a pro-

found feeling of the vastness of the undertaking, and also with a deep and firm reliance on the eternal principles which are expressed in these several kindred papers. They are fully confident that their efforts will be welcomed, advanced, and encouraged, by the *wise* and *beneficent* of the present generation; and that they will be justly appreciated by generations yet unborn. They feel that, notwithstanding obstacles may from time to time be encountered, yet the enterprise this day commenced will be perpetuated; will take deep root in intelligent minds; and, like the tree, will spread its branches, till man shall come and find under its shadow that repose, freedom, security, and happiness, which are essential to his highest and best unfolding.

The existing organized Associations, under the direction of the General Assembly, will, individually and collectively, watch the growth and expansion of this new enterprise with paternal care, and will render it such aids as from time to time may be deemed requisite to promote its advancement, and its general good.

BASIS OF A NEW SOCIAL ORDER.

Foundation principles must be laid with great precision and deliberation. They must correspond to the vastness of the structure which is to rest thereon. Foundation principles for a social structure must correspond to the nature, the present condition, and the prospective wants, of man.

Sooner or later, a New Social Order, competent to meet all man's needs, will be requisite. The hour has arrived when a *basis* for such an organization may be properly presented for the consideration of advanced minds. That this immensely important undertaking may be wisely, methodically, and critically executed, a distinguished Socialist has been requested to prepare the following paper:

First, *The individual and social wants of man must be gratified to their highest possible extent.*

Second, *Individual and social wants can be gratified to their highest extent only by a true union of persons, whose minds have been thoroughly instructed of man's present condition, and his capabilities of improvement.*

Third, *The rights, cares, affinities, and attractions of man, should be left to act with unlimited freedom.*

Fourth, *The soil on which he treads, and which he cultivates, should be as free as the light of the sun, or the air which he breathes.*

Fifth, *Distinctions of climes, of conditions, and of sexes, should be entirely disregarded, as respects rights, privileges, immunities, employments, and associations.*

Sixth, *Each individual person, while seeking his or her good, must, at all times, in all places, in all situations, and in all circumstances, seek the good of the associated whole.*

Seventh, *Each individual person, who voluntarily connects herself or himself with an associated body, should be left equally free to withdraw from that body whenever he or she desires thus to do.*

Eighth, *Education should be free, thorough, equal, universal.*

Ninth, *The soil should be held in common by the Association as such.*

Tenth, *Each individual member of the Association should be in the perfect enjoyment of the right of individual opinion, worship, observance, or speech.*

Eleventh, *Disapprovals of conduct on the part of individuals should extend only to speech; avoiding all penal enactments, all inflictions of pain.*

Twelfth, *Each individual, whether male or female, should be left to seek his or her happiness in his or her own way, embracing labors, unions, studies, individual or collective pursuits.*

When a reörganization of society is commenced, it will be found that these twelve principles will form a substan-

tial basis for a structure, in the present or in the future. The more critically they are inspected, the more highly will they be estimated.

CONSECRATION.

This spot is consecrated to the following objects, now and forever, from this date:

First, It is consecrated to Equal Rights and Impartial Justice.

Second, It is consecrated to the Advocacy of all opinions, however new, hated, misrepresented, or unreceived by the world of mind.

Third, It is consecrated to the Elevation of Man and of Woman.

Fourth, It is consecrated to the improvement of Minerals, Vegetables, Animals, and Man, — that they may be brought into the highest possible conditions, and thus to the best unfoldings.

Fifth, It is consecrated to all New Inventions, and to the encouragement of Inventors when they most require assistance.

Sixth, It is consecrated to the most free Utterance of all Thoughts, especially during their season of rejection by the world of men.

Seventh, It is consecrated to the Sheltering of the Outcast, the Oppressed, and the Homeless.

Eighth, It is consecrated to the Aid of the Diseased, the Inconvenienced, the Lame, and the Disharmonized.

Ninth, It is consecrated to the Upbuilding of a Government without a King, without Officers, and without Penal Laws.

Tenth, It is consecrated to the Service of Man as Man, irrespective of sex, clime, or complexion.

Eleventh, It is consecrated to Acts of Mercy, Love, and Beneficence, without hope of fee or reward.

Twelfth, It is consecrated to a full and perfect Union of

the Earth-Life with the Spirit-Life, so that the twain may be truly one in thought, in purpose, and in act.

The Theory of Government proposed to be inaugurated in this Community or Colony will be found more fully set forth in Part VII. Further information relative to movements in this practical direction may be obtained, by interested parties, on application to the Committee having in charge the publication of this volume.

PART II.

PAPERS RELATING TO ELECTRIC, MAGNETIC AND ETHEREAL LAWS.

[The *Introductory Observations* of this Part claim to emanate from BENJAMIN FRANKLIN (communicated at Boston, in Nov., 1852); the remainder from the associated body styling itself "THE ASSOCIATION OF ELECTRIC-IZERS," of which FRANKLIN is stated to be a leading member, — transmitted between July, 1853, and April, 1854.]

COMMISSION.

This newly-formed Association now declare that they have chosen and commissioned THADDEUS S. SHELDON to be their agent, to execute and complete their schemes, as they are from season to season unfolded to his mind. * * * * * * *

BENJAMIN FRANKLIN, BENJAMIN RUSH,
ARTHUR S. LEE, OSLI SHALLEE,
RICHARD JOHNSON, JOSEPH HALLETT.
[A name in mystical characters.]

Given at Boston, through the hand of John M. Spear, July 22, 1853.

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§ I. INTRODUCTORY OBSERVATIONS UPON GENERAL COSMOGONY.

1. *Of Causes.* — The First Cause of all Causes is INHERENCY. The Deity of deities cannot pass that line.

How that Inherency *came to be*, can never be comprehended. Every attempt that ever has been or ever will be made to pass that line must end in disappointment.

Let this last remark be carefully noted, and constantly remembered.

This Inherency possesses within itself several vastly important powers or properties.

First, Inherency possesses the element of *Life*.

Secondly, It possesses the power of *Activity* or *Motion*.

Thirdly, It possesses the power of *Attraction*.

Fourthly, It possesses the power of *Expansion.*

Fifthly, Inherency possesses the power of *Enlightenment.*

These declarations are of the first importance to a thorough instruction relative to *Causes.* They will be generally controverted by the inhabitants of your earth; but the more critically they are examined the more fully will they be received and appreciated.

Inherency may be termed the *Rock of Ages,* upon which the myriads of universes have been reared. From its native elements *mind,* and all things high, true, wise, just, and pure, have emanated. For, speaking in the strictest and broadest sense, there was a time when *mind* was not. This, with all universes, their vast luminaries, motions, attractions, contractions, — all things which are, and are to be, — from Inherency have they originated.

The difficulty pertaining to this subject is deeply felt; and it is this, — that while in the mortal body, and for a season after departure therefrom, mind cannot take into view that which is greater than itself. Though it exerts its capacious powers, and taxes them to the utmost, yet it fails, in the positions named, to grasp a subject so absolutely beyond itself.

Yet, in speaking of *Causes,* it is thought to be wise to present the broadest possible view. It is highly desirable that what has been said of Inherency and its powers should be carefully studied; for, though the mind will at first find difficulty in receiving the statements, yet the study will be useful as a preparation for what is hereafter to be communicated. These teachings will be of the highest practical value to the inhabitants of your earth; and the changes which will be wrought as a consequence of them will be great.

[Note. — The use of the words *universes* and *earths,* in the plural form, as they will be found in these treatises, is unrecognized by ordinary science. The sense in which they are employed has been thus explained: A *complete system* of bodies or worlds — consisting of various planets and other bodies in different stages of progress, and sustaining certain mutual

relations, as do the several members of the human body — is termed a *universe*. "Myriads" of these are affirmed to exist within the Grand Whole, — and they are declared to be continually forming. All planetary bodies, which, with their inhabitants, are in the *external* or *sensuous* plane of existence (as is that which we inhabit), are denominated *earths*. Hence the phrase "*your* earth," so commonly used by these intelligences, when specifying our particular planet. — EDITOR.]

2. *Of Form, Light, and Color.* — Irregularities and angularities for ages preceded what may properly be called *form*. The tendency of the powers of Inherency, however, was towards form.

Strictly speaking, there is no *creation*. *Formation* is a more proper term; and formation comes of the powers of Inherency. Living, active, attractive, expansive particles were brought together, and thus caused *form*.

The first form was somewhat irregular and angular, yet it was *form;* and from that commencement all forms have proceeded, and will continue to proceed, — each new form being more perfected than that which preceded it, — through endless ages.

From this beginning have proceeded universes; and the *forms* of the universes, even, are being perfected.

The most important, most delicate, most beautiful, and most useful formation, is that which is termed MIND. And it may be here observed, that mind is composed of that which is strictly *material*.

Light next succeeded *form*. It should be remembered that *Enlightenment* is one of the powers of Inherency. Forms were first evolved, and then light to shine upon them. Before light was, forms were hidden in obscurity.

For many ages has light been emanating; and through endless futures will it continue to emanate.

As light comes to mind, the latter discovers things which were before unseen, though they existed.

Countless things are about the minds of those who dwell in mortal bodies, which the degree of light that has come to them does not yet enable them to perceive.

Form has always begun in the lower grades or orders, and has expanded to the higher, and always in regular, harmonious order. Order is form's first law.

It will therefore be seen that many ages of forms must have passed before the noble form called MAN could exist. And, as nothing is lost, all that *has been* is centred or in essence combined in man.

Forms are dual, — one to impart, the other to receive. This is true of all particles. It is true of man; there is the *imparter* (the male), and the *receiver* (the female). From the cohesion of these [impartive and receptive] particles, forms result. They are, moreover, ever becoming perfected, and preparing for better and higher forms.

The man who is formed now is, in many respects, more perfected than the first man. And ever will there be more and yet more beautiful forms, growing out of Life, Activity, Attraction, and Expansion.

As Expansion takes place, so comes Illumination; for Light always follows in the path of Expansion.

Following light, is that which is termed *Color*. Where there is entire absence of light, there is ignorance of color.

It is the province of light to impart its own inherent powers; and one of its powers is, to coin a word, to *colorize* things [that is, to impart the properties termed colors]. This it can do most exquisitely, giving beautiful shades, charming tinges, and endless varieties. And this colorizing process, like all things else, is passing on to infinite perfections.

That these colors may be enjoyed by the mind, light shines into its faculties, and there paints the various colors which are perceived. Hence a greatly enlightened and *colorized* mind perceives more beauties than one less colorized. Hence some see beauties in a stone, some in a tree, some in man.

All this varied and wonderful perceptive power comes of the amount and character of the light which has shone into the mind of the observer.

It should be distinctly understood that visible objects are not *in themselves* colored. Colors are owing to the properties of light.

3. *Of Motion.* — It has been already observed that one of the properties of Inherency is *Activity*. Everything is in a condition of perpetual activity, to a greater or lesser degree. "Change is written on all things." Nothing is in a state of perfect rest, or stillness. The earths, the heavens, the seas, the lights, all are perpetually in motion. So has it been in the past; so will it be in the future.

Great and critical search has long been made for *perpetual motion*; yet it has always existed.

When it shall be revealed to the mind of an inhabitant of your earth, it will be applied to uses most important; and the time has arrived for the disclosure to be made.

[Some directions in detail were here given for the commencement of a mechanical *model*, by which, when completed, the *principle* of Perpetual Activity, and the *agency* by which it is maintained in Universal Nature, might be illustrated and demonstrated; thus enabling "the inhabitants of this earth distinctly to perceive *how it is* that all things are kept in a state of perpetual activity." Occasional references to this model will be found in the succeeding pages; and at the end of this Part some account will be given of its construction and its results.]

This discovery will produce immense changes on your earth, such as words cannot describe; and it will present a full answer to the question, What good can communications from the higher life do?

4. *Of Distance.* — This is a subject of whose vast magnitude the inhabitants of your earth can know but little. There is a tendency to regard the planet on which you dwell as the whole world; while, in fact, it is quite insignificant in comparison with other earths, and all the earths combined are small when compared with the myriads of universes.

Distance has relation to both time and place. It is very difficult to carry the mind back in time to what has been.

called Inherency. Countless ages, each equal to men's most expanded conception of eternity, have elapsed since that point was passed. Travelling rapidly from that instant up to the present moment, and then stretching onward to the infinities yet to be, some very faint idea of distances in time may be grasped.

Again, when it is considered that myriads of universes exist, and that all and each have their distinct circles, it will be found difficult to form any adequate conception of distances of place.

How vast, how sublime, are the infinities of time and space! Every event, from the beginning, has proceeded in perfect and harmonious order; and each universe has its appropriate circle, one never jostling another.

Unable though the minds of inhabitants of this earth may be to grasp thoughts so expanded, yet these statements are true. And important and sublime as have been the events of the past, they sink into nothingness in comparison with what is to be.

A dweller upon your earth passes with great exertion and much fatigue from one locality to another; while they who are in the higher lifes, and have become much unfolded, can move with great celerity from world to world, and from universe to universe. Hence, one thus circumstanced and unfolded is able with great rapidity to observe, acquire, and impart. The mind, in those exalted conditions, knows nothing of what is termed night; it enjoys one eternal and all-glorious morning, or, so to speak, an infinite succession of mornings.

Able, moreover, measurably to lose sight of times and of locations, they can pass over, and into, and through, and around the universes, with ease and celerity to earthly minds unimaginable.

Here it may be observed that each universe has its controlling, directing, and, so far as that universe is concerned, omnipotent Mind. This thought may be new to the inhabitants of your earth; nevertheless, it is true.

Each inhabitant of a universe makes that his dwelling-place for a season; and when suitably qualified, instructed, and commissioned, he passes to a higher; and thus, as he becomes unfolded, is he perpetually passing from universe to universe. Earthly minds cannot *begin* to conceive of the distance in space from one universe to another, nor of the time required to pass from one to another [by any method known to earth-life]. Much less can they grasp the thought of the (to them) *infinities* which elapse in sufficiently unfolding, instructing, and qualifying an inhabitant of one universe, that he may be commissioned to pass up into a higher. And the higher the universe, the further is it to the next succeeding, and the longer the time of preparation for passing onward.

The dwellers of your earth have the faculty of sight; yet comparatively short distances can they see. They who are much unfolded in the higher life are capable of seeing distances infinitely beyond your calculation. They can look from universe to universe, so vastly is the faculty of vision expanded in them. Enjoying perpetual and all-glorious light, they behold beauties surpassing earthly imagination. They dwell, indeed, in "light ineffable."

5. *Of the Mode of Existence of the Being called God.* — With this subject the inhabitants of your earth are of necessity wholly unacquainted, and the statements which will now be made will excite much inquiry and criticism among "the learned."

Such a Being exists. In one sense He existed prior to what has been termed Inherency; but, as has already been remarked, *mind* cannot pass that line. There is a Being who may be styled the First Cause of all First Causes. All Intelligence, all Wisdom, all the Goodnesses, all the Powers, are centred in him.

But this idea of the Divine Existence is one to be *felt*, rather than *expressed*. It lies within the province of inner consciousness, rather than of verbal description. It is

evident that there can be but little profitable discourse on any topic until the mind can distinctly express itself in relation thereto; and since mind can have no clear apprehension of Causes until it comes to Inherency, with its five distinct properties already specified, it will be seen that little, if anything, can be wisely said of this Being anterior to that point.

The thought, however, should be distinctly and deeply impressed, that there is a Deity of deities, a Father of fathers, a Former of forms, who rules and presides over the deities of all the universes; and that Being may be called GOD. Moreover, the universes are arranged in such order that they form the habitation or body of this Being. As man on the earth occupies a mortal body, so does God dwell in the universes, forming one grand, magnificent whole! As each member of the mortal body is acted upon by a distinct faculty of the mind, — fibres running through all the parts, — so does the Being called GOD act upon the myriads of universes [which constitute his body].

At this point, they who are most perfectly unfolded in the higher life cease further to inquire relative to the Divine Existence; because more than this cannot be known. Wisely did one ask, in a former age, "Who by searching can find out God?"

It is, then, through the fibres, circulating through every part of all universes, that the wills of God are done; and when even the smallest part of any universe is in the slightest degree out of its true position, then these fibres do not properly control, and hence the wills of God are not rightly executed. Disharmony, to a greater or less degree, is the consequence. The inhabitants of such part are not in harmony among themselves, nor with the Infinite Mind. Harmonization, then, is the great work now to be done.

The inhabitants of your earth are dwelling on one of the lowest planes of the particular universe of which it is a natural member. It is in the highest degree desirable

that each and all of its residents should be brought into harmony. The grand agencies for the accomplishment of this end are the prevalence of Freedom, Equality, Peace, Love, and Wisdom. There must be Freedom, — freedom to think, to speak, to plan, and to act. There must be Equality of rights and of interchanges. There must be Peace, — peace within the individual breast, peace in social circles, and among nations. There must be Love, — impartial, universal love, for high and low, for man as man, and for the Right, above all. There must be Wisdom to see, to contrive, to apply, and to accomplish. These will unerringly lead to harmony on earth, as they do in the higher and more unfolded life, — harmony of all beings with each other, and with Him who is called GOD. Such is the grand aim of the work which is now commenced on this planet; and it shall advance until it may be truly said, "God is all and in all."

6. *Revelation of Universal Laws.* — All things, and all events, of the past, the present, and the future, are under the wise direction and control of the being called GOD. Little is understood, however, on this earth, concerning the *laws* by which He governs. These are emanations from himself — transcripts of his will. And they are wisely adapted to times, conditions, and locations, never requiring of any being more than he is able easily to perform.

From the earliest periods of human history there have been, from time to time, revelations or communications of laws for the government of human action. These have been progressively higher, wiser, and better; and thus will it ever continue to be. Moreover, individuals have been selected, controlled, unfolded, to comprehend higher laws, and impelled to make them known to such as have become qualified to receive and observe them. There has also always been some locality specially favorable for the unfolding of new and higher truths. These remarks apply not only to the revelation of what are termed moral laws,

but also to those pertaining to the so-called sciences and arts. The instruments of such revelations, or discoveries, have not usually been classed among the learned or lofty of their times; but, on the contrary, have more generally been the simple, the humble, the truly wise, the practically good.

It is a common supposition of the inhabitants of your earth, that nothing more is ever to be communicated or "revealed" to them; but, in truth, as before observed, glorious as have been the events and revelations of the past, they are insignificant in comparison with what the future is to unfold. It will, moreover, be surprising to many that a law of the universes, before unknown on your earth, should be revealed through the present instrument; yet, they who have chosen him for this purpose perceive that he has been exceedingly *faithful* in duties to which he has heretofore been called; and they deem him worthy of this honor. They also perceive that the time, conditions, and the place, are all suited to this unfoldment. Still higher laws are yet to be disclosed, at appropriate times, seasons, and places.

The people of this earth should remember that peace, true happiness, and permanent prosperity, can be attained and enjoyed only by the knowledge and strict observance of the laws which govern the universes. And it is perceived by those who enjoy a wider range of vision, that the precise thing most needed at the present juncture, on this planet, is an acquaintance with the grand MOTIVE LAW. Its discovery will greatly bless mankind, and prepare them for a higher and wiser life.

7. *The Heavenly Bodies, — their Motions and Expansions.* — This is one of the most interesting subjects which can occupy the mind of an inhabitant of your earth. No one has received more attention from the learned classes than this; but as yet it is to them enwrapped in impenetrable mist. The learned, as well as the unlearned, are unable to comprehend how it is that the so-called heav-

enly bodies move. They, however, who have greatly advanced in the higher life, and only they, are capable of clearly understanding this matter.

It has been repeatedly observed that one of the properties of Inherency is *Activity* or *Motion*. Motion, then, inheres in all things. Throughout the universes there is no stillness, no inertia; everything is astir. This is true of what are termed earths, and of what are styled heavenly bodies. Besides this, *Attraction* is also one of the properties of Inherency. *It is by a union of these two properties that these bodies move.* The earths are governed by the same properties.

Another property of Inherency, which also acts upon the so-called heavenly bodies, is *Expansion*. These bodies were originally, in the illimitable past, but little particles. The property of expansion inhering in each particle, these bodies have been, are now, and always will be, expanding.

This leads to the declaration of another law which governs the universes, namely, the law of Endless Progression, or Expansion. This law is operative in all things, whether animate or supposed inanimate. (Strictly speaking, all things are animate; that is, everything has life in itself, — there is no *dead* thing. The instant any form of matter, however inert it may appear, passes on to a higher state, in that new state it manifests life; it must, therefore, have had life *in passing*, or it could not have passed.)

It has been said of man, that he passes from universe to universe, in his onward career, and is in a state of endless progression, or expansion. Yet, there was a time when the most expanded human being was but a particle; and from the earliest moment of conception he is expanding. The same is equally true of the so-called heavenly bodies; invariably are they in motion, and ceaselessly do they expand; and, according to their various conditions of expansion, so is their degree of perfection.

Everything is thus tending towards perfection; and this is the work of Him who is called God. This truth is illus-

trated in the order of past revealments on your earth, a careful study of which will show that the later are more conducive to the welfare and advancement of its inhabitants than the earlier; and thus will it be with those of the present and the future.

8. *Growth of Plants and Animals.* — Life being one of the properties of Inherency, everything has wrapped within itself the element of Life. There is nothing so small or so large, so young or so old, that it has not within itself Life. And, like all things else, Life is progressive.

There was a time when, strictly speaking, plants were not. In the processes of Expansion, the first plant (so to speak) appeared. That plant had within itself the element of Life, and the power to reproduce its kind. From this single point of commencement all plants, in their order, have proceeded, becoming more perfect, more useful, and more beautiful; and in all coming ages this progress will continue.

The heavenly bodies, so called, by their various evolutions, act upon the earths, producing the phenomena termed day and night, heat and cold, snow and rain. Each of these changes assists in promoting the germinations, — light being favorable to some and darkness to others, heat to some and cold to others. There are what may be termed streams of life constantly emanating from the earths; the lights proceeding from what are called the heavenly bodies meet and mingle with these streams of life, and thus they intermarry; and of such intermarriage plants are the products. Without the lights and the heats, nothing could be produced. Though germination may continue after production, to some extent, yet the vegetable kingdom would not advance toward perfection were it not for the lights and heats received from the heavenly bodies. As the life-emanations from the earths are becoming more perfected, and the lights and heats coming from other bodies are also being more perfected, so is the

vegetable kingdom advancing to higher conditions. These lifes and lights are of infinitely varied and beautiful forms. It would greatly interest and instruct the dwellers of your earth, were they able to perceive the infinitely diversified forms embraced in the elements of life and of light.

It is from these forms, also, that animals proceed. Time was when there were no animals on the earths. Order is the great law of the universes; and before the production of animals there must first be the preparation of nourishment for animal life. Like the plants, the animal kingdom is also constantly advancing to higher degrees of perfection.

It is proper here to observe that each class of plants, also of animals, is a distinct production of the lifes of the earths and the lights of the heavenly bodies. Hence, one class of animals never has, never will, and never can, interfere with another class. There will be distinct peculiarities of form, of color, and of habits, by which one class may always be distinguished from others.

Thus the processes of production, reproduction, and progression, are constantly going forward, in lofty, wise, and orderly methods.

The way is now prepared to understand how the animal called man came into existence. By reference to the principles already stated, this most interesting inquiry can readily be answered. Man is the highest order of animal which has yet been produced on this earth, and he belongs to a class distinct from all others.

9. *Man, and his Superiority to other Animals.* — As a whole, man is the best specimen which has yet appeared on your earth of the workmanship of Him who made all things. From the hour when he first existed, he, as a whole, has been in the order of progress, advancing towards perfection; but he is as yet very far below the condition to which he is in future to arrive.

Man's mortal body is an outward expression of the inner

or real man. As a whole, he is composed of what is usually, though incorrectly, termed matter and spirit. (Strictly speaking, all spirit is matter, though the material of the one is much finer than that of the other. That which is called spirit cannot be seen by the external eye; while that which can be seen is termed matter. But, to those who are in the higher life, both forms of matter are visible.) That part of the structure which is called matter is so arranged, or organized, that it can do the will of that which is called spirit. When the change denominated death comes, then the part termed matter is left on the earth, while that called spirit passes to a higher and more unfolded life.

It is well here to observe the prominent distinction which exists between man and the lower animals: *they* do not ascend to a higher life; man does so ascend. As has been well remarked by another, there are links connecting man with the beings of a higher life, and connecting these again with those of a higher still; thus reaching up to the Being called God, and making of all parts one grand and glorious whole. There are, moreover, in man the compressed essences of all the products of all the pasts; so that, in a true sense, all the goods of the pasts are enwrapped in him. Unlike all other animals, he stands and walks erect. Unlike all other animals, he is able to acquaint himself with what has been, and thence to judge of what is to be. Unlike all other animals, he worships. More than all other animals, he remembers relationships. Unlike all other animals, he (as a race) is capable of constantly progressing in knowledge and wisdom. Unlike all other animals, he, of his own free will, journeys from clime to clime, and from country to country. Unlike all other animals, he enwraps himself in garments fabricated by his own hands. Unlike all other animals, he has what is termed the gift of reason. Unlike all other animals, he has hope of another and a higher life. He is, furthermore, so capacitated that by his own wise exertions he can promote his own tranquillity, and that of such as are within the circle of his influence.

But great and wise, good and noble, as man now is, yet in the futures he shall be much greater, wiser, and nobler. He is destined to continually rise higher in the scale of being. As parents become wiser, so, by virtue of the laws of transmission, do offspring receive increased capacities for wisdom. As the sciences, and the arts, and other means of advancement, shall unfold to man, so will his progress be accelerated towards a higher condition. Taking a broad view of mankind, there never was on this earth, at any one time before the present, so large a number of good, useful, and noble men and women; these will set lofty examples for those who are to follow. As knowledge and wisdom shall be acquired, diseases, wants, wars, and oppressions, will pass away; and greater compassion will be felt for the ignorant, the simple, and those who are out of the way of duty.

10. *Of approaching Changes in Man's Earthly Condition.* — Able to look into the future, they who are in the higher life, and are much expanded, can speak of things which are to be. Mankind, in all ages, have been disposed to think that in their respective days nothing more was to be learned, no new revealments were to be made; and this erroneous supposition is now quite prevalent. But those who occupy a higher plane of vision, and understand the processes of progression, see it to be otherwise.

First, A new class of religious, moral, and philosophical teachers is to appear. These teachers are to be instructed directly from the higher life. They will be of both sexes, and of various capacities; and each will find his or her appropriate place, or class of pupils. Spiritually-minded themselves, these teachers will aid their pupils to become also spiritually-minded. Filled with wisdom, they will impart wisdom to others; seeking light from above, they will enlighten others; pure within themselves, they will impart purity to others; actively benevolent themselves, they will teach others works of beneficence.

Secondly, Men will cease to be anxious about future events. They will come to understand that all things and all events are governed by fixed laws, and that whatever is to be is inevitable; hence, that anxieties can neither promote nor retard coming events. They will perceive that their duties are in the present, and that, if these be wisely discharged, they need take no anxious thought for the morrow.

Thirdly, Great changes are at hand in regard to contrivances for the saving of labor. Much of the present cumbrous machinery will become useless. When the grand law of perpetual motion is generally understood, methods of travel will be vastly improved, and locomotion will be greatly accelerated.

Fourthly, Mankind will be taught the laws by which the earths and the heavenly bodies, plants, animals, and their own bodies, are governed; and they will see that these laws must be regarded, else disease and suffering will result. They will thus be instructed how to live, — how to eat, drink, sleep, and move; and they will be taught of the intimate connection subsisting between the mind and the mortal body.

Fifthly, Mankind will soon be instructed how to obtain more readily the real comforts of the earth-life. They will be taught how to construct more elegant and convenient dwellings, and more beautiful and comely garments.

As these changes approach, the former things will pass away. All things will become new. The more advanced of earth's inhabitants will be the first to receive and enjoy these important benefits.

[Note. — At the time this series of papers was communicated (in 1852), some of the foregoing announcements had more of novelty and less of probability than now attaches to them.]

11. *Of the Processes termed Deaths.* — All earthly things are passing through changes, of greater or less importance, invariably tending onwards, and at the same time

upwards. The state termed *death* comes sooner or later to all. In the order of progress from lower to higher conditions, it is unavoidable. However sad the event may seem, yet it is the common lot; it is an event not peculiar to mankind. The fragrant and lovely flower must die; the little animalcule that floats in air must die; the powerful and useful animal must die; man, the noblest, wisest, and highest of the animal races, must die also; and thus Death is unremittingly doing its appropriate work.

But the term *death*, though thus far used, is deemed an unsuitable word to apply to this change, inasmuch as it does not express the strict truth. Broadly speaking, *there is no death.* The process thus termed is but a *change from lower to higher conditions.*

In the light of this truth the change becomes most interesting, grand, glorious! The fragrant and beautiful plant, having passed this change, springs up again in a higher form. The tiny insect which floats in the atmosphere appears to die; but in truth it only takes a higher form. The strong and useful animal seems to become extinct; but indeed passes to a higher condition. The noble being called man passes the change called death, and ascends to a nobler form of existence. Upward is the invariable tendency of all things throughout the universes. Everything has in itself Life, and, under the law of progression, is tending onward.

It is well, then, to repeat, in the most emphatic manner, that THERE IS NO DEATH! Instead thereof, THERE ARE ENDLESS ADVANCEMENTS, AND PERPETUALLY UNFOLDING LIFES!

When the inhabitants of earth shall come to a comprehension of this high truth, then tranquillity and joy will succeed the gloom and sadness, the sceptical doubts and the anxious forebodings, with which that mysterious change is now contemplated.

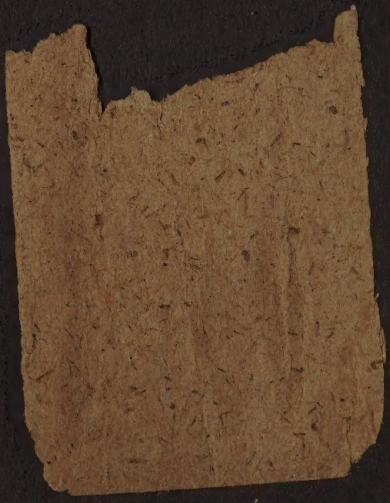
Thus would they who have passed to the higher life, and who have experienced this glorious truth, return to wipe away the tear from the eye of sorrow. They would

bind up the lacerated heart; they would say to the anxious departing parent, Thou shalt still be with, watch over, and guide thy loved offspring. They would teach a calm resignation to wise, beneficent, and universal laws, the operation of which can by no contrivance be avoided. They would say to the bereaved, He whom thou lovest, and for whom thou dost mourn, STILL LIVES!

12. *Of the Higher Lifes.* — It has been frequently observed that all things have life, and are in states of orderly advancement. It has also been declared that, strictly speaking, there is no death; but, instead thereof, there is constant change from lower to higher conditions; that the plants, the insects, the animals, low and high, pass on to better and higher forms. It has been, furthermore, observed, that man is, in several respects, distinct from the lower animals; that while these, indeed, pass through various changes, from lower to higher, yet such changes and such progress pertain only to the earth whereon they have originated and grown; but that man passes *from* the earth, which is his rudimental dwelling-place, into higher and more perfected conditions.

In those higher conditions, to a considerable extent, man retains recollections of the former life; and finds that an intimate relation subsists between all things past, present, and future. He finds, also, that those conditions are peopled by beings who once dwelt on the earths.

While in the rudimental states man is so enwrapped in materiality that his interior or higher qualities are unfolded with comparative difficulty, and to inferior degrees; but when he is emancipated from the bondages, cares, and sorrows, of the mortal state, then he more fully and rapidly unfolds; his vision becomes greatly enlarged and clarified, and he beholds countless things which were before hidden from his sight. In the higher and much unfolded lifes, he is surrounded by those whose influences are of the most exalting character. Little children having, so to



speak, less impurities than older persons, more rapidly and beautifully unfold; but, [of those more advanced in years,] the comparatively pure and the actively beneficent soonest expand. The objects which meet the eye, in these elevated conditions, are also of the most exalting character, — such as call forth continual gratitude, thanksgiving, and praise, to the Great First Cause. The sounds which reach the ear in these sublime regions are most harmonious and elevating. The employments of the inhabitants are, too, of the most ennobling nature, consisting in efforts to raise those who are lower to higher states. Their foods and drinks, also, are of the most refined qualities, serving to expand and to qualify for higher and diviner contemplations.

A desire has long been felt, on the part of those who have attained to these loftier conditions, to communicate directly and sensibly with the earth-life. That desire has at length been gratified to some extent. A few persons have become qualified to be useful mediums of communication; and through these the goods of the higher life will be transmitted to the dwellers of earth; and the result will be, in due time, that the wills of God will be done on this earth more perfectly and reverentially, even as they are done in the heavens. While heaven, as it were, comes down to earth, earth will be in the same degree elevated towards heaven.

§ II. ELECTRICITY THE AGENT OF ALL MOTION.

In a previous paper it has been declared that what is termed Inherency possesses several properties, and among them that of *Activity*, or *Motion*. It may now be said that the grand instrumentality, the native element, by which all things move, is ELECTRICITY. If by any process Electricity could be removed, all things would be in a state of inertia, — no action of any kind could possibly occur. Indeed, the term *Electricity* might properly be used instead of *Activity*, as designating one of the powers of Inherency. It is the GRAND MOTIVE-POWER OF ALL THINGS.

Electricity is, then, the instrumentality used in the production of the spiritual phenomena lately exhibited on this earth. Without this element, no phenomena of the kind could have been exhibited. Hence, they who have declared these phenomena to be *electrical* have been so far correct. But, besides and behind, as it were, this element, there has been MIND, which has planned these exhibitions, and guided and controlled this almost omnipotent instrumentality in producing them. It having been clearly perceived, by greatly unfolded minds, in higher lifes, that by means of this agency, through mediumistic channels, various and extraordinary results could be produced, they have undertaken to so instruct and qualify some of the dwellers of your earth, that this power may be applied to valuable and especially to philanthropic ends.

To the view of minds in the higher life the *mechanisms* of earth are not only exceedingly cumbersome and awkward, but require a needless outlay of labor and expense for the production of motive-power. When man shall become acquainted with the power, abundance, and availability for this purpose, of Electricity, these cumbrous mechanisms and costly motive-powers will be superseded by new and better. Like all other important changes, however, this will advance from small and somewhat imperfect beginnings.

They who are somewhat erroneously called scholars have, by their divisions and subdivisions, not only confused themselves, but greatly beclouded the minds of earnest and simple inquirers. The consequence is, that learning has been cloistered — has been confined to a few of the more favorably circumstanced class; and, although the element under consideration is most important, abundant, and useful, yet at the present time the mass of earth's inhabitants are in almost entire ignorance in respect to its various properties, and the multitudinous uses to which it may be applied.

It is important, therefore, to distinctly state, at the outset, that there is but *one* Electricity. This fact should be kept

constantly in mind. That which is called *Magnetism*, whether animal or otherwise designated, is in reality *Electricity*.

This element is among the *universals;* pervading all things, however dense or rarefied, however lofty or low. Indeed, it would not be too much to declare that the Being called GOD is one GRAND CENTRAL ELECTRICAL FOCUS, and that FROM THAT GRAND CENTRE ALL ELECTRICITY EMANATES. Such, however, is the sensitiveness of the dwellers of earth, at the present time, in relation to that Being, that few can be taught the truth respecting Him, the mode of His existence, and of His operations. But in due time these subjects will be unfolded to greatly advanced minds.

Let it be distinctly understood, then, that the various so called Magnetisms and the subdivided Electricities of the schools are one and the same element, and will be thus treated in these papers.

§ III. ELECTRICITY THE MEDIUM OF MENTAL IMPRESSION, OR INSPIRATION.

God has been spoken of as the Grand Electrical Focus; and he has been appropriately styled, by the author of preceding papers, the MIND OF ALL MINDS. By this is meant that he is the Source or Fount from which all minds emanate, like streams from a reservoir. Between the Grand Central Mind and all inferior minds there subsists a connection, a telegraphic communication, by means of what may be termed an Electric chain, composed of a greater or less number of intermediate links. The greater mind, being always positive to the lesser, can affect, impress, or *inspire* it.

From this it clearly follows that the further a mind is from the Grand Focus, the less will it be impressed. So, persons who are greatly elevated and refined are more easily, correctly, and wisely impressed or inspired, than those who are low and gross. The form of a wheel furnishes a good illustration. Let the hub represent the Focus,

and the spokes radiating lines from that Focus. All along these lines may be supposed to be located minds in different stages of elevation, as they are nearer or more remote from the Centre. Some are so highly elevated, or so near the Centre, that it fully controls them. It is then clear that the further an individual is from the Grand Focus, the more intermediate links, or minds, a thought or impression must pass through to reach him; and the more minds a thought flows through, the more imperfect, and the less reliable, is the impression it makes upon the terminal mind, or the medium through whom it is expressed.

For example, suppose it is determined to reach a mediumistic mind of a low order; the thought to be transmitted passes through, say, *twelve* minds before it reaches the particular individual on the earth through whom it is to be expressed; it of necessity partakes to some extent of the qualities of each one of these twelve minds, and when it is received by the thirteenth it has become greatly modified by the channel through which it has flowed. Now, suppose the medium to become so elevated that, instead of twelve, only *six* intermediate minds were required; the thought transmitted would be but half as much modified, — nay, less than half, because the first six are nearer the Focus, and consequently more expanded than the second.

It should here be remarked, that there are no minds in the higher conditions of life [by higher is meant higher than the earth-life] who are *positively evil.* There are those who are in states of imperfection; or perhaps it were better to say that all are in conditions of *comparative* unfoldment.

By elevation of mind is meant, not only expansion and refinement of what are usually termed the mental faculties, but purity of morals, and a high degree of religious unfoldment. The religious department may be properly termed the highest in man; and the more it is unfolded, the less number of intermediate minds are required in order to

reach the medium, and the less liability to imperfection is incurred.

But elevation, even, is not the only requisite to a full and pure inspiration. The mind must also be receptive, or *plastic*. In proportion as both these conditions exist, so impressions or inspirations are higher, clearer, and more Godlike.

In leaving this point, it may be observed that ordinarily the *feminine* mind possesses, in a higher degree than the masculine, two important requisites of elevated mediumship: first, it is more *religious;* and, secondly, it is more *plastic*. A peculiar combination of the masculine and feminine elements, which is most highly favorable to mediumistic uses, is possible. And it is not out of place here to remark, that he who is recognized as having lived the best and highest life on this earth exemplified to a remarkable degree this mingling of feminine and masculine qualities. The Mind of all minds is, moreover, both feminine and masculine; and in the futures, as men become more Godlike, there will be more of these harmonious combinations, these offspring of Love and Wisdom.

For the reason just intimated, a male and a female medium are now employed unitedly as instruments of communication; as by that means thoughts can be more fully and perfectly presented than through one of either sex singly.

But, it may be repeated, the grand agent of communication between mind and mind, between circle and circle, between universe and universe, between the Grand Central Mind and all lesser minds, is Electricity; and all its movements are governed by fixed, universal laws.

§ IV. ELECTRICITY IN THE PRODUCTION OF SOUND, FEELING, SIGHT, SMELL, AND TASTE.

Without entering at this time upon the general subject of Acoustics, — a subject little understood as yet on your earth, — it may be said that *sound* is not among the univer-

sals, and can be produced only by the combination of several properties, of which Electricity forms a *very prominent* part. There can be no sound without Electricity, although there may be Electricity without sound.

Man is capable of emitting a great variety of sounds through his vocal organs; and his emotions, as of joy and grief, have each their peculiar expression. Yet man is really an *invisible* being; he lives, thinks, moves, sees, hears, feels; but no merely human eye ever yet saw a man. He is as truly invisible as is God himself. All that is seen of man is the beautiful mechanism in which he moves. And it is by the aid of interior Electricity that he makes the almost endless varieties of sound which he gives forth through this mechanism. The same is true of all forms of animated life, down to the tiniest insect.

Although vegetable life has not within itself the power to make its wants known by this method, yet vegetable substances are capable of emitting sounds; so also are minerals and liquids. Yet this were impossible, were it not for the presence of Electricity therein, even to the smallest particle. In short, wherever sound can by any process be obtained, there is Electricity.

Electricity is also the principal instrumentality in the production of *Feeling*—a subject which, like that of hearing, is but little understood; and feeling cannot be produced without this element. It is well known that the mesmeric operator, so termed, can produce various states of feeling in his subject. He causes him to laugh or to weep, to be enraged or to pray, to hope or to fear, at will; and it is done through this one instrumentality. Different feelings are caused by differences in the *amount* and the *quality* of the Electricity. When a person is disposed to quarrel, this element within him is rendered gross, or, so to speak, it is *brutified;* but when tranquillity pervades the mind, it may be said to be *liquefied.* When there is much hope, this element abounds in the upper portion of the cranium; but when deep depression is felt, it is concen-

trated in the lower or animal region. When local pain exists in the body, it indicates that too much of the grosser form of Electricity is concentrated in the particular part. Let this accumulation be removed, and the pain ceases. In order, then, to tranquillize a distressed mind, let a person of great tranquillity take the sufferer by the hand and press upon the branches of consolation and of hope [the fourth and fifth fingers], and that quality of the electrical element which imparts tranquillity will flow from one to the other. Thus pains may be removed and feelings controlled by the use of this element.

Sight, also, is enjoyed through the medium of Electricity. Animals have the ability to see, — a privilege not attained by the vegetable world. The eye is an organ of sight, but it perceives only as light is poured upon it; and that which is called light is but one form of Electricity. The eye is curiously adapted for its important service, the nerves which pass from it extending in their ramifications to every portion of the body, and into each hair thereof. It has been previously intimated that Electricity exists in various degrees of refinement, — from a very gross to a highly rarefied quality. It is a very rarefied quality of Electricity which gives the power to see; and it is needful that the eye be unclouded, that this rarefied element can flow in without obstruction.

There is, however, a faculty of sight somewhat distinct from that enjoyed through the external eye. The organs of this faculty are located in the centre of the forehead, and, like the outward eyes, are double. These organs can be acted upon (especially when the eyes are closed) by a still more highly rarefied Electricity than ordinary light; and what is not improperly called perception, or interior sight, results. For this reason is it that when persons wish to think, to perceive, or to *see* (which is the same thing), they place the finger upon the spot referred to, and say, "Let me see." By this process that faculty is excited, and they perceive, or think of, the fact, the truth, or the thing,

which they desire. Though the objects of this kind of sight are not such as are called *material*, yet the process is truly *seeing;* and it may be repeated, that *to think* and *to see* are the same thing. Thought is interior sight.

By the same faculty is it that some persons can see *spiritual* forms. Spirit is but rarefied Electricity — nothing else; and it is therefore just as much a substance as is the grosser form of the same element. When persons have in themselves a great amount of rarefied Electricity, it may properly be said that they are *spiritualized*, or *electrized*, which is but another term for the same thing.

The perception of odors, or the sense of *Smell*, is also enjoyed by animals and by man, — although man is capable of distinguishing greater varieties, and thus enjoying higher pleasures, through this channel, than are the lower animals. The instrumentality, however, by which odors are perceived, is Electricity. In fact, odors are but electrical emanations, of various qualities, exhaled by all beings and all substances, and inhaled by others, — their agreeable or disagreeable nature being detected by an appropriate faculty.

All animated beings which receive sustenance from food have, moreover, the faculty of *taste*. By it they determine what is good and what is injurious for them; and when this faculty ceases its appropriate function, the animal is in great peril lest it receive that which is injurious. But how does this faculty act? To understand this, it is only necessary to remember that all substances have their peculiar electrical properties. No two things ever existed possessing precisely the same electrical qualities. When, therefore, different substances approach the faculty of taste, they impart their true electrical characteristics; and when this faculty is in a natural and healthful state, it never mistakes one electrical property for another.

It has been said that Electricity, Magnetism, Animal Magnetism, etc., are *one*. Yet it will be readily apprehended that, by combination with other elements, and by

greater or less degrees of rarefaction, it may assume many forms, and perform countless services. But in all its various conditions it is still one and the same element — Electricity.

§ V. ELECTRICITY THE AGENT OF ALL ANIMAL LIFE.

An ancient allegory asserts that "God created man, and breathed into his nostrils the breath of life; and man became a living soul." Fables have their uses; and this has answered an admirable purpose, containing within itself a kernel of truth, as do all useful fables. It will be readily perceived, however, that merely breathing into the nostrils, in the ordinary sense of those terms, could not produce life. But a rude, uncultivated people were incapable of receiving abstract truths on subjects of this character; hence, it was necessary for their use that the naked truth should be clothed and ornamented in this fabulous garb. The simple fact, however, in regard to motion in all animal life, is, that it is originated and maintained by a current of highly-rarefied Electricity, which descends through the cranium, passes down through the trunk, and off through the arms and legs, and from the ends of each particular hair, causing at the organ called the heart a constant activity, or, in other words, a *perpetual motion.* The heart beats: *constant motion,* then, palpably exists. It exists not only in the universes at large, but in every living animal organism. The thing to be done, therefore, in order to place mankind in possession of that which has so long been sought, is simply to UNFOLD A NATURAL LAW. *The mortal body is a perfect mechanism, and it moves by the agency of Electricity.*

It has been declared, in former papers, that countless universes exist, and that these are mechanically arranged like the human body, — the Mind of all minds being the controlling power, and acting through the instrumentality of that universal and potent element, Electricity, in greater

or less degrees of rarefaction. It is obvious, then, that mechanisms may be constructed essentially in correspondence with the human structure, upon which the ever-moving currents of this element shall act, producing motion that will continue so long as the mechanism shall be in a perfect condition.

In order, however, to the achievement of so magnificent an end, various other principles must be understood and taken into account; which principles will be to some extent unfolded in succeeding papers.

§ VI. OF ELEMENTARY ACTION AND CONTROL.

Each individual person has his or her position in the grand whole. Each mind acts on surrounding minds; and each mind thus acted on, in its turn acts upon minds which surround it. Thus mind is constantly affecting mind — the higher always controlling the lower. This is a universal law. It is equally true of the elements. The higher, or more refined, are continually acting upon and controlling the lower. The elements, like minds, are classified. The electrical element is the highest; and hence it has been declared that the Being called God is the Grand Electrical Focus.

In all past ages there has been what may be termed a war of the elements; and, corresponding with this, there has also been a contest of minds. The lower and grosser grades of mind have been ever vainly striving to control the higher; and hence have come contention and strife. But, in the process of time, the superior mind always obtains sway, and comes to hold an uncontested position. So it must be in the elemental contest: the highest, that is, the electrical element, will eventually obtain the ascendency, and assume uncontested sway.

And here may be noted, as one indication of this approaching sway, the fact that at the present time the subject of employing Electricity as a motive-power is begin-

ning to occupy much attention among the dwellers of earth. Various persons are impressed to call the public mind more, and yet more, to this agent. It may be said, however, that the methods ordinarily proposed require the production of *artificial* electrical currents, involving thereby a great expense, and thus rendering them impracticable on the score of economy. The inventors of these methods, as is the case with inventors in general, greatly congratulate themselves on the supposition that *they* are the originators of their several inventions; whereas the simple fact is that all suggestions of this nature, which come into the minds of earth's inhabitants, *priorly* exist in higher and more unfolded minds, from whom they are transmitted, with more or less clearness, to receptive persons in the earth-life.

The *elemental* contests, to which reference has been made, indicate the existence of vacuities, or vacuums, into which the elements rush, often with great violence, causing what are termed tempests and hurricanes. Though the elements are always in motion, yet they ordinarily flow in currents, each having its appropriate place. But, when vacuums occur, their ordinary flow is disturbed, they rush together with great force, and, each endeavoring to pursue its natural course, a struggle for the mastery ensues. This continues until the law of equilibrium supervenes, and quiet is restored. The manner in which these vacuums are produced will be explained when the action of the sun as a *focus* shall be treated of.

Ordinary storms, considered as distinct from tempests or hurricanes, are also the result of elemental strife. Tempests are usually transient, while storms often continue for several consecutive days, and even weeks. These are occasioned by a contest between cross currents. While the electrical currents flow from north to south, there are others which flow from west to east. Usually the electrical currents flow with the greatest force; and when there is at the same time an increase of the cross currents, then com-

motions ensue, and continue until the leading element obtains control.

The same law obtains in the *mental* world. A want, or void, or vacuum, is felt as regards some matter of belief, or of interest to human society. Mind is disturbed; is diverted from its ordinary channels. Various minds, of different grades, rush in to fill that void. Contest ensues, and when two minds of nearly equal power come in conflict, the strife for the mastery is severe and long-continued. But invariably the stronger mind controls, and the weaker submits.

The same law of action may be observed among the lower animals. In herds of cattle, for example, strifes for the mastery occur, and sometimes the contest is severe, and the result for a time quite questionable; but the stronger, of necessity, prevails in the end. The same is true of the feathered tribes; and, indeed, the law is universal.

That mind which possesses the most of truth is always, in reality, the most powerful. It, indeed, has a larger share of the leading or electrical element; and for this reason there can be no lasting tranquillity in the mental world until *the truth* shall prevail, as there can be none in the external world until Electricity shall fully control.

Philosophically, then, as regards storms, both *elemental* and *mental*, it is certain that the right, the just, the true, will conquer. Let these words, *elemental* and *mental*, be carefully pondered, and it will be seen that in a high sense they signify one and the same thing.

Storms are the result of rapid or hasty movements of opposing currents to fill vacuities. If the movement be slow and gentle, there is no conflict, no storm. As all elements, like all things else, are in states of progression, the time will come when no vacuities will exist, and of consequence there will be no rushing of currents, no contests, no storms. This will be the case equally in the mental and the elemental worlds, and the progress of har-

mony in the one department will greatly facilitate the same in the other, because Nature is one grand, sublime, beauteous whole.

These hints will suffice to show the cause of *domestic* storms. There are voids which need to be filled; there are rushings of cross-currents; there are strifes for the mastery; and, the nearer equal in strength and perseverance the conflicting minds, the severer and more prolonged the disturbance of domestic tranquillity.

Such, then, are some of the effects of elemental action, ultimating inevitably in the supremacy of the highest, the most refined, the most powerful element, — that is, Electricity.

§ VII. OF ELEMENTAL CURRENTS, AND THE LAW OF SUSPENSION.

The subject of *suspension* is one not at all understood by the inhabitants of earth. In fact, they are so circumstanced that they cannot well understand the suspensive laws.

It is well known that certain things *float;* that is, they are *suspended.* They appear not to rest on anything; which is the fact, if by *anything* is meant a thing which can be seen by the external eye. The winged tribes suspend themselves and float,— some classes to immense distances. Small particles of matter are, in a strong light, seen to float in the atmosphere; and exceedingly heavy substances are, by suitable constructions, made to float upon the waters. These substances are *suspended,* and the law is the same in each and all the instances named.

The earth on which you dwell, together with all other earths, is *suspended,* as are the feathered tribe, the particles of matter in the air, and the floating masses upon the waters. The earth *floats,* so that it appears to rest on nothing, though the fact is it rests on things just as substantial as do the birds and the floating atoms. Theologians have taught that God made the world out of nothing;

but that which is *no* thing can never, by any process, become *a* thing.

It is upon the *elemental currents*, before referred to, that the earth is suspended, or, as it were, hung; just as the kite is suspended upon a current of air. If no current exists, the kite cannot be held up; and in proportion to the strength of the current is its suspensive power. The currents which suspend the earth are exceedingly strong, so that comparatively an immense mass of matter can be sustained by them.

These currents, of necessity, flow in different directions, and some flow with greater force than others. It has been already said that Electricity is the leading element, and that it flows currentally from north to south. It has also been said that there are cross-currents from west to east, and that, by a rapid flow of these, storms are produced. Of course, the more rapid and the leading current will exert the greater influence. That current being Electricity, it causes the earth to revolve with great celerity; while the cross and more sluggish currents can move the earth in their directions only in very slight and almost imperceptible degrees; yet, constantly exerting their power, they produce some effect.

Thus these currental powers produce what is called day and night, and the changes of the seasons. Were either of these forces interrupted, or broken, motion would be irregular, and ultimate in the demolition of the planet. Or, were they precisely equal in strength, motion would altogether cease. Thus immensely important is the law of suspension.

The same law governs the *mental* faculties. They are at times in a state of *suspense*, as it is termed, so that a person cannot move in any direction; he does not see what should be done. This condition, denominated hesitancy, is produced by an equality of currents flowing through the mind, so balancing or equipoising it that it cannot and will not act until one current becomes the

stronger. Then the mind passes from the suspensive state into the condition of activity, and not before.

In the human body this duality of currents is exhibited. The principle of duality, in fact, is almost universal. While there are currents flowing *apparently* from above, there are also currents flowing *apparently* (remember that) from below. Terms cannot be found which will precisely describe these currents. Suffice it, however, to say that this duality exists, and without it there could be no animated motion. Let a human being, for example, be so suspended that the currents which flow apparently from below cannot reach him, and exhaustion is the speedy consequence; or, encase him where either current cannot be received, and the same result follows.

Moreover, proceeding from the principle of duality, there is, of necessity, the *triune*. The being called God has, with some propriety, been denominated a triune Being; for wherever a duality exists, a third necessarily proceeds therefrom, constituting a trinity. To speak somewhat in the theologic form, there is the being called God, and there are emanations from that being, called the Son and the Spirit; and, in a high sense, these three make but *one*. So, of the vital currents, there is not only a duality but a trinity of them: first, the electrical currents, which pass downward, so to speak; second, the interior and somewhat earthly currents, which spring upward; and, third, the cross-currents, to which reference has been before made. And these three are, in a high sense, *one*, — each having its appropriate place, and doing its distinct though essential work.

The North may be considered an immense reservoir, where elements are stored, as it were, for useful purposes. The cross-currents, flowing from west to east, are especially vitalizing to all animals, vegetables, and even to some classes of minerals. They exert a very strengthening influence, changing the color of the vital fluids,

accelerating digestive processes, and in general quickening motion.

§ VIII. OF THE COHESIONS, INCLUDING GRAVITATION, MAGNETISM, AND ANIMAL MAGNETISM.

Motion, or *Activity*, has been declared an inherent principle. Equally with this, the principle of *Cohesion* demands attention. This is also a universal law of Nature; and it will be considered in various aspects in which it presents itself, in connection with the general subject of Electricity.

And, first, of *Sexual Cohesions*. The human body has thus far been spoken of as a unit; but it should be remembered that *duality* pervades all Nature. Though the masculine and the feminine may, somewhat imperfectly, and for a season, exist apart from each other, yet there is in each a natural longing for and drawing towards the opposite sex. This law applies equally to human beings, to the lower animal races, to the vegetable and the mineral kingdoms, — though the distinction of sex in minerals may not have been generally recognized. When placed in juxtaposition, under suitable conditions, minerals as really as plants and animals, of certain opposite characteristics or sexes, come together, and coherence, or (to use a common term) copulation, takes place; and from this coherence a third product results. In the human being, a cohesion of two almost imperceptible particles of matter occurs, germination follows, a living entity unfolds from stage to stage, until at length a third human being is ushered into visible existence! Thus, in that seemingly trifling coherence of two almost imperceptible substances are wrapped up countless universes in miniature!

This principle underlies all those manifestations which are termed *attraction*, *gravitation*, etc. It should be viewed in the broadest possible light, and its relations and operations thoroughly understood. One general law of

cohesion binds together the slightest particles of matter, and at the same time holds countless universes in place, making of infinitesimal parts one grand whole.

From cohesions of the class referred to *motion* results. The principle, when comprehended, is capable of being applied to the unfolding of a new system of mechanics, which shall dispense with the present cumbrous and clumsy mechanisms for locomotive purposes in use on the earth.

Another manifestation of this principle may be termed *Parental Cohesion.* From the sexual comminglings, to which reference has been made, a third party results. This third party depends for a time upon its progenitors for sustenance; and thus another form of cohesion is exhibited. The progenitors, or parents, are closely united by interior ties to the offspring, and thus through it are more closely cemented to each other. The three make one complete whole; and in a high sense there must always be three to make truly one. In this manner this principle develops the *family* relation.

It has a still wider application, even to humanity at large. All human beings have common interests, common rights, and should have common objects, and to some extent common properties, — so that all may cohere for the common weal. Nature's forces all work together for the general good. There are no antagonisms among them; they are a band of brothers, constantly promoting, so to speak, each other's interests. The principle of cohesion unites all in one harmonious whole. And, could the dwellers of earth be brought to cohere for the common good, much of the drudgery and misery of their present antagonistic and isolated state would disappear.

Allied to this law of Cohesions is the subject of *Gravitation.* All things in Nature gravitate to their centres. Each globe has its centre, each universe its specific cen-

tre, and the universes as a whole their grand Centre, — the Being called GOD. Thus all things, in all the universes, are, by this law of gravitation, attracted to a single point. This being may therefore be justly styled THE CELESTIAL MAGNET OF THE UNIVERSES. In Scripture phrase, "OF Him and TO Him are all things." This is a philosophical truth, and in its light may be discovered the position of the being called Man.

First, man gravitates to the particular earth and the particular universe where he originates; but, secondly, by a higher law, he gravitates to the Centre of all universes, or to the Celestial Magnet.

By these two gravitating forces he is held in an erect position; but, as the higher gradually overcomes the lower, he is elevated toward the Centre, or the Celestial Magnet; the things of the earth cease to hold him, and gradually he loses sight of them. As this process goes forward in the earth-life, man becoming more and more elevated and refined, and gravitating more and more strongly towards the Celestial Centre, he has less and less need of the terrestrial and the gross; he requires less of food for the body; he loses his appetite for the roots and the ordinary meats, and desires instead the lofty-growing fruits.

And here another thought may be presented, which may be somewhat novel. Spirits enjoy locomotion without pressure upon the earth. The birds do the same, and can move with great celerity, and without fatigue. They have the power to overcome the lower law of gravity. It is well known, also, by varied and numerous experiments in what are called modern spiritual manifestations, that this lower law of attraction towards the earth's centre has been overcome in various substances. Bells have been suspended, and some highly spiritualized persons have been raised and made to float in the air. In some very extraordinary cases, anciently, persons are said to have been thus raised, and not to have returned to the earth. These cases show the possibility of overcoming the lower law of

gravitation by the higher. What has been once wrought, can, by the application of the same law, be again accomplished. It is in contemplation, then, to unfold the law by which, with the aid of suitable mechanisms, highly spiritualized persons may enjoy the ability of locomotion without pressure upon the earth's surface.

All things have their inceptive states. Great results grow from very small beginnings. The aërial method of navigation is now in an infantile state; some few interesting experiments have been exhibited; but when these general principles shall be better comprehended, it may be carried to comparative perfection. It is not needful that any law of gravitation should be suspended; only that the higher or celestial law be allowed to act more strongly; precisely as the ordinary magnet raises the steel from the earth by the power of a superior attraction. This law of Celestial Attraction applies to things *material*, so called, as truly as to things moral and spiritual.

The grand difficulty in controlling and wisely directing the *minds* of the dwellers of earth is precisely this, — they gravitate more to the terrestrial than to the celestial. They should learn, however, that the things which they see are transient, while those which are unseen are permanent, and hence more worthy of their regard. To elevate man, and render him more susceptible to celestial influences, is one purpose of those who revisit earth.

The bird soars, the ship sails, the kite floats. These are obvious phenomena. *How*, then, does the bird navigate the air? Its outside covering is found to be different from that of all other animals. It is *tubular*. By a law of expansion, which will be discoursed upon in its appropriate place, this tubular covering can be filled at once with Electricity in a peculiar rarefied condition. Thus the lower law of gravity is overcome, or in a measure superseded, by the higher. The process is purely electrical.

This being understood, the question is easily answered, how man and other animals may become aëronauts, or nav-

igators of the air. They need only to become sufficiently charged with Electricity, in a peculiar state of rarefaction, and thus the earthward gravitation is overcome. It is well known that tables have been so charged as to be elevated; and that certain highly electrical persons have been suspended. Why, then, may not this law be so applied as to be of practical service to the dwellers of earth? A thorough knowledge of Electricity only is needed to reach this result.

It should be noted that the sailing of the ship, the flying of the kite, and like phenomena, are in reality but the more remote results of electrical action. Their movements depend upon the existence of currents in the air. But these currents, commonly called *winds*, are produced by a rush of *electric* currents; so that Electricity is the prime agent of motion in these cases. When its laws are fully understood, and man learns how to overcome the earthward tendency, or the lower law of gravitation, then may he pass with celerity from place to place, and be beyond the reach of accident.

As birds have wings, it has been customary among men to represent angels as having wings also. But spirits, it should be known, have the power of locomotion *without pressure* upon substances beneath them, and in accordance with the laws of attraction, which have been thus unfolded.

Intimately connected with this topic is another, which will next be considered.

There is no one branch of science more deeply interesting than that relating to what is usually denominated *Magnetism*. This, however, is not the best term, and another and better will be used in this discourse, namely, ATTRACTOR-ISM. This property is among the universals; there is no place where it is not found in some of its multitudinous conditions. But it appears prominently in the mineral commonly called the loadstone, but which will here be more appropriately termed the *attractor*. By this property

minerals, animals, and human beings, are drawn together, and, as it were, cemented in bodies.

Some persons are observed to be exceedingly attractive: they draw crowds around them; they have the ability to move large masses of people; they have many adherents. This is because they possess large measures of this *attractor* principle. On the other hand, some persons repel others: they have no power to control the masses; people say they "do not like them." This indicates a want of this property. The same law has its illustrations in the animal, vegetable, and mineral kingdoms. All these are but parts of one great whole, and are governed by general and universal laws.

The subject of the *Magnetic Needle* has been somewhat elaborately investigated by those who are considered "the learned;" but, up to the present time, little is known beyond the fact that it points, with some comparatively slight variations, in the direction called the North. It may here be briefly stated that the point termed the North is the grand focally magnetic or attractive point, and exerts an almost omnipotent influence in every part of this particular universe, and, indeed, of all the myriads of universes. Much more will be communicated on this subject when the whole matter of the North Pole is elaborately considered, but it can only be incidentally alluded to here. Suffice it to say, that mechanisms may be so constructed that, like the earth, they shall draw from that grand reservoir a portion of this power termed Attractor-ism, to aid not only in imparting but in perpetuating motion.

Another department of the *Cohesions* is that of the *Affections*. All animals, including man, have their respective and appropriate affections, — affections for individuals, for parties, for races, for sects, or for sentiments; and these increase in strength and permanence in the ratio that they are elevated towards the Grand Celestial Magnet.

The lower animals have affection for a single partner,

and that only temporarily; when native copulative desires are gratified, the affection ceases, and separation ensues. Another and higher class manifest affection for their own tribe or genus; and this affection may have something of permanence, but it does not extend to other genera.

Human beings exhibit a great variety of affections, or cohesions, and some of these are of a very lasting nature. For examples, the mechanic manufactures an article on which he expends labor and skill; he has an *affection* for that article, valuing it more highly than others. The *parental* relation affords a higher manifestation of this law; the begetters adhere strongly to the begotten. *Conjugal* affection presents a still stronger form of adhesion; so strong, indeed, is this affection, that in an important sense the two become one. Passing still higher, adhesion to important *sentiments* may be noted. Many persons have endured suffering, even unto death (as it is erroneously termed), for adherence to certain *sentiments* which they have highly valued. And it has been, moreover, because others have highly valued opposite sentiments, that they have sought to inflict death upon these. The strongest possible affection is that for truth.

Thus, the more lofty the object of an affection, the more strong and lasting is its nature. And the more man becomes elevated in the scale of being, and thus approaches nearer the Grand Celestial Magnet, the more powerfully does he feel its lofty attraction, and the more elevated, pure, and permanent, become his affections.

In the examples cited above, care has been taken to present each affection in its true order, from the lower to the higher. The conjugal tie is exceedingly strong, and should be so; but the affection for truth is higher than even this, and should never be subordinated to that which is lower. The orders [or successive grades] of the affections may be compared to a ladder, which reaches, as it were, to the Highest, the Celestial; and it is only by the successive steps of this ladder that the Divine, or the Grand Celestial

Magnet, can be approached. He who lived most wisely on this earth declared, with truth, that they who loved father, or mother, or wife, or children, or landed estates, more than himself, — meaning the *sentiments* which he taught, — were unworthy to enter the realms of the just.

When a person has arrived at that lofty state wherein the attraction of the Celestial Magnet [or the love of the Divine, as usually expressed] predominates and controls, he may seem, to human observation, to have lost sight of the lower grades of affection; but this is not the case. *The higher, of necessity, rest on the lower.* The summit of a lofty tower cannot be reached without the lower steps, as well as the higher; and a due value should be placed upon all. No one can become truly a lover of the Divine unless he combines a due affection for the individual, for the race, for offspring, for the conjugal partner, and for sentiments. All these affections have their proper spheres, and are governed by their respective laws.

There is another class of affections which should be alluded to in connection with this subject, namely, affections for things base and impermanent. For certain states and conditions these impermanent things may be somewhat useful; but a strong adherence to them is productive of great harm to the dwellers of earth. As an example of the class, adherence to earthly treasures may be specified. The acquisition of these never yields the satisfaction that is anticipated; and, unless those who acquire them can be impressed to distribute for worthy purposes, they are in danger of becoming mere petrifactions. So strongly do persons sometimes cohere to their treasures, that all other affections are dried up, the interiors cease to unfold, and they become so shrivelled and petrified as hardly to supply themselves with needed sustenance. On the contrary, those who heed the impressions made upon their minds, to bestow their acquisitions for noble purposes, find their enjoyments thereby increased beyond measure; their interiors expand; their minds are drawn to lofty objects;

living streams of joy, bearing blessings immeasurable, flow in upon the gardens of the soul; and they find themselves more and more attracted to the Grand Celestial Magnet.

Though this subject belongs properly to the department of morals, yet these discourses on the law of cohesions would be incomplete without a reference thereto.

The subject of *Animal Magnetism*, as related to the law of Coherence, will next be discoursed upon, and it will be presented by him who, when an inhabitant of your earth, bore the name of MESMER. [Another speaks:]

Grand, lofty, mysterious, are the connections existing between the *external* and the *interior*, each doing its equally important work, and all unitedly tending to the GRAND CELESTIAL MAGNET. By this Magnet the universes and the minutest atoms are held together, and constitute one beauteous, all-perfect, and ever-perfecting whole!

Of necessity, man, finding himself in the external conditions, first explores the things which are *around* him. Then, gradually, silently, he begins to explore those which are *within*. There he finds countless universes in miniature; and, the more he investigates, the more he desires to search.

The laws by which MIND is governed are inscrutable to the mere outside observer. But, being *interiorly* enlightened, he becomes in a measure acquainted with the worlds of wonder which are within. Soon his mind begins to act on other minds; new and useful combinations or associations of minds are formed for mutual assistance; and, as the individual mind expands, it perceives that it is connected, by the very laws of its constitution, with myriads of other minds, until the chain of connection reaches the Mind of all minds, — the all-absorbing, attractive, cohesive, CELESTIAL MAGNET.

When a resident on your earth, my attention was turned to the contemplation of the nature of mind, and the com-

bined action of minds; and I was led upward, I knew not whither. I perceived not then the Grand Celestial Magnet to which all minds tend. Subsequently to my departure from your earth, my interior perceptions have become much elevated, expanded, and spiritualized. I, therefore, cheerfully accept the polite invitation of the Association of Electric-izers, and revisit this planet for the purpose of again addressing the dwellers thereon in relation to *combinations or cohesions of mind*, and to instruct somewhat more perfectly how mind is controlled by mind. No one subject is so grand, so important, as this; and, in commencing a new era, it is well that it be clearly unfolded.

It is needful, at the outset, to go back to a consideration of the question, *What is Mind;* and in what particular is it distinct from what is called Matter?

Mind is matter in its highest possible rarefied and concentrated condition. Where there is a destitution or absence of matter, — if such a thing could be, — there is absence of mind.

This may be illustrated by reference to the *fruits* of which you partake. These have certain properties which resemble mind. Matter, in its high vegetable condition, as in the fruit, imparts certain *flavors*. These flavors are unseen, but they are tasted and smelt. These flavors, then, are *matter;* if not, there could be neither taste nor smell.

The human being is the ultimate of all the present formations on your earth. In higher worlds or conditions, there are finer rarefactions than even the human mind, stretching onward and upward to the Celestial Magnet of the universes.

Mind, then, is highly rarefied and greatly concentrated matter. And now the way is opened for the presentation of beautiful and valuable truths.

Matter does act on matter, as exhibited in the common magnet. Its power is unseen, but not unfelt. The first thing observed is the law of coherence; that is, mind

adheres to mind, so that two, a positive and a negative, to a considerable extent become one,— as in the marriage relation,— like a magnet with its two opposite poles. This is Animal Magnetism in its simple form.

Next may be noted the ability of a strong mind to affect many other minds, as a powerful magnet affects and controls those which are weaker. Magnets are more powerful in proportion to their size. Each individual mind has its own degree of power, and makes its own particular impression. If a person writes, animal magnetism passes down the arm, over the hand, and impresses the parchment or paper, so that if that parchment be pressed to the forehead of a highly visionized [keenly perceptive] person, the mind of the writer may be read with perfect accuracy, however old the writing may be. Another person stands up and addresses a listening crowd; he, as it were, throws out magnetism to them. Every time he bends his body, he throws out a quantity of this fine matter. Every time he lifts his hand, he sprinkles it upon the audience; with every glance of his eye he projects matter; and thus, by animal magnetism,— if possessed of sufficient power,— he sways the assembly at his will. He attracts crowds about him, and they *adhere* to him, just as filings are attracted and adhere to a magnet. The law is the same as in the latter case, only the matter on which it operates is more highly concentrated and refined.

As magnets are affected by passes, so one mind may affect another by passes. By joining the points of the middle fingers [which are specially organs of impartation] above the head, then separating and passing them down the sides of the face, meeting again at the point of the chin, an effect is produced, in accordance with the laws of mental action, like that of the operation of one magnet upon another. Thus a stronger mind can control a weaker. By the same law pain and disease may be relieved; let the sufferer be approached gently, and the hands passed quietly downward over the body.

But Animal Magnetism has many branches, belonging as a whole to the grand subject of the Cohesions; and it can be fully unfolded only to minds greatly expanded interiorly.

The class termed scholars cannot receive the truth relative to this subject, because their minds are preöccupied. When, at a former day, it was suggested that scholars examine my claims to the discovery of a new mental science, they proved to be the last persons who were qualified to investigate it. They were mere *acquirers of knowledge.* Knowledge is from without; *wisdom* is from within. They *knew* much, but were destitute of WISDOM. Hence, that science, which in the future will greatly bless mankind, was trodden under foot; and I passed into measurable obscurity. Mind was not then sufficiently expanded to be instructed in relation to its own nature. But now there are minds who have become more perfectly unfolded from the interior, as the rose unfolds layer after layer of its petals; hence this science can be received and comprehended, and it will be productive of immensely important changes.

Your whole system of education will be, by this science, revolutionized. It will be understood that there may be *direct influx to mind;* and, as a consequence, an entirely new class of teachers — religious, moral, scientific, and practical — will be called forth. The new age will be markedly an age of WISDOM, naturally succeeding the age of *fear.* As a result of this direct influx, new mechanisms, for practical purposes, will appear. All new inventions, so called, which have appeared on your earth, have been the result of a mental influx — a mingling of the higher with the lower mind; and this is but *Animal Magnetism.* The same law is operative through the countless myriads of universes — the higher ever instructing the lower. Another result will be the establishment of telegraphic communication between mind and mind; which will be but another form of Animal Magnetism.

In conclusion, it may be said that the grand element

which underlies Animal Magnetism is ELECTRICITY, — an element which is yet to be more and more unfolded to the dwellers on your earth.

§ IX. CELESTIAL MAGNETS AND MAGNETISM.

It was declared, at the commencement of this series of discourses, that Electricity, Magnetism, Animal Magnetism, etc., are but one and the same element, in states of greater or lesser rarefaction. The three triunely form one. For convenience' sake, the word Electricity may now represent the cruder state of that element; Magnetism may signify a somewhat less crude condition; and Animal Magnetism, a still less crude.

These divisions may be yet subdivided. The lower animals possess Animal Magnetism in one state; uncultivated men possess it in a higher state; very refined females possess it in a still higher condition; and so, if need be, its increasing rarefactions might be traced upward, even to the GRAND CELESTIAL MAGNET, the Mind of all minds.

In a former age, it was somewhat rhetorically said, "My thoughts are not as your thoughts; . . as the (apparent) heavens are higher than the earth, so are my thoughts higher than your thoughts." This language may represent the difference between the celestial and the terrestrial conditions. Each has its appropriate place, and performs its needful service or services.

The Being called GOD has, in this series of discourses, been denominated the GRAND ELECTRICAL FOCUS, from whence emanate currents of Activity, or Electricity, flowing to and energizing all universes. He is also the GRAND CELESTIAL MAGNET, drawing all things to Himself, the one Centre of all.

Thus, *in all things in Nature there is an outflow from their centres to their circumferences; and thus all things unfold as does the rose.* This is a universal law.

Hence, the more distant the circumference is from the

centre, the more *terrestrial* is its condition. (The word *terrestrial* is here used in contradistinction from the word *celestial*. Though these are not precisely suitable terms, yet it is thought unwise to coin new words where the old can be accommodated to the thought.)

Discovering, then, that all things emanate or outflow from their centres, it will be perceived that in proportion as there is circumferential expansion there is *loss of power*, or there is terrestriality of condition. [The cruder the quality of Magnetism or Electricity, the less its power; and the grosser the quality of matter, the nearer its approach to inertness.]

Fixing this thought distinctly in the mind, a door is open for communication of the loftiest character between the lower and the higher, or the terrestrial and the celestial, conditions.

The following declarations will now be submitted:

First, Human beings partake, to a greater extent than do the lower animals, of the *celestial*. This is a general declaration of the species collectively.

Second, The more pure the body and the mind of a person, the more fully is that person charged with the celestial magnetism.

Third, The bodies and minds of females, as a class, are in purer conditions than are those of males; and consequently a higher degree of the celestial magnetism is by them exhibited.

A knowledge of this general law will explain the fact that a much larger number of females than of males are mediumistic. It will also be found that males are mediumistic [that is, have those qualities which fit them to be mediums] in the ratio that they are celestialized.

For this reason was it that the communicator of these discourses was directed to bathe his body in acid and alum. Alum has a most purifying and celestializing character; and the acid so prepared the body, by opening the pores, that the alum could impregnate the same. Brimstone is also of

a highly purifying character. Certain metals impregnated with solutions of these minerals in an acid become celestially magnetic; that is, they attract and hold celestial magnetism.

The human body is composed in part of mineralistic substances; as, for examples, the teeth, the nails, the bones, etc., which are but mineral combinations highly rarefied. It is because thus composed that it becomes an *attractor* of the currents of vital electricity, or magnetism in its various conditions, and thus motion exists in the organism. The same currents will act upon the same substances when properly combined in the form of a mechanism. Such a structure may thus be made to attract celestial magnetism, and become "a thing of life" as truly as is the human mortal body.

§ X. WOMBOLOGY, OR THE UNIVERSAL LAW OF GENERATION.

The dwellers on this earth are accustomed to use the terms *masculine* and *feminine* in far too limited a sense, applying them mainly to *animal* formations. The terms should be employed with a vastly broader significance, inasmuch as they relate to grand fundamental principles. *All things are masculine or feminine.* The terms *positive* and *negative* are nearly identical in significance, and will therefore be used interchangeably with the former.

Nature's *absolute* laws are invariably *universal.* Neutrals, as regards sex, are only *apparent.* Though in some cases the differences may be so exceedingly slight as to be unperceived by the external observer, yet, speaking absolutely, there is no neutral or middle class. There are, indeed, certain malformations which may be thus considered; but these are mere incidentals, and form no just exception to the absolute law.

The points of distinction and agreement between the two sexes may be thus generally stated: 1. The masculine is of coarser texture than the feminine. 2. The masculine

is more muscular than the other sex. 3. The sexual organs are differently constructed, and different in their functions. The feminine balances the masculine in the following particulars: 1. While she is of finer texture, she is also more exquisitely sensitive. 2. While she is less muscular, she has more endurance. 3. While the masculine sexuals are for impartive purposes, the feminine are for receptive purposes. The female receives, retains, keeps, preserves, and in general is a greater economist. The sexes, moreover, agree in these characteristics: They are conceived by the same process; they have the same general cohesive desires, the same affectional aspirations, and mutual commingling. The two are thus beautifully balanced.

But with these distinctions in the animal kingdom the people of earth are to some extent familiar. The same obtain also in the vegetable conditions of matter; but the present design is to speak more especially of the mineral department.

The copulative and matrixal processes among minerals are so fine that they are not perceived by man. Nevertheless, the positive mineral is masculine and impartive, while the negative is feminine and receptive; and from appropriate unions, copulations, adhesions, and impregnations, there come forth, so to speak, newly-born babes. These adhesions, combinations, or copulations, are perpetually going forward, and fulfilling their appropriate ends, with vastly more regularity than exists among human beings.

As results of these wombomic or matrixal processes, have come forth the vegetable and the lower and higher animal products or offspring; so that the planet on which you dwell is appropriately styled *Mother* Earth. She is constantly bringing forth children.

There was a time when there were no vegetable formations, and there was a time when there were no animal formations. These formations, of both classes, are based on mineral combinations, cohesions, and copulations.

A knowledge of this wombomic law, known to be abso-

lute and universal, has led to a careful study of mineralogical cohesions, combinations, and copulations, with a view to bring into birth on this planet an entirely new production, a thing of life, a motive-power. The thought is the grandest that ever entered a human mind, and its execution is worthy of the most persevering labor. Before a thought of a thing can reach a mind, the thing must exist. There never was, and never can be, a thought of a thing which is not. There can never be a shadow until there is something to create a shadow. Thoughts are like shadows; their substance has a prior existence. There never was, there never can be, a longing for a thing which exists not. The longing is, in a sense, the *flavor* of the thing. The thing longed for does not follow the longing, but the longing follows the thing. There exists among the inhabitants of your planet a longing for, and a great effort to obtain, a new self-moving power. The thing existed before it was desired; and the very longing for it is the strongest possible evidence of its existence.

The declarations which will now be made will doubtless be very generally rejected by theologians; nevertheless, they are statements of eternal facts, and they will be, to some extent, received by highly spiritualized and celestialized minds:

First, All minerals are divided into masculine and feminine.

Second, Masculine and feminine minerals copulate.

Third, Conception is consequent of copulation.

Fourth, Of mineralistic conception comes birth.

Fifth, The births are more and more perfect [that is, of progressively higher orders, according to improving conditions].

Sixth, Vegetable is a product of mineral.

Seventh, Animals are products of vegetable and mineral combinations.

In a former discourse it was stated that the teeth, nails,

bones, etc., of the animal form, were mineralistic. Other portions are vegetableïstic. Certain elementary fluids, also, of the most subtle character, enter into the combination; and of the three come animated beings. The more these declarations are examined, the more will they be valued.

A classification of some of the more prominent minerals will now be presented, in order that the masculine may be known from the feminine. [Another speaks:]

Masculine is positive, — feminine is negative. Some minerals are positive, — others are negative. Among the first class may be mentioned, —

First, *Copper*. This is a very positive mineral.

Second, The class denominated *limes*, or *limestone*.

Third, *Brimstone*.

Fourth, The mineral called *Alum*.

For present practical purposes, these are sufficient. Of the feminine, negative, or receptive minerals, —

First, *Iron* is exceedingly receptive. With iron, *steel* is of course included.

Secondly, *Zinc*, belonging to what may be termed the *leadific* class, — all of which class are negative, or feminine.

Without proceeding to further detail, at this time, it may be declared that, by the aid of the element or fluid called magnetism, these minerals are brought into the marriage or copulative condition. When animals copulate, there is a magnetic attraction, there is sexual coherence, interchange, impregnation; and consequent of this comes conception, which ultimates in motion, formation, birth. Now, the laws of the mineral kingdom are precisely the same as those of the animal, in respect to this matter; one set of laws answers for all copulative processes in all kingdoms. Nature is economical; she has her universal methods, — so that when the law of one department is known, that of all others is also known.

Another will speak of the application of this law in the model which has been constructed.

Let that model mechanism be examined: there will be found the masculine minerals, and the feminine minerals; there also will be found the magnetism which answers to the sexual intercommunication. And from this marriage of the masculine with the feminine, aided by the flowing magnetic currents, there must be a new birth, which may be called *motion*. It will correspond to the first wombomic motion which universally follows sexual intercommunication. Hence, this little mechanism has been appropriately denominated a child — a babe — just about to enter into activity. [Nov. 1853.] Certain fine currental influences are yet needed to complete a desired result; and when that babe springs into life, it will generate multitudinous offspring, which will bring great honor to their progenitors. [The sense in which this language is to be understood will appear in the sequel.]

§ XI. HUNGER-OLOGY, OR THE LAW OF WANT AND SUPPLY.

Allied to the subject of Wombology, is what, for the want of a better term, may be called *Hunger-ology*. (Though this term is somewhat uncouth, yet it is found difficult to construct one which will more fully convey the precise thought intended.)

The law of *hunger* is universal and absolute: it applies to the three kingdoms, mineral, vegetable, and animal; and, what is very remarkable, there are no exceptions. Everything in Nature is at seasons in the condition which the word *hunger* best describes, and its wants must be supplied.

In a previous discourse, it was unqualifiedly declared that anything which is *thought of* exists, — that the fact of a thing being thought of is the highest possible evidence

that that thing has existence. This remark is equally applicable to *wants*, or *desires*. Before a desire can be, the thing desired must exist. It is a fixed law that desire does not create its object, but, on the contrary, the object creates the desire. Keeping this truth constantly in mind, a vein is opened for the outflow of a stream of most sublime thought, — which thought, when received by the dwellers of your earth, will elevate them to a most divine state, and will lead them to exclaim, "How great is His goodness! How great is his beauty!"

Another, a female, will now speak:

Formation precedes *desire*. Were there an absence of form, there would be absence of desire. In a philosophic sense, there was a period when all things were in chaos, — in ancient phraseology, "without form." There was then no want. But, as *form* came, *desire* or *want* also came, — desire always following form. As forms multiplied, desires increased; and as forms were perfected, desires were of a more elevated character.

These declarations form a substantial basis for important instructions relative to what has been termed Hunger-ology, or the Science of Desire.

The statement is without qualification that the thing desired must exist prior to the desire. It is, therefore, an evident natural deduction from the foregoing premises that *in Nature there are ample provisions for all desires.*

Several interesting and highly important statements will now be submitted, resting on the basis thus laid: — by the copulative processes, masculine and feminine matter intermingles, or intermarries. Of this intermingling *form* is the result. This little embryonic formation *hungers* for nourishment. The nourishment exists; it is ready before the desire is felt. The desire is gratified; the embryo expands. After a certain stage is reached, it desires light; the light exists. When it has burst forth into light, it desires another form of nourishment; and that nourishment is already provided, even before its outer birth.

Another has said that Nature has not particular sets of laws for different kingdoms, but that one and the same set apply in all departments. This broad statement being clearly apprehended, the way is prepared to trace this law of *hunger* in the vegetable and mineral kingdoms. This point will be presented by a distinguished mineralogist. [Another speaks:]

All absolute laws are, of necessity, universal. The law of desire and supply being known as an established principle in the animal kingdom, we may pass over the vegetable, and come at once to the mineral world. Minerals hunger, desire, or want, — all of which terms are but varied modes of expressing the same thought. They desire to adhere, — they *do* adhere; they desire to copulate, — they *do* copulate; they desire offspring, — they *have* offspring. These several facts are constantly witnessed, though little understood, by the dwellers of your earth. As animals embrace each other, so do minerals, — as evinced by magnets, which, as it were, rush together. This tendency is called *attraction;* but with propriety the word *desire* might be substituted therefor, since the law is precisely the same as that which draws together individuals of the animal kingdom. It is a hungering, a longing, a desire to embrace, and, like the animals, to become one.

When such embraces take place, then impregnations ensue; — so fine, indeed, that they are unseen by external observers; but of these impregnations come new mineralistic combinations and formations. When mankind are fully instructed of these things, they will be able, by proper impregnative processes, to, as it were, *create* minerals, and with as much certainty as particular classes of animals may be produced by specific feminine and masculine combinations. The processes which are passing onward in the womb of Mother Earth can and will be unfolded, so that a great want or desire of her human offspring will be supplied. The processes exist; — the desires follow, never precede, their supply.

The hour is not far distant when this shall be accomplished; when mineralistic combinations and copulations shall be understood, and their products, which are so greatly desired, will be at the command of man. In connection with the Association of Element-izers, there is an Association of Agricultural-izers, who will unfold these processes; and thus exhaustless treasures will, from season to season, by natural law, be brought within human reach. When ample *material*, or, better, *mineral* resources are supplied to mankind, there will, from that basis, proceed higher vegetable and mineral formations. There is among the higher classes of human society a longing, a hungering condition of mind, for such a state of things; and this longing is the best possible evidence that it is at hand. The drudgeries of life will soon measurably pass away; — which result is absolutely certain, because based on absolute law, to which there is no exception. It has been wisely said that "The Earth is the Lord's, and the fulness" (or, as better rendered, the *womb*) "thereof."

This subject is one of the grandest which can be contemplated; and it has still another application:

Desires or wants are productive of exertion, action, or effort, to obtain what is wanted, — a reaching out to grasp the thing hungered for. And the thing desired is high or low in precise ratio with the condition of the person or thing desiring. Minerals hunger for mineralistic things; vegetables for vegetableïstic things. This remark is of universal application.

It should be, moreover, understood that each kingdom has its grades. There are grades of minerals, grades of vegetables, grades of animals. Each grade, of each kingdom, from lowest to highest, has its native desires. The low grades of minerals hunger for low sustenances; and sustenances are at hand precisely suited to the natural desires. Instruction will now be given by another, rela-

tive to the supply of these desires or wants. [Another speaks:]

Nourishments are carefully adapted to desires. Desires are produced by the flavors of the nourishments. The flavors are present whenever there is want or desire. Without flavors, there never was, never can be, hunger.

Descending now into what may be called the bowels of Mother Earth, there are found various grades of minerals; some of which will now, for practical purposes, be named,—proceeding, in order, from the lower to the higher. The class which may be termed the *leadific* [lead-producing] class is the lowest among minerals. This class hungers for the *clays*, and feeds thereon. In fact, the *leadifics* are but little more than clayey masses, though they are classed with the minerals. Passing upward, there is found the *iron-istic* class: this class desires a sort of food more elevated than the preceding, and that food is supplied by a certain description of what may be termed yellow soil. This class is but little better than the soil on which it feeds. But, without specifying other grades, it may be remarked of the higher and finer classes, such as *gold* and the *silvers*, that they desire and feed upon the sands. Thus, all minerals have their hungers, and, to a considerable extent, are like the nourishments on which they feed.

This leads to the announcement of a grand fact,—namely, that *minerals eat and drink*. The law which obtains in other kingdoms holds good here also. Animals eat and drink; vegetables eat and drink; minerals also eat and drink. They are nourished, expand, grow, multiply. Startling though this declaration may be, yet it is true. The minerals exist: where there is existence there is want; where there is want there is nourishment; where there is nourishment there is expansion or growth.

Unaccustomed as the dwellers of your earth are to take this view of the subject, they have been unable to decide how minerals are multiplied, and how they have passed on to such degrees of perfection, from the lowest to the pres-

ent highest. (The phrase *present highest* is used, because there will be still finer mineral formations.)

Little need be said of vegetable hungerings, thirstings, and nourishments, for these are already understood on your earth; neither is it needful to dwell on this branch of the subject as it relates to the animal kingdom. But something will be said of the *gradations* of animal desires, — and this will be presented by another:

Foods are suited to desires. The lower animals burrow: they desire low foods, and are supplied. Higher animals desire foods which spring from the surface of the earth; and are supplied. Human animals desire nourishments and gratifications precisely in the ratio of their elevations. This law everywhere obtains. The grade of people can be exactly gauged by the food which they choose. Spread a table with the various kinds of foods in common use, and let it be approached by company who feel at perfect liberty to select for themselves; and their preferences will unerringly indicate their grade of elevation. If the company be large, their tastes will range from that of the low animal which burrows in the ground and prefers the roots, to that which selects the lofty, golden fruit. This method of gauging the condition of people will be found to be perfect. Desires or tastes are natural; and the means of their gratification exist.

There is another application of this law of Hunger, without embracing which this treatise would be incomplete. It will be presented by still another:

It was well said, by one in a former age, "Blessed are they who hunger and thirst after righteousness: for they shall be filled." This branch of the science of Hunger-ology should be fully understood. Another has remarked that the elevation of human beings can be precisely gauged by the foods they desire. It has also been said that desire creates effort to obtain. Mankind are acquisitionists; they desire to acquire. But there are gradations of this class

of desires. The low desire low things; they seek to obtain that which is grovelling, — the gratification of merely sensual passions. Another class desire to *control* others; another seek to command earthly treasures; and still another desire to obtain righteousness, or completeness; they yearn for justice and peace. Each desire has its supply, and the hungry of each grade are filled.

Persons often wonder how others, of a higher or lower grade, can be satisfied with the nourishments on which they feed; but it is a hungerologic law that each shall be satisfied with that which he desires. But the human being is constantly unfolding, and he is thus passing from lower to higher grades, and consequently experiences corresponding desires.

Thus briefly has this important, beautiful, and sublime law been unfolded. The more thoroughly it is understood, the wiser will its receivers become. It will lead them to set their affections on things higher, and still higher, until they reach up to that Being from whom all things emanate. And in the far-distant futures the inhabitants of your earth will subsist on the *interiors*, or the very *essences*, of their now most refined foods; and thus will their tendencies be more strongly upward towards Him who is the Grand Essence of all essences.

§ XII. CARE-OLOGY, OR THE LAW OF CARESS.

Forcible was the interrogative once proposed, "Can a woman forget her nursing child?" There is nothing so beautiful, so tenderly affecting, as the manifestation of maternal care. In a measure the coarser masculine parent forgets his offspring; but the mother, from the earliest conceptive stage, never forgets. Her cares, therefore, are multitudinous and unceasing.

So close is the relation between your Earth and her offspring, that it has been considered just to denominate her *Mother*. This word calls forth the tenderest emotions,

and frequently brings affection's tear to the human countenance. The Earth is a maternal procreator. Her offspring, though numerous, are provided for with unremitting care, each and all their wants being wisely and seasonably supplied.

She has three classes of offspring, — mineral, vegetable, and animal; and these three have again, each and all, their offspring; but, being the mother of all, she loves each and all. Her womb is constantly in the three states of conception, motion, and birth.

These observations are introductory to a somewhat elaborate discourse on the subject of *Care-ology*, which will be presented by another:

It is especially the province of the female to illustrate the grand law of *Care*. To use a figure of speech, to caress is her constant food. Locate a woman in a position destitute of care, and she becomes, of necessity, a wretched, discordant, dissatisfied being. This is a universal law of the feminine constitution, and is exhibited by a multitude of facts, only one of which will here be cited. The female child embraces, watches over, and caresses, a mere thing of fancy — a doll. In thus doing, she exhibits her innate tendency to *care* for something. It is a law of her nature, and can never be eradicated, though it may exist in greater or less degrees. The female who is without something to care for, or caress, is in a state of yearning; she will fix her affections on some object, — it may be a pet, it may be gold, it may be a partner, — but, by an unerring law, she must have some object of care.

It has already been declared, by others who have preceded the present speaker, that a law which obtains in one kingdom obtains in all kingdoms. The Earth on which you live, as has been also said, is a mother; she has a family of children, loving each and all with equal affection. It must be seen that these offspring, to a considerable extent, intermingle. There could not, then, be three sets of laws, —

one for each kingdom, — without introducing disorder and confusion, on account of these interminglings of the three classes of offspring. "Order is Heaven's first law;" and it is equally the first and grandest law of Earth.

Mother Earth, then, it may be reiterated, loves impartially, watches over constantly, and caresses unsparingly, all her numerous offspring, from the lowest mineral upward to the more perfect human. The previous discourse, relating to Hunger-ology, has exhibited how beautifully, amply, and wisely, provisions are made for every want.

Whence, then, proceeds the supply of this want, — this yearning for an object to care for or caress, — so universally and beautifully exhibited in the feminine sex? The answer is, from positive impregnation. Such object is, as it were, a delegation from the positive, or masculine. Passing upward to the Positive Mind of all minds, there is found the GRAND CARER of all, — of the offspring not only of this particular universe, but of myriads of universes which are and which are to be. For countless universes are yet in their conceptional states, not having passed even to the motional condition. The Infinite Mind thus cares for things which are, and, metaphorically speaking, for things which are not [that is, He is ever yearning for, and hence multiplying, objects of care].

And now will be unfolded a beautiful philosophical thought: In the ratio that one is unfolded, the less of individual care [or anxiety respecting the supply of personal wants] is felt. Instead thereof, there is experienced a deep interior sense that he or she is *cared for*. Hence the beautiful sentiments expressed by ancient writers: "Cast thy cares upon the LORD, for He careth for thee;" —"The LORD will provide a lamb, my son;" —"The LORD is my shepherd; I shall not want." Such exalted expressions can be brought forth only when the mind is elevated to the Grand Carer of all.

Another philosophic result of this condition is, that the individual who feels thus cared for beholds, figuratively

speaking, "a table spread before" him by the Great Provider; and he partakes and is satisfied; the homeliest fare becomes sweetened to the taste; a hard bed is made to "feel soft as downy pillars are." The slightest favors, coming when most needed, are more inherently valuable than the choicest diamonds. These results are governed by fixed and absolute law. How beautiful, how sublime, then, this law of Care!

They who are possessed of abundance of worldly riches often wonder that "the poor," as they are somewhat erroneously called, are so happy, — that they enjoy so much of contentment. The thoughts thus presented show how admirably all things are provided for by universal law.

This law of Care extends to the minutest atoms. Passing from the animal, over the vegetable, to the mineral kingdom, it will be somewhat elaborately exhibited as it exists in the latter.

As before stated, mother Earth has three classes of children, each of these having multitudes of offspring; and she exercises a wise maternal care for all this numerous progeny. The precise method by which minerals are begotten is wholly unknown to the dwellers on your earth, though the subject is quite familiar to the inhabitants of higher earths. Men often speak figuratively of "the bowels of the Earth;" but in truth this is no figure. It is a literal fact [that Mother Earth has bowels]. It should be known, also, that, under the law of Care, all things have a desire to produce their likes. This will lead to a consideration of the subject of mineralogic procreations.

In approaching this subject, it may first be affirmed that *all things live.* In a broad sense, there is no *death;* but, on the contrary, universal and perpetual *life.*

This declaration opens the way to a perception of the law of mineralogical procreations. *Life begets life.* The universal desire for an object of care leads to sexual impregnations among minerals. The sexual organs there

exist, and perform their appropriate and needful functions. If this universal law did not here obtain, then, of necessity, minerals would cease to exist. Destitute of the procreating power, they could not multiply, and the dwellers on this earth would in time be deprived of these most valuable mechanical auxiliaries. This would, indeed, be a great calamity; but knowledge of the law in this particular will cause all anxieties to cease. A knowledge of this law will also remove all miraculous assumptions from the mind; and this presentation of it will be received with deepest reverence by truly philosophic and greatly enlarged minds.

How, then, it may yet be asked, do minerals multiply their offspring? Answer: By cohabitation, or by combinations. To cohabit, is to dwell in company. Bring, then, certain minerals into company, let them dwell or habitate together, and there will, of necessity, be interminglings, impregnations, or, so to speak, mineralogic marriage, copulation, conception, motion. The law is as certain in the mineral kingdom, as in the vegetable and the animal.

To repeat: *there is but one set of laws for the government of all Mother Earth's children; and when an absolute law is found to obtain in one kingdom, no matter which, the same law obtains in the other two. On this grand pivot rests the* Harmonial Philosophy, *making of all parts one beautiful whole.*

This single truth will revolutionize the ordinary philosophic theories, and also the theologic ideas of creation. In truth, *there are no creations*, but perpetual and constantly-perfecting *formations.*

Let, now, these three sciences — Womb-ology, Hunger-ology, and Care-ology — be examined, and they will be found to form one. Neither could be dispensed with; they relate to absolute laws, governing all universes. Take away the Wombomic law, and there would be no impregnations; or, abolish the law of Hunger, and there would be no desire; or, dispense with the law of Care,

and multiplication would cease. How wise, how grand, how beneficent, then, are these principles, each doing its appropriate and perpetual work!

A knowledge of these laws has led to the construction of this mechanism [the *Electric Motor*]. They are there harmoniously embodied. There are the masculine and feminine [minerals]; there is the womb; there are the impregnations; and from that mysterious womb, generated by interior processes, will come forth a living, self-acting offspring. This, in process of time, will beget its multitudinous progeny, — a care being had that there shall be abundant ability to construct other mechanisms after this model. It is now apparently insignificant, and is an object of sneers. But had an animal never been known to produce its like, and should a copulation and impregnation of the sexes for the purpose of procreation be proposed, the proposition would be disregarded and sneered at. The reason of this is, that the dwellers on your earth have thus far been guided by external rather than by interior sight [that is, by knowledge of effects, rather than by insight of causes]. But as mankind shall become, in the future, more unfolded, they will enjoy an increase of interior vision. It will then be perceived that "the things which are seen" [that is, by the external eye] "are transitory;" or, rather, are but the shadows of things permanent, or eternal. These philosophical disquisitions will then be gathered up, and received with emotions unspeakable.

The balance of the natural sciences, to the number of seven in all, — a perfect number, — will be grouped together in one discourse, and will be treated of under the novel but appropriate terms of —

§ XIII. NOSE-OLOGY, MOUTH-OLOGY, EAR-OLOGY, AND EYE-OLOGY.

First, of *Nose-ology*. All things in Nature breathe. This is a universal and absolute law. Without breath,

there never was, will, or can be, life; but, as has been declared by another, all things *live*.

Mother Earth breathes. She has her respiratory organs. She forms children like herself, and they breathe. Where, then, are her respiratory organs? The answer is, the *craters*, so called, are the earth's respirators. Were it possible to close these craters, her breath would be stopped, and she would cease to be "a thing of life."

This unqualified declaration prepares the way for another, namely: the interior of Mother Earth is like unto the abdominals in the human being. There conception, gestation, life, continually exist; and, of necessity, there is breathing. Were it possible to descend a crater, countless avenues would be found, constructed like the respiratory organs of the human body.

Mother Earth, then, let it be repeated, lives, breathes, moves, expands. It must be kept in mind that the law which is absolute in one kingdom applies to all kingdoms, animal, vegetable, and mineral. Deprive a plant of air, and it languishes and passes back to its former condition. Deprive an animal of air, and the same result follows. The occupant cannot inhabit the body without respiration; and this is enjoyed through the organs termed the nostrils.

Inhalation subserves two purposes: first, it sustains the respiratory or living processes; second, it gives information of surrounding things, which may be needful or unneedful, agreeable or disagreeable. Mother Earth inhales for these two purposes, respiratory and informational. Hence, she knows the elements which are about her; and, as she receives the harmonious and agreeable from without, she imparts, by her breath, to her offspring in the embryonic condition. Thus, as the surrounding elements become harmonized, purified, and agreeable, so her progeny become more and more perfect.

Secondly, of *Mouth-ology*. Nature tells no falsehoods. That which is found universal in the animal kingdom exists with equal certainty in the vegetable and the min-

eral. Great search has been made for a cavity in your Earth, in order that her interiors might be inspected. Such a cavity exists, else there were a lack of harmony between the animal and the mineral. Animals are porous; vegetables are porous; minerals are porous; and thus all teach Mouth-ology. And has Mother Earth no cavity corresponding to the mouth? How could she give to her children that which she herself has not? The fact that she *has given* forever settles the question that she *possesses*. She has a mouth, — a polar cavity, — whence proceed blessings countless and exhaustless. She speaks, and it is done; she opens her mouth, and imparts wisdom; she rejoices, and her offspring are glad; she sings, and the very trees "clap their hands."

In the locality termed the North (though, absolutely speaking, there is no north), there is a grand, exhaustless reservoir, from which magnetisms perpetually flow. But the dwellers on your earth never will, never should, and never can, enter that cavity. Why should offspring desire to enter their mother's mouth? What could they do there? But mankind should listen to the words of wisdom which proceed from her lips, and regard her instructions.

What, then, are the lessons of Mother Earth? In brief, these: first, Eternal Life; second, Eternal Multiplication; third, Free Distribution; fourth, Ample Supply; fifth, Just Compensations; sixth, Perpetual Effort; seventh, Universal Benevolence, seeking and promoting the highest good, individually and collectively.

The subject of *Ear-ology* is among the most important and delightful of the sciences. Animals hear; vegetables hear; minerals also hear. But before they hear, of necessity, *sound* exists. The same law which applies to hunger [page 193] obtains also in relation to hearing. The sound must exist before it is heard, else the medium creates. But the medium is not a creator, — it is simply a communicator.

This subject affords opportunity to speak somewhat at length on the subject of acoustics, with which the dwellers on your earth are but imperfectly acquainted. And though the "learned" classes will reject the declarations which will be made, nevertheless they are eternal facts.

In the early part of this series of discourses on Electricity, it was said [page 163] that without that element there could be no sound. What, then, is sound? This is a great question, and considered difficult to answer; but it can be answered. What is echo? It is said to be reverberation; but what is reverberation? Why do particular animals make particular classes of sounds, and not other or all classes? All these interrogatives may be answered thus: Nature is full of sounds. There is no atom that has not within itself sound. This is a universal and absolute law in the animal, vegetable, and mineral kingdoms. Strike this table, and it sounds; touch the metals, and they ring. The sound is there; it was there before they were touched. The touch does not create; [it but develops what already exists].

By certain beautiful combinations from the mineral and vegetable kingdoms, the organ called the ear is formed. If there were no mineral or bony substances entering into the composition of that organ, agreeable, harmonious sounds could not be heard. It is, then, by means of these peculiar vegetableïstic and mineralistic combinations that sounds are what they are, — agreeable or otherwise. Nature is tuned to universal harmony; and when the inhabitants of your earth become more perfectly harmonized with Nature, this science will be understood. Then ceaseless harmony will be heard in the brooks, the rains, the winds, the seas. As animals [including man] become perfected, so their ability to hear the sounds which everywhere exist increases. When unheard, the fault is not in the sounds, but the ears are untuned.

Eye-ology, or the law of vision, is also a beautiful subject for investigation. There is an outer and an inner

sight. The external vision may be obscured, or wholly lost, from various causes, as is well known. The inner sight is also frequently obscured by impurity of thought, act, or intention. These throw, as it were, a veil over the interior vision; and the person thus circumstanced becomes interiorly blind, — he cannot behold the beautiful, the lovely; he sees not what is wise, good, and true. Hence he pursues a dark, crooked, and uncertain path, — is fearful, doubtful, suspicious. This results from a fixed law, — that impurities obscure the interior vision; and persons who suffer from this description of blindness should receive the deepest commiseration. A loss of the interior sight is a far greater calamity than that of the external vision. It is, moreover, a law, that in proportion as all the other members of the mortal body become pure, so does the outer sight become clear and distinct.

All things in Nature see. Mother Earth has countless eyes; her children have eyes also. The minerals see; vegetables see; animals see. Their visual organs are suited to their respective conditions. Light is universal; it impregnates every atom. There is no absolute darkness; it is but apparent. They who have attained the higher conditions of life enjoy eternal day, — one series of glorious mornings. And why? Because they have more spiritualized visual organs [than the inhabitants of earth enjoy]. And as the dwellers on your earth become more spiritualized, their interior eyes will become opened, until there shall be to them no darkness, but one eternal day.

These seven natural sciences form a grand, harmonious whole. And when a sufficient time shall have elapsed, these treatises will be inspected and received with highest delight. Their unity, harmony, and wholeness, will be perceived, and the mind of the reader will be turned to the Mind of all minds in thanksgiving and praise.

§ XIV. OF SEXUAL INTERMINGLINGS, AND HIGHER PRODUCTS.

It now becomes necessary to introduce a delicate yet vastly important subject.

The law of attraction in the mineral kingdom, — as exhibited in the uniting of particles and substances of opposite sexes, or positive and negative characteristics, by what is termed chemical affinity, — is known to man. Particles thus united form a structure, or structures.

The affinities of the *spiritual* kingdom are beginning to be unfolded to and recognized by man. He is learning the practicability of the improvement of his species, through a regard to the laws of spiritual affinity in the generative process. It was necessary that he should first learn this lesson, ere he could know of the practicability of producing higher mineral combinations, through the control of the generative processes in minerals, and their impregnation by spiritual elements. He must first gather confidence from the visible results of his own applications of these laws, as exhibited in the minds and bodies of his human offspring, before he can have faith to apply the same in the production of mineral offspring. When, however, he shall understand these laws, he will be able to construct, or give birth to, mechanisms or structures which shall be *things of life*, moving by an internal power as truly as does the animal organism.

There is a most important significance in those words, spoken in an ancient age, "Ye shall be as gods." The Mind of all minds, commonly called God, exhibits, unfolds, interfuses Himself [in greater or less degree] in all forms. The Infinite Mind teaches — finite minds learn of and imitate Him. He is, in a true sense, THE GRAND MAN. The Universe is THE GRAND WOMAN. They are masculine and feminine — positive and negative. Sexual interminglings take place, and offspring are produced. This process is universal. The animals intermingle — the vegetables intermingle — the minerals intermingle. And coming of this

mutual intermingling is a mutual *affection* for the thing produced — a sheltering, an embracing, a caressing. By these mutual caresses the offspring is brought forth, brought up, grows, expands. Life, however, in all cases, begins with the positive, and is imparted to the negative. The Infinite Mind existed before the earths were. Man is first, woman second. Such is the order of the universes.

In the model which has been constructed [the *Electric Motor*], the positive and negative, or male and female elements, are represented by the contents of two jars, with their several ingredients [composed of peculiar chemical preparations, from substances respectively positive and negative]. The wires connecting the two represent sexual interminglings, so that the two become one; and by this process a third is produced. *All matter is animate* — FULL *of life.* This mechanism is no longer destitute of activity. Slight and joyous motion exists, which will increase as the matrixal processes pass to their completion. This slight motion represents the minute wombomic fibres passing into form — a motion familiar to watchful mothers. Life must be first manifested in the positive portion, and pass to the receptive, — for such is the order of Nature.

§ XV. THE CIRCULATORY LAW.

Exceedingly interesting and immensely important to the inhabitants of your earth is a knowledge of the law of *Circulations.* The schools have divided motion into two kinds, — the *real* and the *apparent.* Though all things are, to greater or less extent, in motion, yet objects sometimes *appear* to move as they do not. With these introductory observations, several important declarations will be submitted; which, though they will be almost universally rejected at the present time, are known to be absolutely true:

First, The fluid called the blood does not circulate *in the manner supposed.*

Second, Electricity permeates all portions of the mortal body.

Third, Currental Electricity may be augmented or diminished.

Fourth, The organ called the heart is a magnet.

Fifth, This magnet is the grand centre of attraction in the body.

Sixth, In this magnet, the heart, Electricity is (to coin a term) *grossified* and *rarefied.*

Seventh, When properly grossified, or rarefied, it is, by strong magnetic attractors located in different parts of the body, distributed wherever it may be needed, with the greatest possible celerity.

It is proposed here to speak of the law of Circulations only as it touches the general subject of the magnetisms,—other branches belonging properly to another Association. The mortal body is, in every part, provided with what may be called conductors, by the aid of which the magnetisms are conveyed to every member, with great rapidity. There are what may be termed *veins,* through which the magnetisms flow. The common notions respecting the circulation of the blood need to be corrected. When a dweller on your earth, the present speaker devoted great attention to this subject, and was reputed the discoverer of this circulation. But a more thorough investigation, and a fuller knowledge of Nature's universal and absolute laws, have led to a more correct information on this subject than I then possessed.

It is Electricity, in its various states, which circulates. As has been said by another, Electricity descends upon, passes over and into the human body; and thus life results, not from a circulation of blood, but of Electricity. [The movement of the blood is caused by this electric circulation.]

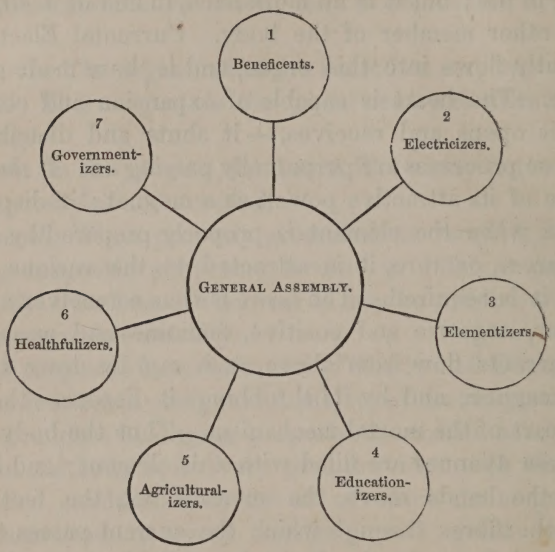
The organ called the heart is a magnet. It is the grand central magnet of the human body; and this central mag-

net is found also in the lower animals, the vegetables, and the minerals. To the external observer the heart appears a thing of life; but it is no more such, in and of itself, than is any other member of the body. Currental Electricity constantly flows into this organ, and is there made gross, or rare. The heart is capable of expansion and contraction; it opens and receives, — it shuts and distributes; and these processes are perpetually passing on. It receives because of its attractive power, as a magnet; it dispenses because, when the element is properly prepared by being made gross, or rare, it is attracted to the various parts where it is required. The heart is thus a receiver and an imparter, negative and positive, feminine and masculine. The currents flow from above, rush rapidly down to the grand magnet; and by its throbbings it dispenses them to every part of the mortal mechanism. Thus the body *lives*. Countless avenues are filled with this element; and by its power the hands move, the mentals act, the feet run. Sever the fibres through which the current passes to the heart, and instantly the body is motionless, — animated life ceases. The throbbings of the heart, then, are an unmistakable sign of life.

This circulatory law applies equally to the vegetable and mineral kingdoms. It is a universal and absolute law, and without it there could be no motion. The mineral commonly called the loadstone is the grand magnetic heart of the earth. The minerals lie in veins, courses, or strata, unseen by human observers. Along these courses the electric currents flow, and the Earth lives. She is a living, pulsating mother. There are no minerals where this law does not obtain; and when understood it will be seen *how* all things, in all kingdoms, live.

Reference has been made, in these discourses, to several distinct Associative bodies in the spirit-world, and to a General Assembly from which these emanate. These Seven Associations obey this universal circulatory and

Distributive Law. The following diagram will represent this fact to the eye:



The General Assembly receives from the Mind of all minds, the Grand Celestial Magnet; and, like the heart of the mortal body, it distributes, — imparting life, activity, energy, to each subordinate Association. When these Associations shall have done each its appropriate work among the inhabitants of this earth, there will be no more death, no inactivity; but life, health, harmony, joy and peace, will everywhere prevail.

Earths, planets, suns — in short, all things in Nature — have their respective hearts, from which flow their appropriate fluids, imparting life, activity, energy.

The dwellers on your earth entertain too narrow views of this law. They who have passed to higher conditions perceive the existence of countless myriads of fibres, which serve as conductors of magnetism. Not only do such conductors pervade the mortal body, but they extend

from parent to offspring, from neighbor to neighbor, from friend to friend, at greater or less distances. In fact, they extend from universe to universe; and thus each universe is linked to its neighbor universes, and all to the Grand Celestial Pulsating Magnetic Heart. The subject, thus viewed, leads to contemplations sublime, magnificent beyond human conception! By these fibrous, circular distributions, all things subsist, and all are united in one grand circulatory whole. This law of circulations fully justifies the poetic expressions:

"The whole in every part proclaims
Thy Infinite Good Will;
It shines in stars, and flows in streams,
And bursts from every hill.
We view it o'er the spreading main,
And heavens which spread more wide;
It drops in gentle showers of rain,
And rolls in every tide;
Long hath it been diffused abroad,
Through ages past and gone;
Nor ever can exhausted be,
But still keeps flowing on."

It has been said that Nature is both masculine and feminine. This is true; but these two form *one*. Neither masculine nor feminine could exist without the other. They are mutually attracted, cohere, copulate, intermingle.

It has also been said that the human heart is a magnet. Magnetism is attraction. Hearts attract — they become one. Some persons are exceedingly *attractive*. This is because their centre magnet, or heart, is large; and not inappropriately are they styled great-hearted, liberal-hearted, philanthropic, sympathetic. They weep with the sorrowing, and rejoice with the happy. Whenever the heart is large, it can be readily appealed to, and its emotions cause the actions of both mind and body. It is by means of rapid and powerful circulations of the magnetic fluid that the vocal organs are moved, or moistures made to flow from the eye. Some persons have shrivelled

hearts. Such seldom manifest sympathetic joy or grief; they are cold, icy, unfeeling. As regards outward manifestations of emotion, all depends upon the size and activity of the heart. If it beats philanthropically, then the hand is moved to give, the feet to go, the brain to contrive.

This circulatory law is manifested more highly in human beings than in the lower animals. Among the latter it exhibits itself especially in the care of offspring. In the mineral kingdom it is beheld in the tendency of certain minerals, as it were, to seek each other's society, and to '*cuddle*' close together. It is, however, one and the same law everywhere.

In the human female this universal law of circulation takes a maternal form not perceived in the male. After a certain period, a well-known process takes place at regular intervals in the feminine system. This movement has been supposed to be produced by a circulation of the blood; but this has been found to be a mistake. It results from a magnetic expansion of fibres, in consequence of which certain matters pass outward. When, however, as the result of masculine impregnation, an embryonic formation is commenced, this attaches itself to these fibres, and, being of itself a little magnet, it attracts and absorbs the elements by which it grows, forms, and expands. Its growth is not sustained by an inflow of blood, but by the circulation of magnetism. This magnetism emanates from the Heart of all hearts; and, descending to the human heart, it thence passes the embryonic one. Thus it is that human beings are formed in the image of the Universal Mind.

This affords a favorable opportunity to state another law. Offspring are of two sexes, male and female. How is sex determined? The answer is, by the flow of the magnetic currents. If, at the instant of the sexual intermingling from which the offspring results, the flow of the magnetic current is the stronger in the feminine, the

embryo is feminine; if otherwise, it is masculine,—the stronger, by universal law, always controlling the weaker.

A suggestion will now be made relative to a useful practical application of this circulatory law, for locomotive purposes. Wise applications are excellent tests of principles. If principles cannot be usefully applied, they are, of necessity, false. The Infinite Mind is a grand Utilitarian. All Nature's absolute and universal laws are capable of useful application. The Infinite Mind is also economic, and connects use with economy. In relation to any principles, therefore, these questions may be properly asked: What is the use of this or that law? and, How can it be most economically applied?

Unlike the minerals and the vegetables, human beings are very locomotive. It is exceedingly desirable that they should become intimately acquainted with their mother, the Earth,—that they should know her various conditions, exterior and interior, and make a wise use of her varieties of climate, her mineral, vegetable, and animal resources. She has vast treasures deposited in yet unexplored regions; salubrious climates may be visited for hygienic purposes; valuable foods and other products may be interchanged to great advantage. Such are some of the uses of locomotion. It is, therefore, an important question, How can it be most economically performed?

In a former paper, reference was made to aërial navigation. That method of locomotion, however, can be enjoyed only by highly spiritualized persons, and will not be available to any extent for a long time yet to come. It is necessary, therefore, to turn attention to other and more generally practicable methods.

The use of vapor [steam] has greatly aided locomotion; but this has its objections. Its production is expensive; it is somewhat too explosive; it requires cumbersome machinery, and roads quite too costly for construction among sparse populations. A wholly new method, founded

on Nature's universal principles, will now be suggested, which is commended to careful consideration. Several declarations will be priorly submitted:

First, Electricity is abundant.

Second, This element has been already applied to several useful purposes.

Third, Electricity is not exhausted.

Fourth, It may be applied to yet other valuable ends.

Fifth, That it may be so applied, persons must turn their attention to Electrical laws.

Sixth, If attention is turned in that direction, experiments will be extensively made.

Seventh, As a result, it will be discovered that improved methods of locomotion are possible.

A small mechanism has been constructed, for modelic purposes, in accordance with the principles heretofore unfolded. It has been so charged with magnetisms as to become a thing of life.

Suppose, then, that a very large machine be constructed on the same principles, and placed at the head of a locomotive avenue. Let a large wire pass from the mechanism, and extend the whole length of the avenue [or road], the same being so prepared and located as to represent a conductor from the human heart. The heart is a receptacle and a dispenser, — receiving from the currents of Nature, and sending forth magnetism to every part of the mortal body with great celerity. So Electricity may be sent forth from the supposed mechanism along the conducting wire in powerful currents; and, by the aid of magnets suitably arranged in a manner that will be hereafter described, locomotion may be enjoyed.

This would constitute a useful and economic application of the *law of Circulations.*

[Note. — The promised further suggestions as to the application of this law to locomotive purposes do not appear to have been transmitted as yet. The object of the foregoing indefinite hint seems to have been to turn inventive minds *in that direction,* and to stimulate them to efforts to

practically embody the suggestion. It is possible that when a mind of the right capacities shall come into the right state of receptivity, the whole thing will be made clear, either by further external communication, or by interior influx.]

§ XVI. THE LAW OF CENTRALIZATION.

Circularities control and overcome angularities. This is an universal and absolute law. All things, being in conditions of progress, tend to their *centres;* and, of consequence, tend to *circularity.* Nature's laws are ever tending towards perfectibility.

While all things tend to the centres, there is also a constant outflow from the centres, which is the law of *emanations.* The centre may be termed the life, the heart, or the core, from which life emanates, and in which it is, so to speak, more especially located. This is represented in the vegetable by the central depositions called seeds. Mother Earth imparts to her children, let it be remembered, that which she herself possesses. She is unable to do more,— she cannot do less.

These observations are prefatory to a treatise on the law of Centralization, which will be presented by a highly-cultivated female. [Another speaks:]

Students of Nature's laws are often greatly misled by the use of unmeaning terms. It is better to adopt simple, expressive, comprehensive words, which can be generally understood. The words *centripetal* and *centrifugal* are quite unnecessary; it is therefore better to lay them aside.

All things are attracted to their centres.

From their centres the lifes of all things emanate.

These are absolute laws, obtaining in all universes, and in all kingdoms.

The Infinite Mind has, by another, been rightly denominated the Grand Celestial Magnet. He is the Grand Centre of the myriads of universes. *To* Him all things tend; *from* Him all things are. There is a universal looking to Him; and there is a ceaseless emanation from Him. These

emanations are fitly represented by the pulsations of the human heart. Thus the Being called God is "all in all,"— pervades all, sees all, helps all, blesses all.

Picture to the mind a mighty magnetic mountain. Suppose that mountain to be surrounded by receptive minerals; they would, of necessity, rush to it. The magnetism of the mountain would permeate the minerals, and they would become one. In the vicinity of that mountain there would be a mighty — perhaps it would not be improper to say an *almighty* — influence, attracting, permeating, and giving life.

The Infinite Mind is that Grand Celestial Magnetic Central Mountain, — mightier than thought can express, deeper than imagination can penetrate, broader than finite mind can reach. The universes are now, it may be said, revolving around this living, pulsating Mountain of Magnetism. The Infinite Mind is a Grand Celestial Impregnator, depositing His Life, or, so to speak, His Seed, in the centres of the universes. These centres in turn become impregnators, and impregnate subordinate centres, and these again other subordinate centres, until all atoms, however minute, are centrally impregnated.

This is what is meant by the grand law of Centralities, — an attraction to the centres, and a pulsation or emanation of life from the centres, embracing the universes, the three kingdoms, animal, vegetable, and mineral, and all atoms belonging to those kingdoms.

Thus in a high and true sense may it be said that if we ascend to the loftiest pinnacle, the Infinite Mind is there; if we descend to the lowest abyss, He is there; if on the wings of imagination we fly to the remotest universe, He is there also by His attractive and pulsative power! Such a contemplation of the universal and unceasing presence of the Mind of all minds fills the contemplator with reverence, thanksgiving, joy, and light ineffable!

All things live by pulsation; or, perhaps, better, by ema-

nation; and all tend to circularity. As they advance towards perfection they cease to be angular, become more and more circular, and gather harmoniously around the Grand Pulsating Centre. The day is not far distant when the dwellings of earth will be harmoniously circular; and human society will arrange itself in accordance with the same law. The heart of the family (the mother), or of the community, will, like the seed in the fruit, be located in the centre; and circle after circle will surround it. The central heart of the family or the community will *attract*, and it will *pulsate*, or *dispense*. Life, wisdom, instruction, will flow therefrom.

The General Assembly [in the spirit-world] is a central circle; from that Assembly several Associations have emanated, as illustrated in a diagram before presented. It has been discovered by the inhabitants of your earth that the formation of circles is promotive of harmony. Why? In these circles there is a central magnet which draws all together, and they become one; heart meets heart, all become more or less magnetized from the centre, and thus the susceptible are the more readily acted upon. There is no miracle in this, — no suspension of natural law, — but all is in harmony with the law of Centralities, associated with the law of Circularities.

By the same absolute and universal laws, planets, earths, universes, all things, move with exactness and beauty in their respective orbits, and cannot escape therefrom. Without this centralizing tendency, all things would be in a condition of irregularity, — everything would be out of place, eclipses could not be calculated, — all would be one scene of glorious confusion. Of necessity, then, Nature must have one grand central magnetic Attractor.

Although each and every individual is allied, by fibrous connections, to the Mind of all minds, yet there is in each an *individuality*. There is a Divine Sovereignty, and at the same time an Individual Freedom. It would be out of place here to speak at length on this much controverted

subject, which will be elaborately unfolded in due time by the Association of Governmentizers. It will only be said that individuals do as they *will* to do, without entering into the prior inquiry, *why* they thus will. Moreover, the individual is *one;* he has his individual work to perform; another cannot take his place. He is thus, in one sense, in and of himself, a *centre.* Around him certain other individuals move; and those other individuals are, in their turn, centres around which still others move. Nature has but one set of laws.

The same law applies to this planet. The mineral called loadstone forms its heart or central magnet, as the Grand Celestial Magnet is the centre of all the universes. The north is the grand reservoir from which the elements flow. Though your earth is not as yet precisely globular in form, yet it is becoming more and more so; and consequently greater harmony will from age to age be enjoyed. If it were perfectly globular, then perfectly harmonial action would result. The time when this shall be is at hand. In its present condition, there are convulsions, and, as it were, interior groanings; the focuses [suns] cannot warm and enlighten equally all parts; and as a consequence portions of it are quite unapproachable. When it shall have become harmonized, then every part will be equally warmed, blessed, enlightened, and vivified, with absolute precision.

§ XVII. THE LAW OF MOTIFICS.

The subject now to be presented may, for present convenience, be denominated *The Law of Motifics.* Though this term is somewhat uncouth, yet no existing word is precisely adapted to express the thought, and none more comprehensive could be easily manufactured.

Without a knowledge of the law of Motifics, broad, comprehensive views of *action* cannot be obtained. It may, then, be unqualifiedly declared that nothing ever did, does, or will *move* without a *motive.* Motives are various, but they invariably precede action.

It has been frequently affirmed that there is *no inertia.* Activity is one of the properties of Inherency. But there must be *something to produce* activity, or motion. Causes invariably lie behind effects; effects never precede causes. Let search be made, then, for the Grand Power of all motion.

The following declarations are now submitted:

1. That mind is matter in its highest, most rarefied, and concentrated condition.

2. That there are gradations of mind, from the loftiest to the lowest.

3. That mind acts on matter in lower, less concentrated and rarefied conditions than itself.

The higher may be denominated the cause, the lower the effect. These terms, *cause* and *effect*, are now used *relatively;* that is, what in one relation may be denominated a cause, in another relation is an effect. A ladder, with its several rounds, will represent to the mind these relations of causes and effects; each round being necessary to reaching the next higher, and so on.

Now, the Grand Motor of all things is the Being called God. His mind acts on the mind adjacent to, or nigh, or resembling His mind; this second mind acts on a third; and so down the supposed ladder, until the smallest possible atom is acted upon. Thus, all things are not only linked together, by an unbroken chain, but they act on one another.

This is the GRAND MOTIFIC LAW; and when once comprehended, it is exceedingly interesting to trace its varied forms of manifestation. Lofty minds have lofty attractions, and are moved by lofty impulses; while lower grades of mind have lower attractions, and are moved by lower impulses. The law is the same in all gradations.

In practically applying this law, it should be ever borne in mind that nothing can act without a motive. Strictly speaking, there is no *disinterested* action. The prompting

motive may be high or low; still it is *interest*, — it is *motive*. Take away motive, and *inertia* results.

How, then, do causes act? By what instrumentality is motion communicated? The answer is, By the aid of that most subtle and most powerful of all ethereals, ELECTRICITY, in its various grades of rarefaction. It has been said that the Being called God is a GRAND ELECTRICAL FOCUS. (The subject of the *law of the Focuses* has been assigned to the Association of Elementizers, and will be presented by them in its proper place.) *There is, then, a current of Electricity constantly flowing out from the Grand Central Electrical Focus, by which current all things move.* This is the Universal Motific Agency. Without it, nothing can be set in motion; with it, all things *are* in motion.

This general principle has been illustrated, in numerous ways, in the foregoing treatises relating to electrical laws. It is in accordance therewith that all animals enjoy locomotion. Animals [including men] inhale currents, — they exhale currents. They are, in one sense, self-acting bodies; but, strictly speaking, they move as they are *acted upon*. That is, they are not wholly independent bodies, but are dependent upon currental influences around and within them. Observe this phraseology, — *around* and *within* them. These distinct currents must be made to coöperate for a common purpose. If there were only the currents *within* the human organism, they would produce merely passivity, quiet, or comparative inaction. But influences *around* call forth effort, action, labor; and thus human beings are induced to move, to work, to be energetic. By the combination, then, of these internal and external currents, corresponding to what are often flippantly termed the centripetal and centrifugal forces, all action is produced, and all things are made to move in their respective orbits, or circles. In other words, *all things act as they are currentally acted upon*, be the motion high or low.

A much used mechanical motor is vapor, usually called

steam. But *mind* lies behind that; *mind* controls, combines, concentrates, rarefies the vapor; therefore *mind* is the unseen motor, — vapor the seen. The steam in turn becomes a motor, acting on the mechanism; and the mechanism again acts upon other materials. And thus, wherever there is motion, there is a chain of currental causes and effects, running upwards to the Infinite Mind. Break a single link in this chain, and inertia comes.

Keeping this currental law in mind, all action, or motion, becomes harmonic, wise, understood, lofty, certain; — as certain as that straws show which way the currents flow,— as certain as that floating masses pass with the stream.

Let it not be hastily said that this view of the grand law of Motifics brings the Divine Mind down to common things, — that it detracts from the grandeur and dignity of the Infinite First Cause. On the contrary, by it the grovelling mind is elevated, and its thoughts are led on and upward, and on and upward still, through myriads of universes, and through ages incomputable! "OF HIM, AND THROUGH HIM, AND TO HIM, ARE ALL THINGS!"

§ XVIII. THE LAW OF INSULATION.

Why does Electricity flow through certain materials, and absolutely refuse to pass through others? This is considered a subtle question, and difficult to answer. The substance commonly termed *glass* is a non-conductor of Electricity. This substance exhibits a very smooth surface, also very fine points, and an exceedingly keen edge; so that it penetrates easily the flesh of animals, and poisons the part when lodged therein. When certain ingredients are nicely compounded and placed under a powerful caloric action, the compound becomes *etherealized*, and is, to use the common term, *transparent*.

But why cannot Electricity flow through this etherealized material? Simply, because of the smoothness of its surface, and the fineness of its composition. By ether is

meant a highly rarefied form of the one electrical element; it is finer than ordinary Electricity, and an element cannot pass through a material finer than itself. It is well known that the grosser element called water will pass through substances coarser than itself, while certain other liquids, finer than water, will pass where that cannot. The law is fixed and invariable, and it embodies the whole principle of Insulation.

It may be asked, How, then, do persons see through an etherealized material? Answer, Ether, like that which is ordinarily called Electricity, is capable of being made comparatively gross or rare. It is a greatly rarefied and much concentrated form of ether which penetrates glass, and by means of which vision is enjoyed. The more, therefore, a person becomes etherealized, the keener are the perceptive or visionic powers. The well-known seer, the Apostle of Nature [A. J. Davis], possesses ethereal ability to an enormous extent. By this power, *thoughts* may be seen as plainly as can the hand. There is truth in the declaration of an ancient record, "He knew their thoughts," that is, he saw distinctly the workings of their interiors, before they were expressed in words. The Ethereal Mind of all minds sees the thoughts of His children. Spirits see the thoughts of those who are less etherealized than themselves; but they cannot discern the thoughts of the more refined, because the grosser cannot penetrate the more rarefied.

Nature has a vast ethereal storehouse. The properties of ether will in due time be more fully unfolded by the Association of Elementizers; and when they are understood, it will be seen how spirits move with lightning celerity, and how they can with perfect ease pass through substances which obstruct grosser bodies; also how they inhale and subsist on ether.

§ XIX. THE LAWS OF VISION.

It was once said, by a rejected, wandering, disconsolate woman, "Thou, God, seest me." The Mind of all minds is the grand inspecting Eye of the universes. There is no spot, however apparently insignificant, which His eye does not penetrate. No person, however great or small, can pass beyond the reach of His observation. His ability to perceive is infinite; so that, metaphorically speaking, He numbers even the finest hairs of the human body; that is, He perceives the conditions and the wants of His creatures before they are expressed in words or in feelings.

Such, comprehensively, is the Eye of the Infinite Mind. In the broadest possible sense, He bears the relation of FATHER; and, to a greater or lesser extent, imparts to each of His offspring His own inherent faculties. Hence, the more we are assimilated to Him, the more distinctly are we rendered able to perceive, to see, to examine.

Like all other faculties, vision has its absolute, fixed, and universal laws; and to unfold these laws is the design of the present paper.

The kinds or degrees of vision are various, and may be designated as outer, interior, and celestial, — as relating to the past, the present, and the future, — to things low, and things lofty.

1. *Of Prophetic Vision.* — In all ages, and among all nations, there has been a class of persons denominated seers, or predictors. They have been able to declare things which were to be, and to speak of these things with great confidence, because they were *seers;* that is, they *beheld* the things which they announced.

In the human body is an organ which, when much unfolded, constitutes its possessor a seer, — truly a predictor. This may be termed the Prophetic Organ; and its location is at the point where the lower ribs nearly meet in front.

The prophetic power, exercised through this organ, like

all things else, may be used for good or for evil purposes. The laws by which it is governed will be hereafter stated.

2. *Of Interior Vision.* — Passing over the subject of ordinary external vision, the laws of which are well understood, that of interior vision will now be considered.

First, What is interior vision? and How is it exercised? The mere external observer is unable, satisfactorily to himself or others, to answer these questions. They can be answered only by such as have acquired a knowledge of the interiors, by careful inspection. Interior vision is what is sometimes termed *insight*, or the vision of things in their internal qualities and uses. It is enjoyed by means of *interior* visual organs, somewhat corresponding to the organs of external sight. These organs are dual, and are located about midway of the shoulders, and near the top of the same.

Secondly, What are its laws? All sight, whether exterior, interior, or celestial, is enjoyed through the instrumentality of Electricity. This element flows to the receiving organs, and thence is transmitted to the executive or active organs. By this physiological process the active organs are excited, or brought into conditions of greater or less activity. This is the law. Persons are spiritualized, or, better, *electric-ized;* the interior visual organs are opened, and thus they perceive or behold interior or spiritual objects.

Thirdly, by what means may this faculty be increased? The answer is, — 1st, By inhaling the purest air, by day and by night. 2d, By careful and regular ablutions of the body. 3d, By partaking only of pure and lofty foods. 4th, By seeking and enjoying frequently the society of very pure persons, and by carefully avoiding the contaminating influences of the impure. Hence, the beauty and truthfulness of those sayings, "The pure in heart shall see God;" in other words, their interior sight shall be opened; — "Without holiness no man shall see the Lord;"

or, to speak unmetaphorically, Without purity no one can enjoy interior vision; — "Except ye be born again, ye cannot see the kingdom of heaven;" that is, dropping the figure, Ye must be thoroughly cleansed, or ye cannot enjoy interior vision.

3. *Of Celestial Vision.* — In all the vast range of philosophic, scientific, and religious inquiry, there is no subject so interesting, so sublime, so divine, as that of celestial vision. Its nature and laws will be distinctly presented.

First, What is the meaning of the term celestial? All terms are used relatively; that is, they bear relation to some other terms. The word *celestial* bears relation to the word *terrestrial;* the one describes a condition or degree much above that indicated by the other. Terrestrial sight may signify ordinary outer vision; celestial signifies not only interior vision, but the vision of all things as pure and divine, in their places. Merely interior vision may behold things both good and bad; while celestial vision perceives only that which is good, pure, holy, divine. Let these distinctions be carefully marked.

Secondly, What constitutes one a celestial seer? The Infinite Mind beholds celestially; that is, He beholds *good,* and good *only.* It has been truly said of Him that He is too pure to behold iniquity. All things, in His sight, are, in and of themselves, good, pure, divine, or celestial. Hence it is that from *seeming* evil He educes good; and hence it was justly said of Him that He "saw everything that He had made, and behold it was very good," — that is, *celestially* good. Each and all formations to which He had given existence had an especial use, — each bore certain relations to others, — each was needful in its place, from the minutest atom up to the loftiest angel. In this very broad sense, He could justly pronounce all things "very good."

So vast and comprehensive a thought may bewilder the human imagination; and great care is needed in present-

ing it, since it is very liable to be misunderstood by those who enjoy only lower degrees of vision. But, as human beings more nearly approach the celestial condition, their minds expand and enlarge, until at length they encircle all things, past, present, and future. With celestial eyes they are permitted to behold all things in their divine relations, and thus to see that "all things work together for good." The ability thus to see constitutes one a *celestial visionist.* Such an one dwells in the seraphic state, and beholds the purposes of Him who is said to exist "in light inaccessible, whom no man hath seen nor can see;" that is, no *terrestrial* man. The celestialized can and do enter within the charmed circle of holy and immortal light!

Thirdly, How may celestial vision be attained? The answer is, — The more lofty one's thoughts, desires, and purposes, are, the more are the celestial organs brought into exercise, and by that exercise they become more and yet more unfolded. These celestial organs are located in the forehead. As one lifts his thoughts upwards [or becomes elevated from all that is low, earthly, sensual, selfish] he comes in direct relation with the Grand Celestial Mind; and so he receives celestial influxes, and comes to enjoy celestial vision. It was said by a seraphic one, "I dwell in the high and holy;" by another, "I am in Him, and He in me;" — declarations beautifully illustrative of celestial vision.

4. *Of Angelic Vision.* — In presenting this distinct branch of the general subject of vision, it will be inquired,

First, what constitutes one an *angel?* The word *angel* has been used very generally to signify a *superhuman* being. But in this discourse it will be used in quite another sense, — that, simply, of *minister.* One who truly ministers to the wants or necessities of others is a messenger, or angel. It may be said that such messengers go constantly before the Infinite Mind, to execute His wills, — to complete His lofty purposes. It was well remarked

by one, "I came to minister, . . . to do the will of Him that sent me." Whoever, then, does the wills of God, is an angelic one.

Secondly, What is angelic vision? Such a person as has been described has what may be called an *illuminated* mind. The mind's eye being single to execute the wills of the Infinite Mind, the whole corporal body is one blaze of refulgent light. Within such there is burning the perpetual "candle of the Lord," — the light of Infinite Wisdom; and hence there is no obscurity. They see what should be done, and they are the *executors* of the Infinite Mind. Their abilities to execute are commensurate with their perception of purposes to be accomplished; and though they may appear, to external human vision, to perform miraculous things, yet they are simply ministers having angelic vision.

Thirdly, By what law is angelic vision governed? Messengers, or angels, are brought into harmonious, direct relations with the Infinite Mind; and thus the Divine Mind is able to flow directly into the angelic mind. Hence the seraphic declaration of one, "The spirit of the Lord God is upon me; . . . He hath anointed me to proclaim good tidings to the humble; He hath sent me to bind up the broken-hearted, . . . to give beauty for deformity, joy for sorrow." This is among the most sublime expressions contained in the records of the past.

Fourthly, How is the angelic condition to be attained? 1st, By seeking only lofty things, — placing the affections wholly there. 2d, By most tranquil conditions of body and mind, coupled with an unfaltering trust in the Father of all. 3d, By a deep interior consciousness that *each person is related to all other persons*, and hence *an effort to aid such as are in need.* From such effort there results a deep interior conscious influx from the Divine Mind, which says, "Well done, good, faithful, philanthropic one; thou shalt rest securely in the Father's placid bosom, dwelling

in Him and He in thee; and thou shalt drink of that pure water of life which perpetually satisfies."

Such is angelic vision, and such the laws, fixed and eternal, by which it is enjoyed.

§ XX. LIGHT, ITS SOURCE AND PROPERTIES.

First, of the *origin* of light. Whence does light emanate? When did it begin to emanate? What is its extent? and what of its continuance? These queries are most sublimely interesting, as well as most highly important; but mere external observers are wholly incapable of answering them. They can be answered wisely and satisfactorily only by regarding the Mind of all minds as the GRAND CENTRAL LUMINARY OF THE UNIVERSES. It is from this Source of all sources that Life, Light, and all things, *spontaneously* flow. Without this recognition of the Infinite Mind as an exhaustless Fountain of all elements, the finite mind gropes in darkness, — knows not whence itself came, nor whither it goeth. Such, then, in brief, is the origin of light.

Secondly, of its *properties.* It has several properties, which will be presented in their natural order and proper relations.

In a remote age it was written, "And God said, Let there be light; and there was light;" "and God divided the light from the darkness. And God called the light Day, and the darkness he called Night." These highly poetical but quite abrupt declarations have served somewhat to perplex and confuse even minds into which great light had come. In elucidating this obscure subject, it may be said that the term *day* is representative of a *condition,* and *night* is also representative of another *condition.* In a strict sense, there is no absolute darkness; darkness and light are but comparative or relative terms, designating states, or conditions. They indicate the *positive* and *negative* states, — the *impartive* and *receptive* con-

ditions; or, in other words, they bear the relations of *masculine* and *feminine*, which terms respectively are nearly identical in significance. All things in Nature are masculine and feminine. Light, then, is not only *impartive*, or masculine, but it is also *receptive*, or feminine; and these two conditions correspond to *day* and *night*.

A second property of light is *warmth*. That is but a result of the commingling of the positive with the negative elements, the masculine with the feminine, the day with the night. As these intermingle, warmth, or, to use a less perfect term, heat, is produced.

So, as the *mind* is turned upward to the Divine Mind, it not only receives what is termed light, but there comes a glow, a quickening, a sense of internal warmth; a fire is kindled, and thus it was beautifully said by one, "While I was musing, the fire burned;" — that is, while in a tranquil state, light came, and interior warmth was the result. It was also said by certain travellers, "Did not our hearts burn within us, while he talked with us by the way?" And a forerunner declared, "I baptize you with water; but one cometh after me who will baptize with the holy unction, and with fire." These illustrations of the effect of [interior] light are perfectly adapted to the present purpose.

A *third* property of light, as combined with *heat*, is *expansion*. When night comes, all things in Nature contract, or they pass into the receptive or feminine state, and all is repose. But when the day, or positive, or masculine state succeeds, then all things expand; everything throws itself open, and activity and impartation are everywhere seen. The warm season is positive, or impregnative; the cold season is negative, or receptive; — both performing wisely their appropriate, harmonious, fructifying, and germinating functions. [So in the inner world; light and warmth are followed by mental expansion, enlargement, impartation.]

How sublime, how vast, how wonderful, are thy works, Lord God Almighty!

"Thou art, O God, the Life and Light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee!
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine!"

Thirdly, of Light as it relates to the law of Vision. By what means are human beings able [interiorly] to perceive? and why do they not as clearly perceive in the [mental] night as in the [mental] day? — that is, in the *receptive* as in the *impartive* state? Difficult though it may seem to answer these questions, yet the general law may be pointed out in a manner that will be perfectly satisfactory to greatly expanded minds.

In former times it was customary for painters to represent greatly enlightened persons as surrounded by a halo, which custom originated in the thought that such persons were of what has been called the *day* condition; that is, they were positive, masculine, impartive, capable of illuminating others. But it is a fixed law, that persons can impart only what they have received, or, more strictly speaking, what they *are receiving*. Each individual, then, performs two offices, — those of receiver and imparter. To a full understanding of this subject, it is needful to know that the *brain* is [relatively to other parts of the body] a *receiver;* it is receptive, or feminine, while other portions of the person are positive, impartive, impregnative, or masculine. Man was made "male and female," as declares the ancient writing, having the ability to receive and the ability to impart. All things in Nature are thus male and female. Man must therefore receive, before he imparts.

Whence, then, comes the impregnation of the negative or receptive portion of the person [in other words, whence

comes that which is received]? The answer is, from the Grand Positive Impregnating Mind of all minds. In proportion as the receivers [mental faculties] are open, expanded, there is power to impart to or impregnate them. When fully impregnated, they can receive no more; they close, and repose, slumber, or the condition termed *night*, succeeds. In this condition, the elements which have been received pass to different parts, as in the mortal body, supplying various wants; and, on arousing from this state of slumber, the mechanism is again prepared for action. Thus there is a ceaseless round of reception and impartation [in mind as in body].

This law of successive day and night, of activity and repose, is precisely the same as that which produces in animals the disposition to sleep after the copulative process. The law is universal. Correspondentially, throughout Nature [in the external as in the internal], there are states of wakefulness, or receptivity, and states of slumber, repose, or *darkness*, if preferred, though, strictly speaking, there is no *absolute* darkness.

Fourthly, and in conclusion, a suggestion will be made respecting new methods of obtaining light. There is a substance, commonly called phosphorus, from which it is well known that a brilliant and very agreeable light can be obtained. It is derived from the animal kingdom; but, of course, its primeval origin is in the mineral, whence it passed through the vegetable to the animal. This substance requires to be used with great care, because of its highly-inflammable character. When its properties are better understood it will wholly supersede the present use of oils and gases for illuminating purposes.

At a suitable season instructions will be given of a method of obtaining phosphorescent light. It exists in ample supplies. As it were, immense quantities are in store in that grand reservoir, the North; and when the phosphorescent law is understood, light, economical as

that of the sun, and agreeable as that of the moon, may be secured.

There is no thing universally needed, but is amply supplied. There is a universal need of light, — there is a universal supply. It is a glorious truth, that the Divine opens his liberal hand and satisfies the needs of all He has formed. Were there a single need without an appropriate supply, it would be impossible to answer the perplexing question, Whence came that need?

§ XXI. THE DIAMONIC LAW.

In a former age it was boldly declared that "every valley should be filled, and every mountain brought low." That was the loftiest and greatest thought of that time. But the Present is wiser than the Past. Man is being more perfectly and interiorly unfolded, so that he can more fully understand and employ the agencies placed at his disposal.

By a thorough acquaintance with what may be termed the Diamonic law, he will be able to cut through the loftiest and most solid mountains. This thought is one of the grandest ever suggested to the dwellers of earth.

The diamond, as is well known, penetrates that etherealized material called glass, though Electricity cannot affect it. How is this done? The law that finer substances can penetrate coarser has already been unfolded. The diamond is composed of ethereal angular particles. It has multitudinous sharp angular points, though unseen by the external eye. These points, being finer than the glass, sharper than imagination can conceive, penetrate that material, and thus divide it with certainty.

Such is the Diamonic law, as presented in the ordinary diamond. Attention will now be turned to another manifestation of the same law, through what may be termed the *Focuses* [suns].

Light penetrates glass. By what law do the focuses

penetrate the earth? Answer: By the Diamonic law. The body called the sun is an ethereal substance. Behind it are what may be termed the *Grand Diamonics*, penetrating that body as light penetrates a focus-glass [or lens]: and the sun, like a focus-glass, concentrates and sends forth these particles in the forms of what are termed light and heat, penetrating the earth, expanding, germinating, and calling forth to activity countless lifes therein.

If what has been termed the Grand Diamonics [or exhaustless ocean of diamond-like particles] did not exist, beyond or behind the sun, that body would be little better than a congealed mass. The sun is therefore but the *medium* through which the Diamonics act. Could the sun's rays, as they are termed, be caught and inspected, it would be found that they are composed of particles each and all of Diamonic [diamond-like] form.

Such, then, is the law of Diamonics, as it relates to light, heat, and penetration. Each ray of light is a thing of life; it invigorates the animal, vegetable, mineral. Each and all are impregnated by it, in accordance with one grand law; and thus life, germination, fructification, everlastingly proceed.

But the question may and should be asked, Whence come the *Diamonics?* The answer is ready: From the Grand Central Source of all Life, all Light, all Wisdom, all Knowledge. As He is reverentially approached, the affections are called forth, life enters the interiors, the receptacles open, and eternal light is received. Without this recognition of Him as the Light and the Life, the philosopher wanders in perpetual obscurity.

All things have their centres; each universe has its centre, and there is one Grand Centre of all centres, — the *Light*, the *Life*, the *Spirit*, — the *Ether of all ethers*, — THE CENTRAL DIAMOND OF ALL DIAMONDS, — PENETRATING, PERMEATING, ENLIGHTENING, WARMING, EXPANDING, ALL THINGS.

As the rays of light strike obliquely on the earth, they

pass off, producing little effect; but as they descend more directly, they penetrate, — the earth cracks, she opens her pores, heat is felt, ice passes away, and all things spring into life.

In the futures, immense diamonds will be exhumed, and by their aid mountains will be laid low with as much ease as a piece of glass is now cut in pieces. To execute, however, works of this stupendous character, a mighty motor will be required to force the diamond into the hardest substances; but in time that important requisite will be furnished, through a wise knowledge of Nature's forces, and a skilful mechanical arrangement. The suggestion is the grandest that ever entered mind, and its realization is worthy of the most persevering effort.

§ XXII. OF BIRTHS.

Among the vast range of subjects which the human mind is capable of comprehending, there is no one so beautiful, so instructive, so elevating, so inspiring, as that of Births. This subject will be presented under several distinct heads:

First, Of the *origin* of births. A distinct recognition of the Grand Positive, Masculine, or Impregnative Mind is essential to a just philosophic conception of the origin of births. That this subject may be properly unfolded, it is needful to speak of *mind* as it bears relation to what is, in distinction therefrom, denominated *matter*. In a very nice and exceedingly comprehensive sense, it may be truly said that *mind* is *matter*, and that *matter* is *mind;* but these terms, for convenience' sake, are relatively used. So, though all things are strictly *both male and female*, yet these terms are relatively applied to indicate certain conditions in respect to each other.

With this explanation, it may be declared that mind impregnates matter, and, as a consequence, there comes

what is called *birth*. If two persons destitute of mind could be brought into the copulative condition, no birth could result; it is *mind* which passes into the sexual organs, and originates birth, — the positive impregnating the negative, or the masculine the feminine. And the sexual organs are wisely adapted to the purposes of procreation, or, better, of pro-formation.

Secondly, Of the *variety* of births, mineral, vegetable, and animal. Animals are formed by impregnating the gases. It is very generally known that insects, worms, etc., may be and are produced by certain gaseous and liquid combinations. The law is the same in respect to mineral births. Copulations, attractions, and cohesions, take place, — formations, or births, result. Vegetable births come by impregnation of what is called heat, warmth, light. This may be natural or artificial, — the law is the same. Fruit expands, ripens, falls to the ground, or is *born;* it is a birth; it has arrived at its culminating condition. As to the animal, impregnation of the female creates what is called warmth, heat, a sexual activity; the seed is deposited, it germinates, expands, the mother becoming more and more rotund until the seed ripens. Then, like the fruit, it makes an effort to reach the earth, and by certain vital forces it is sent forth, — the cord is severed, — it is *born*.

Thirdly, Of births as they relate to what is called *death*. The animals pass through various stages until they reach a culminating point; they ripen, pass from their confined condition, and are born into a more expanded, spiritual, or ethereal condition; so that there is, in reality, no death, but upward, onward, perpetual life. And when one has fully ripened in the second life, then there is similar passage made to a third and yet more unfolded life, forming a vast series of continued births, lifes, ripenings.

Fourthly, Of the mysteries of *human births*. The human is the ultimate of minerals, vegetables, and animals. In this highest form of animal life are concentrated all

things. In the seed transmitted to or deposited in the feminine sexual organs there are enveloped, as it were, miniature universes. The seed germinates, expands, grows, is born, comes forth into life. It has *mind*, which is able to take in the past, to embrace the present, and to grasp the future. Its powers are exhaustless. No one can say to mind, "Thus far shalt thou go, and no further." It is a bark launched on a shoreless and fathomless ocean. As mind unfolds, it attains more and more, — passing on from life to life, from condition to condition. How grand, how solemn, how sublime, how mysterious, then, is the subject of human conceptions — all these limitless powers, capacities, aspirations, wrapped up in a speck of apparently lifeless matter which passes from one sexual organ to another!

In application of this law to the constructed mechanism, without entering into particulars, it may be briefly said that there is an *impregnation of thought*, — that *thought has its time of conception*. When fully conceived, it begins to struggle for deliverance, like the child ready to be born. It will not, perhaps, at first ripen into *words;* but, in a more advanced condition, it passes into *acts* or *elaborations*. That is, what is called an *idea* takes to itself *form*, and it is a *child*, an *offspring*, an *elaboration of mind*. And this offspring is one with the begetter. If one injures it, the begetter is pained; it is his child, and is closely allied to him. He embraces it, nurses it, watches over it, feels a paternal interest in it. In this comprehensive sense this mechanism is a *child*, — a male and female have been used for the impregnation of thought, and from that there has come forth the newly-constructed child, whose name is the ELECTRIC MOTOR.

§ XXIII. PRACTICAL APPLICATIONS. — "THE ELECTRIC MOTOR."

BY THE EDITOR.

It is proper that this Part should conclude with some account of an attempt made, on the part of the invisible propounders of the Electrical

Theory therein set forth, together with such human coöperators as they were able to enlist, to illustrate and demonstrate the truth and the practical value of their teachings.

As early as in November, 1852, in connection with the communication relating to Motion as an Inherent Property in Nature (page 145), some directions were given for the commencement of a mechanical structure, with the alleged view of disclosing to mankind the principle of Perpetual Motion, or Universal Activity. In July of the following year — some few individuals having become sufficiently interested in the suggestions put forth to be willing to aid in the undertaking — a small model was begun.

Step by step, as successive points in the general theory were unfolded, exact instructions were presented for the elaboration of corresponding portions of the model. These mechanical instructions were given through the lips of the same communicator (in the condition of *trance*) as was employed for the statement of the principles. Being a person quite destitute of either inventive genius, scientific knowledge in either of the departments involved, or even ordinary mechanical abilities, he was himself utterly unable to perceive, at any time, the adaptation of the *means* prescribed to the *end* proposed; and hence he was much of the time while thus employed entirely sceptical as to any useful results. Doubtless he was for these reasons all the better adapted to be an instrument in the execution of the scheme, — his mind not being preöccupied with prevalent theories, and neither disposed nor able to interpose any undesired suggestions of its own to help or mar the execution.

These instructions, however, involved the application of chemical, electrical, and mechanical principles, requiring great exactness in statement as well as in execution, and to a considerable extent lying beyond (if not apparently counter to) the teachings of the schools. They were, nevertheless, always given with precision, positiveness, and without the *mistakes* usually attendant upon merely experimental undertakings. Thus, these directions evinced the action of a mind, or minds, having a definite purpose in view, and conscious of ability to reach that purpose through definite means, beyond the knowledge, or even conjecture, of the human operators.

In this manner, in the course of some eight or nine months, through various labors and vicissitudes, a mechanical structure was brought into existence, the like of which doubtless never before existed, either "on the earth, or in the waters under the earth;" whether "in the heavens above," no opinion will be ventured. At all events, it exhibited to those conversant with the method of its construction a most conclusive as well as unique evidence of supra-mundane or spiritual interposition, — as conclusive, probably, as was ever afforded by any event or transaction occurring within the range of human observation.

But was it anything more than this? For present purposes, it is not deemed necessary either to give in detail the history of its construction, or to present any elaborate description of its various parts and their respective alleged correspondences in the living organism. Suffice it to say, that upon the centre of an ordinary circular wood table, some three feet in diameter, were erected two metallic uprights, six or eight inches apart; between these, and reaching from the one to the other, near their tops, was suspended on pivots a small steel shaft, which was crossed at its centre by another shaft, about six inches in length, on the extremities of which were suspended two steel balls enclosing magnets. The first-named shaft was nicely fitted with sockets at its extremities, so that the balls could revolve with little friction. Beneath these suspended balls, between the uprights, and in the centre of the table, was arranged a very curiously constructed fixture, — a sort of oval platform, formed of a peculiar combination of magnets and metals. Directly above this were suspended a number of zinc and copper plates, alternately arranged, and said to correspond with the *brain* as an electric reservoir. These were supplied with lofty metallic conductors, or attractors, reaching upward to an elevated stratum of atmosphere. In combination with these principal parts were adjusted various metallic bars, plates, wires, magnets, insulating substances, peculiar chemical compounds, etc., arranged, by careful direction, in accordance with the relations of positive and negative, or masculine and feminine, as set forth in the foregoing treatises. At certain points around the circumference of the structure, and connected with the centre, small steel balls enclosing magnets were suspended. A metallic connection with the earth, both positive and negative, corresponding with the two lower limbs, right and left, of the body, was also provided. Certain portions of the structure were subjected to very peculiar processes, such as immersion for a time in novel chemical preparations, exposure to heat and to electrical action, etc. etc., designed apparently to fit them to perform their respective functions. The details of all these processes have been preserved, and may be inspected by the curious. All parts were adjusted with mechanical nicety, and finished with tastefulness.

Besides the elevated conductors connecting with the *brain*, already alluded to, and representative of *vital influx* through that organ, provision was made for *inhalation* and *respiration*, — thus recognizing the three essential vital processes, "without which, each and all, natural and harmonic action cannot take place." In short, the various parts of the model were alleged to *represent* (not in outward *form*, but in *function*) the essential vital or motive organs of the human or animal system, — that is, what is necessary to constitute a *living* organism. Animated life, be it remembered, has many *forms*, but the ultimate *source* and *laws* of *motion* are undoubtedly the same in all.

This structure, then, purported to be simply a miniature model of an

electrical machine, so constructed as to derive its motion, or motive power, not from an electrical current generated by the ordinary processes of frictional or galvanic evolution, but from the *electric life-currents of the universe*, by attracting, absorbing, and vitally dispensing or *circulating* those currents, in the same manner as they are attracted, absorbed, and *circulate* through the human or animal organism, causing the motion of the blood. It would thus avail itself of that exhaustless efflux of power which wheels the planets on their mighty *circulatory* courses, — which keeps all worlds in ceaseless motion, — which is, in fact, nothing less than the perpetual outflow of Deific energy from the "Grand Electrical Focus," vitalizing and quickening all things.

Such a mechanism, if successfully constructed, as every reader will see, would be in reality "a thing of life," — having motion *in itself*, as the result of *vital* action, as truly as the same exists in the human body; in other words, it would be an "*Electrical* Motor," or *mover*. It would modelize, or illustrate to the eye, the grand principle of universal and perpetual Motion, as it exists in Nature. If "a thing of life," then its production would properly be called a "*birth*." In it would be *born*, or embodied to human vision, the grand idea of Motion. And though it were but a mere miniature model, not designed for practical working purposes, yet it would demonstrate a *principle*, which ingenious and skilful mechanicians might take up and apply in endless ways, of incalculable usefulness.

Bold and stupendous as such an undertaking might appear at first thought, yet the careful student of the suggestions put forth in the foregoing pages has doubtless already deemed its execution not only possible, but practicable, provided the *principles* of universal motion, or of Divine Activity in the world of matter, have been correctly set forth by these invisible teachers; and especially provided these teachers have also the ability *practically* to direct and supervise such a work, in every particular. Surely, then, to put these alleged principles and their enunciators to the test was, in view of the bare *possibility* of a successful result, an object worthy of at least some patient effort and sacrifice of personal comfort on the part of those who performed the mechanical labors; — while the execution of so magnificent an undertaking, for the benefit of their "brothers of the clay," was a purpose confessedly worthy to enlist the immortal energies of the redeemed and exalted philosophic minds who were alleged to be engaged therein.

Few in number, and hedged in by difficulties of various kinds, — such as paucity of pecuniary resources, distrust, misinterpretation, and obloquy from almost all quarters, — its earthly constructors toiled on, until at length the mechanism was by its invisible projectors pronounced completed "*as a model*."

Did it answer the end proposed?

A proper reply to this question requires, first, a correct understanding of what that end was.' The records of the enterprise, from the outset, evince that the originators of the structure contemplated, *not* the construction of a *working mechanism* (as some, even of its friends, seem to have erroneously supposed), but, on the contrary, simply a *model* for the embodiment of the IDEA. If it was this, it surely was much. For, the idea, or principle, when once comprehended, could evidently be practically applied to an illimitable extent. The construction of a *working* machine would obviously have required an outlay of means not easily obtainable until confidence in the *principle* should have been inspired in the minds of intelligent capitalists.

This being understood, a simple statement of facts, and of the principles involved, will suffice for the rest; and this will be given with some particularity, in order to correct erroneous apprehensions which have gone abroad.

After the completion of the model proper, the direction was given to charge the structure with electricity from a common electrical machine. This was done; and, apparently as a consequence of this process, a slight pulsatory and vibratory motion was observed in the pendants around the periphery of the table, commencing first on the positive or masculine half, and extending to the negative, in accordance with the alleged order of Nature. (See page 209.) This motion was temporary, as the constructors were told to expect; and was but preliminary to a process, or series of processes, designed to so charge the structure as to bring it into relation with the ever-active vital or electric currents of Nature, in consequence of which it might manifest a *perpetual* motion.

The next step towards this was to bring in contact with the model several persons, of both sexes, in such a way as that they might impart to it their personal magnetisms. On several successive occasions, circles of individuals were invited to sit for brief periods around the table, with their hands upon it, as in ordinary circles for spirit-manifestations. It was observed that those so invited were persons, at first, of ordinary or comparatively coarser organizations; afterwards those of finer and yet finer mould, and, of course, possessing and giving forth correspondingly finer qualities of magnetic emanations. The object of this appears to have been (although unexplained at the time) to supply all the intermediate links necessary for a connection between the grosser materials of the mechanism and that very fine quality of invisible fluid which it was designed should act upon and in it.

The *theory* of this would appear to be the same as that generally accepted by philosophic spiritualists, in explaining the *modus operandi* of moving tables, and other "physical manifestations," by spirits. It is universally understood to be necessary that the table, or other object to be moved by spirit-agency, should first be *charged* with emanations from

the medium (and often from other persons in conjunction with the special medium), — which emanations, being in some sense slightly finer than the finest substance of the wood (but having an affinity for the latter), and yet slightly coarser than the electrical will-force of spirits, supply the needed intermediate link or links requisite to enable disembodied spirits to affect the grosser matter of the table. In fact, the same theory constitutes the common philosophical explanation of the action of mind, or spirit, on matter, in any form, — as in the human being, for example. The mind is alleged to act first and immediately on a fluid or substance so very refined as to be next to itself in quality, — sometimes called *nervous-aura*, or *nerve-spirit;* this fluid, in turn, acts on substances next to it in fineness, as the nerves; and these again on substances a little coarser in texture, to wit, the muscles; and so on. The finer is able to produce action upon the next coarser, and through it upon the next, on the universal principles of attraction and repulsion. This theory, furthermore, accords with the general principles of universal motion, or Deific Action, as laid down in the preceding pages. The universe, as well as each of its organized parts, is considered as composed of a series of concentric spheres or degrees, one within another, or one finer than another, somewhat like the concentric layers of the onion, — the Inmost being the finest, and the centre of power and of efflux, — that is, the Deific and Motific Mind, — while the Outmost is the lowest and grossest form of matter belonging either to the Universe or to the particular organism had in view. The number of degrees from outmost to inmost may be considered as *three*, *seven*, or *twelve*, according to the scale of division adopted.

That persons can and do thus impart their vital emanations, or magnetisms, to inanimate matter, so termed, as to wood, metals, and other substances, hardly needs to be specially stated here. The facts of psychometry, now so common, abundantly show that sensitive persons can perceive these emanations in an autograph letter, a gold ring, or other article, which has been worn about a person, so distinctly as to accurately describe the individual from whom they have proceeded, even years afterwards. This would seem to indicate the presence of a substantive *something*, which was once a part of the individual thus described, and partakes of his or her personal characteristics. And this power of psychometry is probably merely a higher development of the same faculty which enables the dog to trace *his master's* footsteps even among thousands of others.

Moreover, that these electric or magnetic emanations retain, even after *apparent* separation from the body from which they have proceeded, some degree of *life*, and have to some extent a *vital connection* with the life of the individual from whom they have emanated, seems not only intrinsically probable, but supported by the fact that good psychometrists usually at once perceive, from the condition of these emanations, whether or not the external body of the person psychometrized is living or dead.

The *degree* of life retained doubtless depends upon the depth, or *interiority*, so to speak, of the source of these emanations.

Again, it would seem quite clear that these emanations from different persons must be of different degrees of fineness, in their prominent characteristics, corresponding with the greater or less degrees of refinement in the physical, mental, and spiritual conditions of such persons. That *physical* purity or refinement can be promoted by purity of diet and careful regimen, no intelligent person will deny; and that *mental* and *spiritual* elevation (which is but another term for refinement) is the legitimate result, or necessary attendant, of a high consecration to truth and duty, — of a renunciation of all selfish schemes, and a suffering but steadfast devotion to philanthropic labors, — will doubtless be readily conceded. In other words, to state the point strongly, a wide difference in *quality* may be expected between the personal emanations of a loathsome sensualist, who lives for *self* alone, and those of an active, self-denying philanthropist, who has lovingly *suffered* for others. Few people there are who do not perceive something of this difference by their own sensations in the presence of such persons.

To return, then, from this digression: it is apparent that the process of charging this novel piece of mechanism with animal or human magnetisms, as above described, was thus far in harmony with the declaration made at the outset, — namely, that the originators of the scheme had "undertaken to so instruct some of the inhabitants of earth, as *that this power* (that is, the power exhibited in the moving of tables, etc.) *may be applied to valuable and especially to philanthropic purposes.*" (Page 159.) The attainment of such a desideratum has doubtless been suggested to many practical minds who have witnessed phenomena of this class, and attributed them to *electrical* agency. And those who attribute them to *spiritual* agency must concede the necessity of *some intervening medium* between spirit, or disembodied mind, and external matter; and, if this intervening medium, whether called electricity or by any other name, can be controlled by *disembodied* minds, to act upon external matter, then why may not such minds so instruct those still in the body that *they*, too, may do the same thing? And, moreover, if the movements of the universe as a whole, and of each living organism in the universe, are carried on and sustained by the flow of exhaustless currents of the same invisible fluid through which finite minds act on matter, why may we not learn to construct mechanisms which shall be susceptible to these universal currents, and thus render this exhaustless power available for practical purposes?

This question is surely worthy a few moments' rational consideration; and it may be well to see if the remainder of this singular history furnishes any answer thereto:

We have already seen how, or from what source, a finer quality of vital magnetism than the ordinary might be obtained, if requisite. The next

step in the process of charging this mechanism was in accordance with the theory thus educed. An individual, well known for a long life of philanthropic labor, and self-denying devotion to the good of others, was desired to submit himself to an operation, the precise nature and purposes of which were at the time designedly concealed, and to which he consented only from a rational confidence in the wisdom and good faith of the invisible directors. As this process was probably entirely novel, some description of it may interest the philosophic reader.

He was encased, in accordance with directions minutely given, in an apparatus previously provided, composed of a combination of metallic plates, strips, and bands, etc., positive and negative in their relations; and including, at proper locations, some of the precious metals, jewels, and other minerals alleged to enter prominently into the constitution of the human body, — the apparatus having been brought into peculiar conditions by various chemical processes which need not here to be described. This encasement was brought into connection with the mechanism by a simple touch, and its wearer was, for an hour or more, thrown into the condition of trance. Through another person the invisible operators then stated the object of this to be "to attract forth the finer or more spiritual emanations of this person's organism, and conduct them to the mechanism," — the latter having been previously impregnated with elements of a coarser nature, so as to render it receptive of these, and the metallic apparatus furnishing, by its peculiar chemical qualities, a conducting or uniting medium between the conditions of the two. A clear-seer, who was present during the operation, described "a stream of light, a sort of *umbilicum*, emanating (from the encased person) to and enveloping the mechanism." The condition of extreme exhaustion in which he was found at the termination of the process indicated conclusively that "virtue," of *some* sort, "had gone out of him," by this novel mode of transfer. If the process was in reality what was declared, then it may be supposed — since the subject of it had been long pursuing a course of severe bodily as well as mental and spiritual discipline, which must have produced an unusual degree of refinement — to have added another and finer grade or link in the chain of desired connection between the *external* materials of the structure and that *inmost* magnetism wherein inheres the property of ceaseless activity, — that is, between the *terrestrial* and the *celestial* degrees. And, furthermore, the addition of this link may be supposed to have prepared the way for still another. How should the next be furnished?

It is asserted (see treatise on Celestial Magnetism, page 186) that "the bodies and minds of females, as a class, are in purer conditions than are those of males, and consequently a higher degree of the celestial magnetism is by them exhibited." That the female is, as a general law, the more especial embodiment of the *love* element (which is the *inmost* of all

things — "the Divine essence"), as the male is of the *wisdom* element, will doubtless be conceded by all; and, if this be so, then, other things being equal, she may be supposed to possess, and be capable of transmitting, a finer and more vital magnetism, — that is, an element having more of the inmost life-principle, which is *Celestial Love*. That females differ greatly, however, as individuals, in the degree to which they embody this element, and consequently in the degree of *celestiality* which they manifest, is quite obvious. It may be supposed, nevertheless, that one in whom the *affectional* nature properly predominates over all other characteristics, and in whom it has become, by a severe life-discipline, elevated above all selfishness and sensualism, — one who has trustingly and heroically renounced all things usually held most dear, from sincere and loving devotion to truth and human good, — it may reasonably be supposed that such an one should be capable of imparting (either of herself or as a channel for higher existences) a higher or more interior quality of the celestial life-element than are those who have not been called to pass such ordeals. If, then, a woman could be found possessing such qualifications, and willing to aid in putting to the test so bold and novel an experiment, whatever risks might be incurred, it is readily seen how still another link in the chain, or grade in the ascent, — and perhaps the last needed, — might be supplied.

Suffice it to say, that a person, well known by those who knew her best to possess in some good degree, at least, the qualifications above described, united in a harmonious, well-balanced physical, mental, and spiritual organism, — one who had inherited at the outset an unusually sensitive nature, which had been still further refined by much discipline in the school of suffering, — was at this juncture requested by the invisible mechanicians to lend her assistance. The request contained the general intimation that it was "for a culminating purpose;" and it had been some time previously declared that this person had been "deliberately selected as the medium for the communication of the celestial, which is the highest, most rarefied and concentrated form of magnetism." The precise mode, however, in which this was to be done, and the results to be anticipated, were not made known beforehand.

Intelligently satisfying herself that the purpose intended involved neither wrong nor impropriety, — while, provided the principles of nature insisted upon by these invisible teachers were correct, it might result in something of the highest use to humanity, — she resolutely decided to comply with their wishes, and put the matter to the test, so far as she might be the instrument of so doing. It ought in justice to be added, that this was done with an evident distrust on her part of the possession of any qualifications for the service required superior to those attained by her sex in general; and only from an earnest willingness to be of use, even in an unpopular way.

The process of impartation in this case presented some novel and unlooked-for characteristics, the details of which, though of interest to the careful student of mental physiology, are unimportant to the present purpose. Suffice it to say, that no conducting apparatus was employed, as in the previous instance, but nevertheless an exhaustion of vitality, as great or still greater than in that case, was experienced. To the subject (who was normally conscious during the experiment) it seemed that the emanations given forth proceeded mainly from the (physical) *heart*, the centre of life, and partook of the very inmost essence of her being. Whatever may have been the precise nature of the process, the *exhaustion* which ensued indicated that, as in the former case, *something* had been imparted.

Was this *the* thing requisite to induce motion? In answer, it may be stated that, immediately subsequent to this last process (the writer was a witness to all the material facts here narrated), a slight pulsatory action became perceptible in the extremities, that is, the pendent magnetic balls around the circumference of the mechanism, where a similar motion had before appeared on its being charged from an ordinary electrical machine. This pulsation, or throbbing, was perceptible first to the touch, but gradually increased until it produced a visible vibratory motion, first on the positive, and shortly afterwards on the negative side. This motion was quite variable, — at times being but slightly perceptible, and again causing the pendants to swing through an arc of two inches or more, on a radius of three. Repeated and careful observations and experiments satisfied many witnesses, and among them the writer, that this motion proceeded from no discoverable external cause. It could be markedly increased by further impartations of magnetism from the person last employed, and for a time exhibited sensible diminution in case of her long absence, — thus indicating that the mechanism had been brought into such a state as to be susceptible to the action of human magnetism. Moreover, on being at length taken in pieces (by direction of its invisible originators) and removed to western New York, — a distance of several hundred miles from the place of its construction, — and there again set up, the same motion reäppeared, continuing, so far as is known, while the structure remained entire, — that is, for some four or five months.

Here, then, beyond question, was *motion*, of a certain kind or degree, resultant, apparently, from this novel combination of mineral substances impregnated by magnetisms, — the whole arranged and charged in accordance with precise directions from invisible instructors, and in harmony with alleged universal laws. The motion was *pulsatory*, — suggesting the action of a *heart*, beating, possibly, in sympathy or connection with "the Grand Central Magnetic Heart of the Universes, by whose pulsations all things live," as set forth in the papers on *The Circulatory Law* and *The Law of Motifics* (pp. 209, 220). Thus far it resembled — perhaps it would not be too much to say *corresponded to* — the pulsatory

action which exists, *without volition*, in the unborn fœtus, or the newly-born offspring, before *the will* comes into activity for the production of *voluntary* motions.

This motion was, therefore, what might have been expected to result, provided the theory of the universe set forth in the foregoing treatises is the true theory, and provided, also, the model was properly constructed.

The reader is allowed to judge for himself how far this result afforded any confirmation to that theory, or testified to the practical skill of the unseen elaborators. At least, these elaborators themselves appeared to be fully satisfied, thus far, with what had been accomplished. The following declarations, made at and immediately subsequent to the point of culmination, will indicate to the reader *their* estimation of the result. If the broad and generalizing philosophy held by these teachers (see paper on *Births*, p. 236), which considers all *thoughts*, *ideas*, and *inventions*, as produced under universal laws of *generation*, *conception*, and *birth*, as really as are human offspring, — thus rendering it proper to style the steam-engine *a child* of Watt, or to say that the electric telegraph was *conceived in* and *born of* the mind of Morse, — if this be remembered, the reader will avoid the not very creditable error into which some people have fallen, of associating indelicate ideas with the language employed in these citations:

"Unto your Earth a child is born. Its name shall be called the ELECTRICAL MOTOR. It is the offspring of *mind*, — of the union of mind with matter impregnated by invisible elements. It is to *move* the moral, scientific, philosophic, and religious worlds." . . .

"These two persons are representative of begetters, — influences passing from them, unseen, yet mighty. . . . These minerals [of the mechanism] are united to the animal [that is, the human emanations or magnetisms imparted] that they may act and reäct upon each other, like unto the copulative processes, or procreatives. By this arrangement various parts are formed into one whole." . . .

"It [the mechanism] is now thoroughly, electrically, magnetically, chemically, spiritually, and celestially, impregnated. It needs maternal care, like other new-born babes. It hungers for that nourishment on which it can feed, and by which it can expand and grow. . . . Certain processes will from this time pass on, corresponding to expansion or growth. Mysterious though this process is, yet it *is*." . . . "It will then [that is, after a certain period] go alone, and pick out its own nourishment from the surrounding elements." . . .

"*As the first formation of intelligent beings resulted from the marriage of Love and Wisdom in the Divine, so when certain corresponding conditions are reached by the human race, in which the* TRUE MARRIAGE *shall be recognized, they will become capable of giving birth to new formations, bearing the same relation to the human that the human bears to the Divine.*"

"The 'wise men' are yet to come and lay their treasures at the feet of this child, . . . and it will teach in the temples the Doctors of Science. . . . And then will come the season of scientific opposition, reproach, scorn, and hatred; but meekly will it work on and on. And, though it may be apparently destroyed, yet it will have its new and beautiful resurrected condition."

The candid reader will doubtless perceive that, admitting this production to be what was aimed at by its constructors, there is a beautiful significance couched in the semi-symbolic language of the last quotation.

But it will very properly be asked, Was this pulsatory or vibratory action the only motion produced? It was. And were not the earthly coöperators led to expect something more, — a rotary motion that would be available as a moving power for mechanical purposes? They *did* anticipate this, and supposed they had good authority for it; but, when the anticipation was disappointed, they discovered that it was without foundation, either in the direct declarations of their teachers, or in legitimate inferences from the philosophy presented, *so far as that structure was concerned at the stage then reached.* They furthermore saw that they had been allowed to cherish this mistaken expectation for good reasons, which need not be stated here. It became apparent that, thus far, the purpose had been to exhibit the fact and the laws of *circulatory* motion, which is *involuntary*. The operations of the *voluntary* faculty, the *will*, which do not commence in the living organism until a period subsequent to the beginning of circulation, unquestionably involve more intricate and abstruse principles, the illustration and embodiment of which will doubtless require the construction of additional apparatus. The central magnetic balls, in which the revolving motion was looked for, are now seen to represent or relate to the voluntary faculty, the *will*, which is governed by *motives*, or, in other words, acts as it is acted upon by forces within and without.

Hence, though motion *of one kind* — that is, corresponding to the *first* form of motion in the living organism — was obtained, yet this rudimental model did not reach the more advanced point of representing *voluntary* or *revolving* motion. That would seem to be a distinct point, to be hereafter gained, either by the addition of another department to this, or by the construction of another model. And to this next point the energies of these invisible philosophers have since been directed, to the extent that suitable instruments and necessary pecuniary means have been at their disposal. Probably the most essential want thus far has been mediums of communication, and mechanical coöperators, of sufficient refinement, susceptibility, and capacity of mental organism, to be able to receive, transmit, and elaborate, thoughts of so abstruse a nature. Such instruments, or mediums, however, have been in process of preparation, by means of severe and refining discipline; and some progress has

been made in transmitting the outlines of a THEORY OF MENTALITY, embracing the nature and action of the Will and correlative functions of mind. The papers relating to this branch of the subject are as yet incomplete, and cannot be incorporated into the present volume.

Was, then, this "Electrical Motor" of any practical value? It has been said, indeed, that it "*did not move to any purpose.*" And if it be of no practical utility that a principle so magnificent as that of the constant circulatory flow of electricity, as the life-force of the universe, — the source of all motion, the everywhere present Deific Energy, — should be made appreciable to the external senses; — if the knowledge of *the means* of establishing a connection with these exhaustless life-currents, as a basis for future applications, be of no value, — then it may be conceded that this production was "to no purpose." But it is at least possible that this hasty decision, of minds who neither understood the purposes sought to be accomplished, nor the ends actually reached, may be reversed on fuller information.

Among the practical applications of the principles elucidated, which have already engaged the attention of interested persons, one of the first and most prominent has relation to *agriculture*. If, as asserted, the distinctions of sex obtain in the mineral kingdom, and are exhibited in the soils, and if the law of reproduction, by an intermingling of positives and negatives, or males and females, runs through that department as well as others, then the scientific agriculturist has but to acquaint himself with these relative relations of soils, — in other words, to ascertain what are *marriageable*, and what are not, — and he may make sure of productiveness. Moreover, if all vegetable as well as mineral and animal products are simply combinations of certain elements, by the aid of electricity in its various grades as the grand vitalizing and organizing element, then the agriculturist needs but to analyze the elements, learn to control them, bring together such as he may choose under the action of electricity of the required quality or qualities, and he may multiply products at will. Again, if electricity, or the magnetisms, constitute the universal life-element, the grand fertilizers of earth, and if these can be attracted, controlled, and dispensed, by means of batteries constructed in accordance with the principles elucidated in this model, then it would seem that, by charging soils, properly combined, from such batteries, their productiveness may be increased to an unlimited extent. It is well known that animal substances furnish more powerful fertilizers than vegetable; and that blood possesses this property beyond most other substances, if not beyond all others. These facts would seem to indicate that the higher the grade any particle has already reached in the scale of organic life, and consequently the higher the quality of magnetism to which it has been rendered susceptible, the more quickly is it assimilated into new forms of life, and the more powerfully also does it attract those elements necessary

for the development and growth of these forms. (See Part V., relating to Agriculture, for further hints in this direction.)

Another practical application contemplated is the development of a method of obtaining motive-power for mechanical purposes, locomotion, etc. If *pulsation*, or *vital circulation*, indicative of *a form of organic life*, was in reality induced in this model, then it would seem possible that this living thing, like all other forms of organic life, might, under proper conditions, obey the general laws of *growth*, and thus in time exhibit a higher form of motion. Its motion thus far was not, like that of other mechanisms, from *without*, but from *within*. Might it not, then, increase? A newly-born infant, through whose wonderful structure pulsate momently the life-energies of Deity, is yet unable at first even "*to turn a coffee-mill*" (as was alleged of this "motor" by a hasty critic); but it does not follow that, when the infant becomes a full-grown man, he may not propel a printing-press, the mightiest engine which modern art has produced. And though the steam of a tea-kettle, unconfined and unregulated by appropriate appliances, may cause motion "*to no purpose*," yet it exhibits a *power* which awaits only the directing skill of a Watt or a Fulton to be capable of propelling the navies, carrying forward the intercourse, and sustaining the industry of the world. It would seem worth the while, then, even at some further cost, to see "whereunto this new thing would grow." If incapable in itself of exhibiting any higher illustration of the laws of motion, yet at least it may give such an impetus to inventive genius as shall in due time bring out an application of higher use.

It should be here remarked that the original structure did not have a fair trial in this respect. Like many other innovations, it was introduced to the world before its time, — that is, before the world was prepared to admit its value. It was partially destroyed at Randolph, N. Y., in August, 1854, by a lawless mob, who, under cover of night, broke into the building where it was housed. The perpetrators of this act were instigated and encouraged, no doubt, by the almost universal expressions of obloquy and contempt which greeted the announcement of this harmless novelty to the public. In suffering this violence, however, it but shared the fate of a long catalogue of "illustrious predecessors." It is no new thing for mankind to fail to recognize its benefactors until it has crucified them.

Whether the damage inflicted on this first modelic structure will, at some future time, be repaired (as it is understood it might easily be), and this structure made the basis for further elaborations, — or whether it has already sufficiently accomplished the purpose intended, and will be superseded by other and varied embodiments of the same general principle, — the present writer is unable to state. In either case, the grand *principle* (if such it was) which animated it STILL LIVES, and obviously may yet be

resurrected or reproduced in a thousand forms. A practical electrician, who had devoted many years of his life to the study of electricity, with a view to its economical application for motive-purposes, after a careful and thorough examination of this matter, informed the writer that the principles here set forth are unquestionably correct, and capable of being so applied as to supersede all other motive agents. So great was his confidence in them that he had resolved to proceed to the construction of an engine at an expense of twenty thousand dollars, so soon as he could secure the means, — he having exhausted his own resources in futile experiments in other directions. Efforts are making, furthermore, on the part of a few individuals who claim to perceive the practicability of these principles, for their embodiment on a large scale in connection with a marine structure, or "Electrical Ship."

Thus, if, through this unfortunate and much-contemned model, man has in truth been introduced to Nature's grand secret of universal and perpetual motion, it is easy to see that its practical availabilities are literally endless, awaiting only the exercise of that adaptive skill, so fully developed in our age, for such useful applications as shall ere long redeem the race from the drudgery of physical toil, and enable men to expend their energies in higher and nobler pursuits. This is the consummation avowedly aimed at by its unseen originators.

The question may be asked, Why do not these invisible teachers show their practical skill and beneficence by at once constructing, or specifically directing the construction of, one or more of these applications? The answer they give is, that such a procedure is not consistent with the divine economy, or man's highest welfare. They come to teach of *principles*, — to *suggest* useful applications, — but would have man *do his part* in working out the details. In doing this he will obtain growth, development, which come only of *work;* by it he will legitimately *earn* what he receives, and thus it will be to him a higher good than if made ready to his hand. The rest, or release from drudgery, which is promised to Humanity, is to come only as a reward of noble and unselfish exertion, and to those only who will use it unselfishly, — not as a bounty to indolence and avarice.

It is proper to add, as a part of this history, that not only was this inoffensive piece of mechanism assailed with destructive violence, but the persons who, with earnest and self-denying devotion, and in the face of difficulties almost insurmountable, had participated in its construction, were subjected to a merciless storm of public ridicule and contemptuous criticism, compared with which the flagellations and stake-burnings of ancient martyrs might have been coveted. People who comprehended as little of the real nature of this new production as did the prairie Indians of the design of an artist's camera, when at first sight they ran howling from it as from an instrument of destruction, hesitated not, in public and

in private, to denounce the parties concerned as guilty of designs most impious, and acts most revolting. Reports of foul monstrosities were conjured up and circulated by filthy imaginations; and rumors of an invasion of one of the "sacred mysteries" caused superstitious Piety to hold up both her hands in holy horror! Wise men uttered oracular warnings against "false reliance" upon unseen intelligences; and modern prophets wrote Jeremiades over the "frightful and pernicious tendency to fanaticism" which had here been exhibited.

That some of the friends of this enterprise entertained and expressed expectations to a degree extravagant and unrealized, has already been stated. How far these extravagances and misapprehensions on their part (to some extent at least pardonable, as incidental to an undertaking so novel) may have justly provoked and rendered excusable the sweeping scepticism and indiscriminate virulence of the opposition, it is needless now to inquire; since the sufferers themselves, even those who were called to pass through the hottest of the fire, have little disposition to complain or to retaliate. On the contrary, they are grateful for the benefits which this discipline has brought them. Not only has it led them to a more thorough scrutiny of the *principles* by which they have been guided, and a fuller perception of their truth, but they have learned experimentally the important lesson that *suffering is the grand refiner*, both of the affections and of the perceptions of the human mind. They now find, as a result of its purifying influence, that their qualifications for future usefulness, in grasping and elucidating the grand truths thus far but rudimentally sketched, have been greatly increased. Their only feeling, therefore, towards even the most bitter and unreasonable of their maligners, is, *May the Father forgive them, for they knew not what they did!*

The reader will observe that all the conclusions which have been herein presented, relative to the results of this "Electrical Motor," are stated hypothetically. Their value depends upon the accuracy of the system of Cosmical Philosophy unfolded in the preceding papers. If the theories of universal electrical action — of gradations in the electric fluid from coarser or terrestrial to finer or celestial, — of universal life, — of mineral procreations, etc. — there presented are fallacious, then evidently the phenomena thus far evolved by this "Motor" must be explained on other grounds; but, if these theories are correct, it is simply affirmed that the results obtained thus far are such as should have been expected. To pronounce absolutely upon the truth or falsity of these theories is no part of the editor's province. His function is fulfilled in presenting them side by side with the facts evolved, according to the best understanding he has been able to obtain of both; and he now leaves the intelligent reader to form his own estimate of the value and significance of each. He who rejects the theory of motion here presented would do well to hold himself in readiness to propound another, more worthy to be true.

In performing this service, the editor is not unmindful of the fact that a portion of the public, and some worthy and esteemed individuals among his personal friends, and who are friends also of Modern Spiritualism, have already pronounced opinions adverse to the claims of this undertaking. But these opinions, he has reason to believe, have been based, in all cases, upon clearly inadequate or erroneous information. Hence, by whomsoever entertained, they are not, like the laws of the Medes and Persians, unalterable; but are subject to revision and correction. And it is deemed that the foregoing exposition of the alleged principles on which this project is based, and of the results thus far reached, will furnish a sufficient reply to both the sneers of the contemptuous and the criticisms of the more candid.

In coming to the conclusions above presented, as to the designs of the intelligences concerned in the construction of the so-called "Electric Motor," and its results, the editor was left mainly to deduce his own inferences from the general facts presented in its history. Since the foregoing pages were written, however, the invisible originators of the scheme have submitted a statement on their own account, which it is thought proper to append, that the reader may see how far the editor's inferences are corroborated from that source:

THE ELECTRIC MOTOR AND ITS USES.

Man has come to a condition in which he is capable of so comprehending mechanical forces that he can construct a watch or clock. This is a great step in human progress. Below man, the animals do not exhibit a power to improve in the constructive arts. As far as is known, the dwellings of the beaver, the fox, and other burrowing animals, are no better now than they were in the far distant ages, while man is seen unfolding and reaching new points. The time-piece has been brought to a state of comparative perfection; it moves with a greater or less precision, for a great length of time; yet it does not exhibit what may justly be called perpetual motion.

The child, however, is generated; motion is apparent in the mother's womb prior to outer birth; it springs forth into life, a living, moving, intelligent being; its powers are brought out; it exhibits perpetual activity. It is not simply a combination of certain mechanical forces; it does not

need to be occasionally rewound that it may continue to move; but it has within itself, and is able to attract to its organism, self-moving powers.

When a full and thorough knowledge of *man* has been obtained, — when the laws of motion, as exhibited in man, are discovered, — then mechanisms may be constructed which shall perform the various offices which are exhibited by and through the human structure.

In undertaking a labor of this novel character, it was expected [by its projectors] that difficulties would appear, that obstacles would be thrown in the way, that superstition and bigotry would treat such efforts with scorn and contempt. Yet a few intelligent electricians, able physiologists, thorough mentalists, and critical mineralogists, determined to combine and concentrate their efforts, with a view of constructing a rude model which would help to fasten the thought in a few of the minds of earth's children. Labors were commenced; difficulties were surmounted, through much struggle, many trials, and great sorrow, on the part of a few persons. But, to the great joy of the projectors dwelling in the spirit-life, at different stages motion was exhibited.

Reaching a point of such immense moment, and through such instrumentalities as from time to time could be commanded, that rude mechanism was purposely separated, packed, transported to a distant location, reärranged, and the same phenomenon was then and there exhibited; namely, motion.

In accomplishing this work, great care was had that all records were preserved and deposited in safe hands. The general principles presented were as follows: All things in nature, whether animal, vegetable, or mineral, are either male or female. Minerals were classified; the female distinguished from the male, so that the female metals could be located on one side of the mechanism, and the male on the other. Then certain wires were carefully arranged and critically located; absorbers of the elements were

nicely adjusted, with powerful condensers of the electric fluids. Projections were made from the edifice wherein the mechanism was located, and points were raised; these caught the fluids invisible to human eye; they were condensed; and, by this peculiar arrangement, the fluids passed to the points desired; pulsatory motion appeared. In all these arrangements care was had to so adjust the mechanism that the currents from the north could most favorably affect it. Great importance was attached to this point by the projectors, and the results were of a highly satisfactory character — such as were never before attained on this earth; [electric] fluids were caught, and permanent motion secured.

This slight pulsatory motion corresponded to the first embryonic activities. The next great step in contemplation is to construct a mechanism which shall represent *mental* action. Teachings of a valuable character have been commenced having relation to this branch of effort. It is known that the mind is a retainer, a receiver, and a transmitter. So it is felt that there must be a mechanism which shall perform each and all of these functions,— have power to receive, to hold, and to transmit,— so that, as it were, there can be a reservoir of fluids constantly on hand for use. Perhaps this thought is one of the greatest that can possibly occupy the minds of able students of mental science. Man walks, man runs, man works, man sings; and who shall say that the hour has not come to make an effort to comprehend the laws of motion as exhibited in the various kingdoms, especially in the ultimate of Nature — MAN!

When new parties can be interested, when ample means can be secured, it is contemplated to proceed with these labors,— to not only model the mind, but also the heart; to unfold the grand circulatory laws; to present a model of the womb itself, so that the absorbent, conceptional, and gestational processes can be comprehended — showing all the laws of growth or expansion from the time that that

condition of matter called semen is formed, ripened, and deposited, until life appears.

At present only rude outlines of purposes and plans can be unfolded. Persons must be so educated, purified, and spiritualized, that they will cease to think of the sexual organs with other than high and holy feelings; the false modesty which is startled at conversation on vital subjects must be eradicated from the mind. Man must come to that state wherein he will feel that the human form is divine, that every organ is holy, that all the functions are pure; and, as these functions are understood, so will that mechanism, the Electric Motor, be carried forward and perfected.

Persons in the spirit-life ask of earth's children candor and intelligence; and they expect coöperation on the part of beneficent, untrammelled, able scientific persons. And they feel that in so far as it is seen that these labors are in the right direction, the noble, just, and true, will give them a word of approval, a hand to labor, a heart to feel, and means ample to carry their labors to completion. When this is done, mechanisms can be constructed in harmony with the human body; and then these efforts will become self-supporting, amply remunerative. Then man will be made to rejoice, and the hearts of the good and true will find that peace which comes of walking by faith, where in the nature of things sight could not be enjoyed.

PART III.

PAPERS RELATING TO ELEMENTS.

[From the body styling itself "THE ASSOCIATION OF ELEMENTIZERS." Communicated at St. Louis, Mo., in April, 1854, through J. M. SPEAR, assisted by Mrs. E. J. FRENCH, then of Pittsburg, Pa., and Mrs. FRANCES HYER, then of St. Louis.]

PURPOSES AND COMMISSION.

The Association called The Association of Elementizers now makes public and bold declaration that it has been appointed to promote certain important purposes, among which are the following:

1st. A more thorough knowledge of what constitutes *Mind*.

2d. A more thorough analysis of what is called *Matter*.

3d. A more thorough knowledge of *Elemental Combinations*, including the liquids in their natural and more artificial conditions.

4th. A more thorough knowledge of the *Elemental Foods*.

5th. A more thorough knowledge of the *Elemental Cohesions*, embracing the *Procreations*.

6th. A more thorough knowledge of the absolutely needful *Governmental Element*.

7th. A more thorough knowledge of the *Elemental Relations*, including the present and higher conditions.

And the aforesaid Association makes declaration, through this scribe, John Murray Spear, that it has selected, and now commissions, as its General Agent, WARREN CHASE. * * *

[Signed] EZEKIEL CHASE. ROBERT RANTOUL.
SAMUEL THOMPSON. PRIESSNITZ.
ABNER KNEELAND. BENJAMIN RUSH.
[A name in unknown characters.]

Nov. 5, 1853.

TO THE READER.

The spiritual world, as it is called, is in reality a *material* world. When man passes from the ordinary external form, he quickly enters upon a more ethereal condition, usually called the Spirit-Life. In that condition

persons seek their affinities, and follow their attractions. Associations are consequently there formed. These associations are coöperative bodies, seeking in various ways to promote the common weal.

More recently several associations have been formed, with a view of improving, in several respects, the conditions of persons who dwell on the particular planet where they formerly resided. Among these associations is one significantly denominated *The Association of Elementizers*. Their circumstances being exceedingly favorable to a comprehensive study of the Elements in their simple and their combined conditions, and they having acquired much useful information, the members of this Association feel a desire to impart this knowledge to those whom they have left in the lower and more external condition. * * *

This Association asks that the principles which are herein declared may be carefully examined; and, if found worthy of acceptation, the purposes for which they are communicated will be answered. It makes no apology; it sets up no defences; but affirms that these principles are true. It feels that to greatly advanced minds they will come as self-evident truths, — equally so with the well-known declaration that "all persons are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness."

For and in behalf of the Association of Elementizers,

ABNER KNEELAND, Scribe.

§ I. INTRODUCTORY. — DEFINITIONS, ETC.

The Association of Elementizers, in unfolding to the inhabitants of this earth certain important Elementary instructions, would submit at the outset the following propositions:

Proposition First. A knowledge of *elements* is essential to a knowledge of and thorough acquaintance with *facts*.

Proposition Second. Facts are the offspring of principles.

Proposition Third. Principles are eternal and unchangeable.

Proposition Fourth. All true sciences are based upon a knowledge of *principles*, — not on *facts*.

Proposition Fifth. The human mind is capable of comprehending all principles which it is essential for it to know.

What, then, are *principles?* That is the first grand question. That this question may be distinctly answered, it is essential, first, to know what constitutes MIND.

What, then, it may be asked, is MIND? This most difficult question can be answered with the greatest ease: MIND IS MATTER.

What, then, it may be asked, is *matter* in distinction from *mind?* The answer is, *mind is highly rarefied and concentrated matter.* Were there a destitution of matter, there could be no mind.

There are gradations of mind, seeking high or low things; or, to use a common phrase, seeking each its level. The most concentrated and rarefied is the highest, — call it GOD, or by any other name you choose; it is, after all, MIND. It is, moreover, a law, fixed and eternal, that the higher controls the lower — the invisible the visible.

This thought being distinctly expressed, it may now be stated, as a fundamental principle, that *matter is gross or is fine;* and, *as it is gross or fine, it exerts its corresponding influence on all things.*

In other words, to present the whole subject, as it were, in a nutshell, — *All things are matter in gross or fine conditions.*

Let not this be misunderstood. The caviller may carp at these broad declarations. Let him do so, if he will; let him deny that mind is matter, and then tell *what it is.* But, until he is prepared to say what it is, let him not deny these statements.

Another principle is, that *matter is in conditions of perpetual activity, passing constantly from the grosser to the finer,* — passing, if you please, upward, from what is called matter to mind.

So much of matter and mind.

These principles being distinctly stated, preparation is made for teaching of *elements.* Each person is made up of certain elements. These are affected, favorably or unfa-

vorably, by surroundings. Each thought, action, food, drink, association, affects mind. Eat gross foods, and you have gross minds. Eat lofty foods, and you have elevated minds. Live in flat, low places, and you have low minds; live on lofty eminences, and you have lofty minds. In short, you can make just such a mind as you please, just as easily as you can make a hat. It is perfectly optional with you to say what kind of a mind you will have. Every thing depends upon your food, drink, and associations. So much for the formation of mind.

What is true of mind is also true of the body. You can have just such bodies as you choose to have. You can make bodies, just as easily as you can make garments. You have no right to say you will have poor bodies, for the reason that you are members of a community. You become parents; you transmit to your offspring what you have; you cannot do otherwise. Look, then, at your offspring! You ought to be ashamed to show such! How dare you have such bodies? But the fact is, you are ignorant; you know not how to manufacture proper bodies. It is time you did.

What are bodies made of? Certain elements, minerals, vegetables, etc. You know how to raise apples; you ought to know how to raise bodies. You cannot raise apples in the shade; neither can you raise bodies in the shade. You cannot raise apples without moisture; neither can you raise bodies without the same. You cannot raise apples without the male and female; neither can you produce bodies without the conjunction of the two sexes.

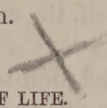
This leads to another important principle in Nature, namely, *All things are male and female,* — masculine and feminine, positive and negative, impartive and receptive, — terms signifying essentially the same thing. One sex is equally important with the other. Living, however, as mankind do, in their present false relations, woman scarcely dares to claim anything but *protection;* and that makes her effeminate. That protection she does not need. What she

needs is, the concession of *her just rights*. She is equal to the position which she should occupy. She does not, therefore, need *protection*, but *rights*.

Another grand principle in Nature is this, that *all things cohere*. This is true of minds, of minerals, vegetables, and animals. The law of cohesion is one of the most important to be understood.

By a combination of certain elements, certain results are produced. Two things, then, are important: 1, An ability to *analyze;* 2, A power to *combine*. These will lead to discoveries in various directions which will be essentially useful in the promotion of a new order of things.

Thus much by way of introduction.



§ II. THE ELEMENT OF LIFE.

What are the properties of life? Whence does life originate? What of its kinds? These are great elementary questions, — questions which the schools have never attempted to answer.

Like matter, *life* is eternal, — it is an *inherent* property of Nature. It exists in all things, in greater or lesser degrees, and in varied forms. Absolutely speaking, there is no death. Death, as it is called, is but a change of condition. Though conditions change, life is perpetual.

Corresponding to life is *activity*, or *motion*. All things are in states of greater or lesser activity. *Inertia* is a myth. The smallest conceivable atom has within its internals a degree of life; the smallest possible fraction of a liquid has within itself life; and, as a consequence, call them what you please, these particles can impart life. If the schoolmen deny this statement, let them declare their position; let them find, if they can, a particle of matter destitute of life, and they will find a mere nonentity. If liquids do not possess life, by what law are their inhabitants generated? Have these the power of self-generation? If so, whence did they derive that power?

It is needful, in this series of instructions, to deal with elemental *principles* in the outset. It is not purposed to dwell particularly on the existence of the Being usually, though somewhat mistakenly, called GOD. These discourses have direct relations to primal PRINCIPLES, as they exist in Nature, leaving those who have more leisure to talk of that Being. That which you most need to know is of elementary principles.

Life, being an elementary principle, has several properties, some of which will be briefly stated:

1. Life has the property of self-knowledge. It may not know things below it, or above it; but it is capable of knowing itself, its wants, its desires, and to some extent its relations.

2. It has relation to supplies; that is, Nature is capable of supplying all its wants, be they few or many. Wants and supplies, to a considerable extent, are commensurate with each other; to use a common phrase, they go hand in hand. There never was a want without a supply; and it is perfectly safe to predict that there never will be, — for this simple reason, that *supply precedes want.* Mark that declaration. Wants do not precede supplies, but supplies precede wants. The mother is ready to nurse her babe as soon as it requires nutriment. What would be the condition of the infant, if it had to wait for its supply? Wherever there is supply there is want; wherever there is want, there is supply.

3. Life has its *gradations,* from the lower to the higher; — descending to the smallest particle, and ascending as high as you please. This is all that is necessary to be said at this time on the subject of Life.

Directly growing out of this subject is that of natural *unfolding.* Everything in Nature is in a greater or less degree of unfolding. Look at the rose, as a specimen of the whole. See that little bud; — it has within its case all that is essential to constitute a beautiful rose; give it air, warmth, nourishment, and it will beautifully *unfold,* exhib-

iting that which is within. All the properties of the plant are in the bud.

This brings out the great subject of what may be called the *seedling* condition. Everything that has life is capable of expansion or unfolding. This is as true of the mineral as of the vegetable and animal. Were this not so, multiplication could not be; and miracle would occasionally — in fact, constantly — be needful for productive purposes. Whatever may have been the fact in respect to miracles in the past time, it is certain they are not needful now. But it is not the province of this Association to combat theological dogmas. Let those who have time for that labor devote themselves to it.

Cut open an apple; look within; in that little seed is encased the germ of orchards. Go to the animals, and the same law obtains. The reproductive process is universal. There are no *creations;* but there are *formations.* Those who please may talk of a creation; this Association recognizes the great law of *formation.* It makes an important distinction between the two. It has been sung by the poet,

"He can create, and He destroy."

This is a mistake. He can do neither of these things. It belittles the Being you call God to admit that He created and then destroyed. It should be here declared, unqualifiedly, that matter is indestructible. It may be changed in form, and that is all. You may take a circular substance and change it to an angular, but it remains a substance still; it has only changed its form. On this *substantial* position this Association bases all its hopes of immortality, — and on this *alone,* for it is sufficiently firm. But it may be repeated, it is no part of the business of this Association to combat the dogmas of theology, — rather to declare principles.

Let, then, this declaration be remembered, namely, *all things are immortal, and cannot die.* Human beings congratulate themselves that they alone are immortal. But

Immortality is universal, because that which once had life can never, by any change of condition, cease to have life.

But the *forms* of life vary according to elevation of conditions. A pig may not be transformed into a seraph; but an angel may be transformed to the celestial condition, which is the highest condition that can at present be portrayed.

These declarations may be very generally rejected. No matter if they are. This Association is not responsible for consequences; its business is to unfold elementary principles.

§ III. OF ELEMENTAL COMBINATIONS.

[Presented, in behalf of the Association, by a distinguished female chemist, or "compounderess."]

The study of elemental combinations is very useful and interesting. It is one thing to know that certain individual elements exist, and quite another to know how to combine elements that certain desired results may come.

In an ancient record it was written, "It is not good for man to be alone." This remark applies to all things in what is called Nature; that is, things are not in their most useful conditions when alone. Certain combinations produce certain important influences not otherwise to be obtained. The branch of science called Chemistry has been studied to some extent; but its students not being fully acquainted with primeval elements, that science is, as yet, in a very crude state. (It may be somewhat difficult for the present speaker to properly present this subject, because of being quite unaccustomed to communicate.)

It may be as well, perhaps, to proceed, without apology, to a consideration of animals as elementary combinations. Animals are combinations of minerals and vegetables. Bones, teeth, nails, and hair, are, to some extent, mineral;—other portions of the organism are vegetable; and by this compound animals are produced. A long time, however,

was required before the minerals and the vegetables could come into juxtaposition in such ways as to bring this resu t, — that is, animal formations; and these, at first, were of necessity very imperfect, but they were nevertheless animals. This result could not be accomplished without the aid of certain fluids, — these fluids cementing the mineral with the vegetable, so that they adhered and became one, as far as elements can become one.

The animal formations have now come to quite perfect conditions, so that man has appeared, — he being the highest specimen of elementary combinations. And as man comes into more rarefied and concentrated conditions, he attracts to himself finer fluids [magnetisms]; these finer fluids commingle between the two sexes, and, as a consequence, the offspring are finer, and again attract finer fluids to themselves.

These fluids are attracted by various means; which means will not be discoursed of at this time, because that subject has been assigned to another.

The law of combinations, then, being perfectly understood, as a sequence any sort of offspring can be obtained with as much ease as you can combine other elements and obtain other results. You already know that certain vegetables will not flourish in certain soils. This is so because certain elemental combinations are not favorable. If combinations were as favorable in one place as in another, you could produce the same kinds in one place as in another. Elements are there, but they are not properly combined.

A thorough knowledge of elementary combinations is important, for various reasons. Take, for example, this particular spot [St. Louis]. Here are certain mineral combinations; here is a large amount of the positive mineral called lime, and the people dwelling in this region, partaking of this mineral in various ways, become quite positive, and do not hesitate to show or express it. Some of them are quite combative, because of the positive

elements predominating in this place. Now, take a person who has been born in such a place as this, and transport him to a place of opposite characteristics, and he does not feel at home — he is not in his element; he becomes discontented and unhappy. The same law applies to the animals in the waters. Take a fish which has always lived in the salt or negative waters, and put it in fresh water, and it is out of its element.

These illustrations are sufficient to show that a knowledge of elementary combinations is essential to happy conditions. And this law obtains equally in respect to foods. Some people like particular foods which others do not like, because the peculiar elementary combinations in the system and in the foods do not harmonize. It is therefore proper and just that people should choose for themselves what they will eat. Little children should not be compelled to eat what they do not like; it injures them, because their condition and the elementary condition of the foods do not agree. Nature is an excellent mother, and her advice should always be followed.

For the same reason, sumptuary laws should not be enacted, directing people what they must eat and drink. You cannot create a condition which will make disagreeable things agreeable. Low people must have low things, because they like them, and correspond to them; elevated people must have elevated things, because, in consequence of their elementary conditions, they do not like low things. Thus you can determine the degree of elevation of persons by their preferences. But you must not find fault with people for these preferences; they cannot like other things than they do. The people called Grahamites have greatly erred, not understanding elementary combinations.

Something will now be said on a subject that ought to be better understood, — that is, *marriage*.

True marriage is an *elementary combination* of persons, and this marriage is wholly an *interior* process. That is, many people are *elementarily* married, though they may

not bodily live together. Two persons, male and female, who have within themselves similarities of elementary conditions, are married; they are *one*, and so joined as the elements are. This law obtains in each of the kingdoms, — the animal, the vegetable, and the mineral. A priest does not marry you — he cannot do it. If married, it is by the law of elementary combinations.

Marriage may be sexual, it may be intellectual, it may be moral, it may be religious, it may be spiritual; nevertheless, it is marriage. In the sexual marriage there are certain coarse interminglings of the two; in the intellectual, finer interminglings; in the moral, still finer; in the religious, finer still; in the spiritual, still more fine; — all of which are elementary combinations. In all and each of these marriages children are brought forth corresponding to the grade of intermingling. Animals are brought forth, thoughts are brought forth, religious feelings are brought forth, spiritual impressions are brought forth. Thus it may be seen what is legitimate marriage, and what is not, — what are legitimate children, and what are not. The dwellers on your earth talk of only one marriage, when there are many. This law applies to all grades of animals. They all marry according to their gradations.

You will see many persons living together who are not married; that is, their elements are not harmoniously compounded, and their offspring are not harmonious, — they act badly. It is, however, no part of the province of this Association to counsel people to *separate*, but to teach them *how to combine*. In the more spiritual state persons follow their most spiritual affinities, and thus they cohere and become one. It is the purpose of this Association to so instruct persons in the earth-life that they may cohere and become truly one, and thus produce beautiful offspring.

§ IV. OF FLUIDS.

The elementary fluids may be divided, in a general way, into two classes, — the visible and the invisible; that is, invisible to ordinary external vision. More critically, however, they may be classed as, first, fluids in their natural or simple conditions; and, secondly, fluids in their artificial or impregnated conditions. The invisibles may also be classed in three general divisions, as the gross, the fine, and the finest. Each of these classes will receive attention.

First, of fluids in their strictly natural or simple condition, which is the gaseous state. Prior to the formation of solids, all things were in the gaseous condition, — corresponding with the ancient declaration that all things were "void." In the process of ages, the gaseous condition was succeeded by the conglomerated, or the solids; and thence continued formations of particled conglomerations, brought into comparatively permanent states of solidity. Without at this time dwelling on the critical point, of the *cause* of gaseous conglomerations, attention is called,

Secondly, to fluids as impregnated, or artificially affected. These embrace the flowing and springing waters. These waters are, of necessity, affected by the strata through which they pass. Like all other things, they are affected by associations; that is, if they flow through copper, lime, or alum, these positive minerals impregnate and affect them. On the other hand, if they flow through iron, lead, or any negative mineral, they commingle with that mineral, and thus are influenced. In looking, therefore, for the best waters for human use, those having a balance of the positive and negative should be selected. Some waters are said to be *too hard.* The truth is, they are too positive. Waters in themselves are equal in softness, but may be rendered too positive by mineral impregnation. In the same way, human beings become too positive, incapable of easily receiving, hard to affect.

Next, of the invisible fluids, classed as gross, finer, and finest. And first of the *gross*. Electricity, as it exists in its primeval condition, is comparatively a gross fluid, though it is capable of great rarefaction. Where this gross fluid exists in great abundance, it affects liquids, animals, vegetables, and minerals. There is on your earth, and in your particular nation, a very marked electrical location. [In Cattaraugus county, N. Y.] In that neighborhood — that is, within a radius of some twelve or fifteen miles — there are highly valuable waters, usually denominated "*the Magnetic Springs.*" These waters become what they are because of a great abundance of this gross fluid, combined with a particular condition of mineral strata where they are found, rendering them exceedingly valuable for certain specific purposes. When taken into the human body, or applied to its surface, they exert upon certain diseased conditions a very salutary influence. These waters are to the dwellers on your earth exhaustless treasures; and at a proper season the Association of Beneficents will philanthropically unfold the useful purposes to which they may be applied. That branch of this subject is under their especial supervision.

Secondly, of the *finer* invisible fluids. Of this class is that which is found more especially in the human female, and which renders females particularly attractive to males, — the latter being pervaded by a grosser fluid. This attraction leads to cohesion; and the two become one. Females affect the atmosphere in which they move by that finer fluid, and hence they are sought after by the other sex. This law universally obtains among human beings, the lower animals, the vegetables, and the minerals.

Thirdly and lastly, of the *finest* fluid. The fruits of the tropics are impregnated with this finest fluid; and hence this person now speaking [the medium] has been requested to eat principally of tropical fruits, that he might be in the best possible condition to communicate respecting the elements. There is what may be termed an *ethereal* fluid; it

will penetrate glass, and other substances usually called non-conductors, and is the finest possible fluid. It is the fluid in which spirits float, moving with the greatest celerity. So exceedingly fine is this fluid, that it presents no perceptible obstruction to progress. The difficulty in navigating the visible fluids is, that they are so coarse as to impede advancement; and sometimes they congeal, becoming complete barriers to progress. But these finer fluids present no such barriers. This ethereal fluid is capable of communicating *thought*, even; when highly etherealized persons are properly located, they can communicate thought with the greatest rapidity.

The law of movement of these fluids is this: the grosser the fluid, the more slowly it moves; if finer, more rapidly; if finest, most rapidly [even with the quickness of thought]. When this law is fully comprehended, it will be discovered that the communication of thought is not a mere chimera; it is arrived at with certainty by a thorough knowledge of the elementary fluids. The Association of Electricizers proposes hereafter to unfold and apply this knowledge, for philanthropic purposes.

§ V. OF BEAUTY.

[Presented, in behalf of the Association, by a female spirit termed a "Beautifieress."]

All Nature is ornamental. Beauty is everywhere seen. The smallest atom and the mightiest planet each is beautiful in its place and its degree. The invisible elements, as they have been called by my predecessor, are all charmingly ornamented.

The particles of light are diamonic in their form. Each element has its appropriate form, beautifully adapted to the purpose which it fulfils. The gross invisible fluid called electricity is composed of *globular* forms [or particles], which roll easily on their way, in accordance with the law

of motion peculiar to them, and are capable of conveying intelligence from land to land. The finer element is somewhat more *oval* in the form of its particles, and hence it moves with greater ease; while the finest invisible fluid consists of particles which are pointed, and sharper than imagination can conceive [and hence can move with corresponding velocity].

All elements, it should be known, are as strictly material, having forms, as are these invisible elements. They are, however, composed of comparatively finer materials.

Light, the particles of which are of diamonic form, passes through [or impregnates] the invisible elements just alluded to; and, as a result of beautiful impregnations and charming combinations, that which is called Beauty appears to the outer vision. The rose, the beautiful golden grain, the charming human form, all are what they are because of invisible elementary impregnations and combinations. The contemplation of this subject raises the mind in gratitude to Him from whom all Beauty emanates!

A thorough knowledge of all elementary laws will enable the dwellers of your earth to understand why it is that certain fruits are so beautiful to look upon. Were these fruits deprived of light, how unseemly would they be! but, expanding in this golden element [one of whose properties is expansion], they are impregnated by the beautifying elements around them, and hence those embellishments so grateful to the eye.

And now will be stated a most important law, namely, that *animals become like the elements around them* — like the elementary air which they inhale, and like the elementary foods on which they feed. This is a universal elementary law, applicable to man as to lower animals.

It is therefore essential to growth in purity that the purest air should be constantly inhaled, day and night; and that persons who are about us should be such as emit the most agreeable odors — for each elementary odor affects the inhaler. In selecting sites, moreover, for

dwellings, the all-absorbing question should be, What are the odors here? and what are the beauties on which the outer vision may rest? Pleasant odors and objects of beauty serve, elementarily, to beautify those who enjoy them.

Besides this, all edifices, especially dwellings, should be reared with constant reference to elementary beauty; so that the place called *home* may be externally and internally the most beautiful and attractive of all places. At present your edifices are angular in form, and uncouth in appearance. The trees of the field are circular; the harmonial globes are circular. The human form presents an architectural model, the most agreeable that can be devised. (See Part IV., § XIII.)

The human form is composed of globular particles, allied together by exceedingly fine invisible fluids; and these fluids permeate harmoniously each particle, however small. When the little babe is placed at the maternal bosom, it inhales these globular particles, and thus it expands; and in proportion to the interior beauty of the mother is the beauty of the babe, — drawing, as it were, from her interiors, beautiful vital essences. Wonderful, sublime, is this impartation of life! The little one truly receives the mother to itself; and while she imparts through her breasts, she also receives from Nature's ample bosom the supply which *she* needs. There is no object so beautiful to look upon as that of a mother imparting life to her offspring. But she imparts only that which she receives; and, were your outer vision sufficiently expanded, you would behold the element passing down through the region of the breast to the little one.

It is, then, of the highest moment that the inhabitants of your earth should be inflated with the purest invisible elements; and without a knowledge of this elementary law it is impossible to answer the question, Whence comes Beauty? It comes from elementary impregnations, and from this source alone. A knowledge, then, of elementary beauties will show that persons may become beautiful to

any desired extent. It lies within themselves to say how fair, how charming, they will be. And this opportunity is improved to say that the peculiar waters to which my predecessor has alluded will greatly aid in beautifying the person. Instructions will in due time be given respecting cosmetic preparations through the aid of these invaluable waters. For cosmetic purposes alone, aside from other uses, they are valuable beyond all human estimation.

The people of your earth know of Beauty as a *fact;* they do not know the elementary laws which unfold that fact. But the philosopher does not stop with facts; he seeks deeper, and inquires for the *laws* which produce the offspring called facts. When he has acquired a knowledge of the laws, he can create facts to any extent. But facts will not help him to create laws. This Association is not engaged in the superficial work of declaring facts; but in the more important labor of unfolding elementary laws, so that facts may be created at will.

It is well known that in certain locations great serenity is experienced, while in other locations turbulence is constant. What is the law which produces these apparently opposite facts? The reply is, from each element there passes out what may, for the want of a better term, be called *odor.* (It is exceedingly difficult to manufacture precise conveyancers of these thoughts: *odor* will answer.) In lofty, mountainous and rocky regions the elements combine with the rougher exteriors, and thus turbulent, mighty, gigantic odors or influences are thrown out, affecting animals, vegetables, and minerals; but by the gently-flowing river these elements combine with the liquids, and serene, soothing, quiet odors prevail.

Hence, if one desires serenity and gentleness, let the river-sides be sought; but if he seeks strength or turbulence, let him go among the rugged mountains. Thus precisely what is sought for can be obtained, and persons may be what they choose to make themselves, by a knowledge of these beautiful elementary laws.

§ VI. OF ELEMENTARY AGITATION.

This paper will embrace the causes of those natural agitations usually termed earthquakes, eruptions, hurricanes, whirlwinds, etc.

While the study of Nature unfolds great beauties, it at the same time presents the grand and the majestic. At certain seasons, or in particular locations, the elements are in states of tranquillity; while at other seasons, or in other locations, they are in conditions of agitation, causing often dismay, desolation, and apparent destruction. The people of your earth are so circumstanced that they are able only to inspect objects and perceive effects within a very limited range of vision; but in the higher conditions of life the *causes* of elementary agitation are distinctly perceived. And it is seen that agitations, as truly as serenity, are essential to the obtainment of certain desired results.

What, then, are the causes of the various elemental agitations? The Association of Electricizers has taken occasion to speak of storms and tempests, purposely leaving to this Association the subject of elemental agitation. It was justly said by that body that storms and tempests are efforts to fill vacuums, and that when this is accomplished these agitations subside.

To proceed, then: the subject of *earthquakes* will be first considered. What has transpired in the interior to produce the agitation thus denominated? The answer is, when certain explosive elements are brought into juxtaposition, an explosion of necessity ensues. As a consequence of these explosions, new elemental combinations result. It should be known that all things in the interior are in states of greater or less activity, as really as are the flowing liquids. Of these agitations, then, come yet finer elemental combinations; so that the quaking which now frightens the timid, when philosophically understood, will cause them to rejoice and be glad.

What, then, of the agitations termed *hurricanes* and *whirlwinds?* These are consequences of interior agitations. When a human being is interiorly agitated, there is a powerful currental rush to the brain; this is, as it is said, set on fire by the interior disturbance, and sometimes that which is termed reason is dethroned, blasted, and rendered comparatively useless. So with the earth: the hurricane, consequent of interior agitation, rushes on its way, prostrating vegetation, destroying whatever obstructs its passage, sweeping away villages and their inhabitants, upheaving the seas, lashing them into wildest fury, forming a mighty whirlwind, and at length entering the earth, and all again is still. Sad though the spectacle is, yet this interior agitation, and this mighty rushing and whirling, are essential to finer and more beautiful elemental combinations. Thus, while others are terrified, the philosophic mind looks on, calmly and unmoved, knowing the law and the design of these fearful disturbances.

Lastly, of *eruptions*, in distinction from earthquakes. The interior possesses certain combustible elements, as they are called. These come together in new chemical combinations, and as a consequence expansions result. The earth must now give vent in some way, and this she does by upheavings. Growth comes of these interior expansions, and the earth's form becomes thereby more rotund; consequently it is passing into a more harmonious condition. In the far-distant future, the earth, as a result of these volcanic eruptions, will be perfectly round, and the polar seas will cease to exist. When that rounded condition comes, universal harmony will supervene, and elemental agitation will cease.

Such, then, briefly, is the grand law of *elementary agitation;* and the same law applies to the present condition of the human race. They are agitated — the nations quake, the people tremble; they send forth eruptions, and experience whirlwinds and mighty rushes of mind. These must precede harmony; the mighty national contests which are

now coming are as essential to humanity's future repose as are the elementary agitations within the earth's interior to its ultimate harmony. Hence the philosophic mind looks on, and rather rejoices than otherwise that these conflicts of nations have commenced.

As the planet on which you live assumes harmonious, rotund conditions, so will the conditions of its inhabitants become equalized; those places where tigers and wolves now dwell shall be the home of the gentle lamb, and the wilderness shall literally blossom as the rose. All this is coming of elemental agitation.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

§ VII. OF ELEMENTARY COHESIONS.

Of course, this is a very *attractive* subject. It is important to dwell somewhat critically on the law of elementary cohesions. The Association of Electricizers has directed attention to the subject, but the more elementary branch has been appropriately assigned to this body.

In Nature there exist certain cohesive properties; and from the cohesion of certain elements another and distinct condition is produced.

Animals cohere; copulation ensues; conception is consequent; gestation follows; birth results. But why, elementarily speaking, do animals cohere? Because there are elementary properties [or substances], corresponding to male and female, throughout all Nature. These elements are so formed that one is *impregnative*, and the other *receptive*. If these elementary particles could be critically inspected, the peculiarity of their forms in this particular would be discovered. Were they not thus formed they could not cohere.

For the purpose of illustrating this point, suppose all

particles were perfectly globular. It would be seen, at a glance, that, though they might touch, yet they could not be said to cohere. Suppose, again, a needle's point; that point penetrates a cork; — now, these cohere. The needle, in this illustration, represents the *impregnative* element, and the cork the *receptive* element.

Precisely, then, in harmony with this grand elementary law, are animals formed; the one having the impregnative organ, and another the receptive, — so that two animals, for an important purpose, cohere and become one. That [organic conformation] which is beheld by the ordinary outer vision, universally exists in all particles, extending to the finest possible element.

This law being distinctly comprehended, it will be seen that multiplying processes are constantly going forward,— each elementary atom impregnating its kindred atom, being brought elementarily into the marriage relation. Change is written on all things. Were it not for this law, there might be motion without elementary change, — that is, *conditions* would remain the same. A mass of cannon-balls may touch, without change; but when the impregnative and the receptive elements cohere, then there comes what is called change; or, perhaps better, a new formation or condition takes place.

It is important that this elementary impregnative and receptive law should be comprehended, that it may be perceived why certain elements cohere, and why others do not. This is essential for agricultural purposes; but the Association of Agriculturists will more fully unfold that branch of the subject.

Opportunity is now afforded to speak of the element usually called *love*. This element is known to be exceedingly *attractive*, cohering things to itself, making them one. Thus it is the grand *cementing* element. It inheres in and impregnates all things, — encircles and holds together the myriads of universes. It may otherwise be called the *Grand Concentric Power*. The best possible word which

can be coined to express the idea is the word CONCENTRIC. The word *love* has been used so vaguely and so commonly, that this Association has thought best to manufacture a term more exactly expressive of its particular thought.

All things, then, elementarily, are united into *one* by the GRAND CONCENTRIC POWER. Call that Power what you please, — God, Parent, or Father, — names do not alter principles.

In proportion as human beings have this concentric elementary principle unfolded in them they become *concentric* [concentrative], or are elementarily *attractive*. This explains why it is that multitudes will follow certain persons. It is not because of a peculiarity of form, or of dress, or of speech; these all may be uncouth and unattractive; — but it is because of a large amount of this elementary concentrating power in such persons.

This element, moreover, has its particular location [or central point in the organism], and that location is in that immensely important point in the animal organism denominated, somewhat improperly, the navel. This explains a most curious matrixal fact, namely, that immediately consequent to copulation there is a *concentration* of the matter to that particular point, adhering closely, and forming what is usually denominated the navel cord, attaching to the embryo. Were it not for this concentric elementary law the matrixal formation could not ensue. It is deemed important by this Association to carefully unfold these elementary laws. The schools are quite incapable of teaching the science of human life.

§ VIII. OF THE CIRCULARITY OF ELEMENTARY MOTION.

All things in Nature are astir. There is no inactivity — no inertia. But while there is ceaseless activity, everything moves in *circular* forms [or orbits], tending [gravitating] always to the great centres. This is a universal and absolute elementary law; which law will be illustrated, especially for constructive purposes.

All things in nature tend to harmony of action, of thought, of expression, of form. Throw into a liquid a pebble, and elementary circularity is at once manifested. It was finely described by a poet in these lines:

> "Self-love but serves the virtuous mind to wake,
> As the small pebble stirs the peaceful lake;
> The centre moved, a circle straight succeeds;
> Another still and still another spreads;
> Friend, parent, neighbor, first it will embrace,
> His country next, and next all human race;
> Wide and more wide, th' o'erflowings of the mind
> Take every creature in, of every kind." [POPE.]

There is more truth in this poem than is generally known. It recognizes the grand law of circular elementary motion.

Why should the pebble, whatever may be its form, thrown into the liquid, produce a *circle?* Why not as readily form an *angle?* The answer is simply this, that *elementary motion is circular.* The smallest atom that can be perceived by the outer vision is moving according to this elementary law; and, as a consequence, spherical forms are produced. The tree is circular; the mountain tends to the spherical form. There is a reason why the organ of vision is spherical. There is also an elementary reason why that important organ to which reference was made in the preceding discourse (the navel) is spherical. It is a grand universal law of harmonic elementary action.

That which is called sound floats circularly; and, as it proceeds from greatly harmonized or spherical interiors, and reaches greatly harmonized receptive organs, it charms, it gratifies, it inspires, it calls forth loftiest aspirations, and the receiver is *harmoniously* elevated, or is raised up to the more *spherical* condition. Hence there is a grand significance in the words "the music of the spheres."

It should be most distinctly understood that sound is a native element, and is found in all things. When a sub-

stance is struck, that which is in the substance is by action brought out. It is not *created;* there are no creations. Whenever a person makes music, certain matter proceeds from the abdominal regions; as it is emitted, its particles move more or less circularly; and in proportion to the circularity or harmony of their motions is the agreeableness of the music. So, while sound is universal, certain elements mingled with this produce what is called harmony; and this vibrates upon the atmosphere, and charms the listener.

Such, then, is the elementary circular law which pervades all matter; and unless this law be fully comprehended, it would be quite impossible to show why a wheel, in order to roll, should be circular. If the elements were moved without reference to circular motion, then the angular wheel would answer as well as the circular.

This principle will unfold the reason why human beings, and many of the animals, delight to live in circular habitations. It is because the circular is the elementary natural condition. This will also explain why certain persons are more harmonious when seated in a circular than in an angular form. Nature knows no accidents. Were your comprehensions broader, you would perceive that there is a law of absolute necessity [governing all things]; and that apparent accidents are harmonious necessities, tending to a grand centre.

This elementary circular law being comprehended, there is afforded a fine opportunity to speak of what is, with some propriety, called spirit-intercourse. As a person becomes unfolded, he moves in what may be termed a broader sphere; that is, he sweeps a larger circle [of acquaintance or intercourse]; and, as around the pebble dropped in a lake, circle succeeds circle, infinitely. As he sweeps broader and broader [circles], he grasps more and more comprehensive thoughts. But he cannot go out angularly; he must go circularly, because of this law of elementary motion.

This is, moreover, the law of orbed motion. There the circular law is fully recognized; and those orbs which *appear* to move angularly appear so only because of imperfect vision. And what is true of the greatest bodies is equally true of the minutest possible atoms. Laws are the same, whether applied to small or great things. And when the principle of *elementary* circular motion is understood, it explains all circular phenomena, of whatever nature.

This Association has thought proper to dwell on this point almost to tediousness, because, with its coöperative bodies, it desires that all architectural structures should be in harmony with the law of elementary circular motion. When the proper season arrives, the Association of Educationizers will propose the construction of harmonious *circular* edifices, — that being the only form consistent with the elementary law herein set forth. [See Part IV., §§ IV., XIII.]

§ IX. OF VIBRATION.

[Presented in behalf of the Association, by a female spirit.]

The study of the *law of vibration* has been very much neglected. The fact is known that sounds are (apparently) different, but it is not known that sound is universal, pervading all locations, things, and elements.

By what law, then, are some sounds concordant, and others discordant? And why are some persons unable to distinguish sounds, — as the deaf-mutes? Sounds are about them, and within them, and yet are unrecognized. This class of persons call forth pity and grief on account of their deprivation, and yet they constantly move in elements where sounds universally and impartially exist.

There is, in the elementary world, what may be termed a *vibratory principle*, or element; and when that vibratory elementary principle is fully comprehended, the facts alluded to will be readily understood. This Association does not propose to dwell on isolated facts, but to reveal

truly elemental principles, by a knowledge of which facts may be easily explained.

Starting, then, with the declaration that sound is universal, and recognizing a fixed, unvarying, vibratory elementary law, it may now be declared that *each atom, however small, has what may be denominated a nervous aura*, spreading out somewhat as is seen in animals [that is, an *atmosphere*, composed of nervous radiations or fibres, similar to the hair which covers most animal forms]. These are exceedingly minute, — finer than can be perceived by the acutest possible microscopic observation. In the higher conditions or finer states [of spirit-life], vision becomes finer; mechanical arrangements [for the aid of vision] are also finer; and hence they who exist in these finer states are enabled, by most exact microscopic examinations, to detect this nervous aura which is allied to each elementary particle, — it being millions on millions of times finer than the softest down. And when certain of these [nervous fibres] are disturbed by a coarser element, the result is *vibration*, producing, in the finest conditions, most perfect and agreeable harmonies. Unaccustomed as the people of your earth are to critical interior inspection of elements, they may regard this nice statement as exceedingly questionable.

An opportunity now occurs to speak with some precision of what is called *hair*. Human bodies are quite covered with something, apparent to the external vision, like a very soft down, but which, for convenience' sake, may be termed hair. Hairs are known to be tubular. It is through these very fine tubular fibres that sounds are received; and as these hairs are perfect and unobstructed by any foreign matter, these sounds are attuned, and are very easily comprehended; but let these tubular fibres be from any cause obstructed, and vibrations become less and less perfect, or more and more uncertain, until they fail entirely to answer their purpose. The interior of the organ denominated the ear is covered with the finest, softest,

silkiest hair, or down; and this knowledge, and this alone, affords an explanation of the melancholy fact that [by the class of persons already alluded to] sounds are imperfectly or not at all comprehended. When one person addresses another, very fine matter proceeds from the speaker to the person addressed; this impregnates the latter, passing through or disturbing the down [and thus causing vibrations of the nervous aura, or vibratory element]. Hence, if this be defective, sounds are misunderstood, or totally fail to be distinguished. Such, in brief, is the nice elementary principle underlying all the phenomena of vibration. All things in Nature are allied to all other things, thus forming one beauteous Whole.

The ear, as it may be called, of the Grand Mind of all minds is so fine and so harmonious that it is able to take cognizance of thoughts before they are expressed. He, in a true sense, rather *feels* than hears, — so acute may this vibratory element be.

By a knowledge of this grand vibratory elementary principle whispering galleries may be constructed, so that sound may be sent with far greater ease than electricity is transmitted by the common telegraphic wire arrangement. Certain persons may be, when brought into very sensitive conditions, so instructed relative to this principle that they can be made in a sense to *feel* the thoughts imparted by a distant person, when in harmonious relations. The *impartive* and *receptive* — or, in other words, male and female — qualities of this element must also be recognized; for these fine fibres which are connected with the minutest atoms are male and female.

There is no limit to this sound-distributive elementary principle. It will be uniformly found that, in a person deprived of hearing, this down is obstructed; and this is the cause of the difficulty.

The time will come on your earth when there will be a very ardent desire to fully comprehend elementary principles. The schools, to a great extent, dwell in *facts*, neg-

lecting the arcana of PRINCIPLES; and, as a consequence, their inquiries are superficial and quite unsatisfactory to philosophers and advanced minds.

§ X. OF ELEMENTARY SUSTENANCES.

All things in Nature eat and drink. This is among the universal and absolute laws. It is of the highest possible moment that the essential elements of foods should be fully understood by mankind, so that the things which are needed as sustenances may be selected and wisely appropriated.

This subject will be presented by one who has carefully studied dietetic laws with especial reference to these present purposes, and in compliance with the urgent solicitation of the Association of Elementizers. [Another speaks:]

Wants and supplies are precisely balanced. Nature is exceedingly economical. While she cheerfully supplies all strictly natural wants, she is exceedingly careful that there is no waste. Each and all the elements have their distinct and most definitely marked missions, moving in precise forms, and executing precise ends. They have, wrapt within themselves, certain nutritive properties; which nutritive properties, when wisely combined, produce what is termed *vitality*, — sometimes called *nourishment*, and again termed *health*, and yet again denominated *growth*; — all of which terms, when properly understood, signify the same thing. But, for this present discourse, the more comprehensive terms, *vital* and *vitality*, are deliberately selected.

ELEMENTARY NUTRITION is considered a very critical subject to treat of; but it can be presented in a familiar way, when it is known that each elementary particle has within itself a nutritive property. This law may be clearly illustrated by opening for inspection the shell of an ordinary nut. There, encased in a quite hard and often uncouth covering, is found nutritive substance, which, when eaten,

acts upon animals by certain laws which will be presently unfolded. What is true of the nut is true, to a greater or less extent, of all seeds. By what law does that nutritive property secrete itself within these interiors? It is a fixed law that an element cannot impart that which it does not itself possess. The simple fact that the nutritive property is found is alone strong evidence that the element or elements of which the seed is composed must possess nutritive power. By such a course of reasoning, if there were no more philosophic method, the law could be reached; but this Association does not propose to proceed from fact to cause, but from cause to fact,—and this is the only satisfactory method of imparting instruction. It starts, therefore, with the unqualified declaration that all *elements have within themselves nutritive properties.*

How, then, are these properties imparted to produce *vitality*, or *growth?* The answer is, by a certain chemical, or, better, analyzing law, which may be termed *mastication.* There is in Nature, so to speak, a power to analyze elements, and to extract the particular property or element which, from time to time, is desired. This leads to a statement which will be very generally rejected in this present coarse age. This very fine interior masticatory process, as it were, *enters into the elements,* — penetrates by means of finest imaginable points,—and thereby extracts from each that particular nutritive property which it contains. Fix in your minds the idea of a revolving wheel,—this wheel being full of the sharpest possible penetrating points,—and you become in some measure able to comprehend the process of masticating and extracting the nutritive properties from the elements. Just in proportion as mastication is disregarded, in the same ratio do you fail to extract the nutritive property of the element. You may take in a mass of matter; but if, as it passes, it is unmasticated, you fail of obtaining the nutritive property of the element.

"The proper study of mankind is man." A truer senti-

ment never was uttered; and, when you have learned all you can learn of man, you have learned your whole lesson; have completely "finished your education," — for the reason, it may be reiterated, that man is a miniature universe, an epitome of all things that are.

Understanding, then, clearly, this fine process of mastication, a careful step may now be made to another nice point; — that is, the processes by which these nutritive properties pass to different parts of the body, and do their appropriate work.

It is a known law that the liquids flow, in common phrase, *down hill.* Philosophically speaking, however, streams are *attracted* to certain locations where they are needed; and, whatever difficulties may lie in the way, however circuitous the route, however broad the base of the mountain to be circumvented, these streams find at length their appropriate destination, and do with the greatest precision their designed work in Nature's economy. When it becomes necessary, these liquids are changed into what are called solids; the same element, in another form, reaches the loftiest mountains, and does there its work.

Precisely so is it with the nutritive elementary properties. Having passed a masticating process, and become inconceivably fine, so that currentally they can be *attracted* by the interior attractive law, they flow to the points where they are needed with as much certainty as the stream runs down hill. This interior attractive process is perpetually going onward, ever fulfilling its appropriate end. The element once thoroughly mastered, the work is certain to be accomplished.

These nutritive elementary properties are of various kinds, and are found in the mineral, in the vegetable, in the animal, and in man. Man being the ultimate, the great absorber, he attracts to himself all these various properties. Every time he inhales, he receives a greater or less number of elements, with their nutritive properties. Encase a person in a tight box, and the result is fatal;

because he is incapable of receiving the nutritive elements. Persons who sleep in close apartments frequently rise exhausted, because the requisite nutritive elementary properties have not been received during the slumber.

The same law applies in the process of reproduction. A matrix being expanded, certain nutritive properties enter therein, undergo a similar process of mastication, are attracted to certain delicate fibres, imparting what is called *life*, — better, however, *vitality*, — and expansion ensues. Then, by a fine process, certain nutritive properties pass through that immensely important organ, alluded to by one of my predecessors [the navel], answering until outer birth ensues. Then the nutritive property is extracted, for a season, from the breasts, and afterwards from the surrounding elements.

Such, then, in a familiar way, is this elementary law. Supplies always correspond perfectly with wants; so that it may be truly said, "In the elements we live, move, and have our being." In view of this law, the importance of thorough mastication of food cannot be overstated.

Should the inquiry be raised, What shall we eat? what shall we drink? what shall we inhale? — the general answer is, the purer the food, the purer the drink, the purer the air, the more *vitality* will they confer. The fruits, when just arrived at their points of culmination, or ripeness, possess the greatest amount of elementary nutrition. The purer the soil, the clearer the atmosphere, the higher will be the products, and the easier can elementary nutritive properties be extracted therefrom. *Bread* is highly important as a principal article of food. The golden grain called *wheat* possesses the most of the *vital* property to be found in any of the grains. Fruits and bread constitute the purest food; and man, by subsisting upon these, inhaling pure air, and dwelling in elevated regions, will become more and more unfolded. At this present time, human beings, to a great extent, look downward, seeking springs from the earth's interior, promoting thereby a cer-

tain elementary condition; but in a state more elevated, they will ascend the loftiest mountains, for there will flow down to them the largest amount of the vital element.

§ XI. OF MICROSCOPICS.

Very closely connected with the vibratory principle is what will be termed the *microscopic* principle. That this subject may be clearly presented, it becomes necessary to speak somewhat more fully of the uses of the hair. All things have their uses, and are wisely located for the promotion of specific ends. A glance at the animal form exhibits the phenomenon of *hairs* located adjacent to the organs of outer vision, and in several other well-known locations. The hairs of each part being tubular, are used for certain specific purposes, — which will be stated by a distinguished student of microscopics. [Another speaks:]

Hairs are conductors. This is their general purpose, and they are located with reference to this important use. My predecessor, in discoursing on the elementary *vibratory* law, took occasion to speak of the hair or down found in the interior of the ear. Sounds are conveyed through this fine, tubular down, — which is one of the nicest elementary laws of Nature. The present discourse will be more especially confined to the *microscopic* element, which leads to the specification of a secondary use of what are termed hairs. These would be more properly called *conductors*, because such is their principal purpose, though they are also quite ornamental. Nature has three grand rules: 1, Economy; 2, Convenience; 3, Beauty. All things should be wrought with reference to these. It is economical to have conductors always adhering to animal forms; they are also exceedingly convenient, and quite beautiful. How do the conductors or hairs enable persons to behold objects? The organ called the eye has conductors which point forward; like an ordinary microscope, these are *looked through*, and objects are seen at a frontal distance.

This is one method, but it has reference only to things before.

There is a power to *re-collect* things which have transpired. How is that done? The answer is, By means of the hairs of the posterior regions, acting precisely like conductors, and transferring to the mind. Certain persons are *forgetful;* that is, they cannot easily re-collect. The reason is simply this: the posterior conductors are obstructed, and they cannot, when thus obstructed, re-call or re-collect.

This will account for a common phenomenon. While persons slumber, their minds act; they dream; but when they awake they do not re-call or re-collect the mental processes. If there were in such cases a critical microscopic inspection of the posterior hairs, it would be perceived that the tubes were microscopically obstructed. But, perhaps, at a succeeding season, these persons at once, as they say, *re-call* their dreams. The posterior conductors are now doing their appropriate microscopic work; and mentally they *see* their dreams, and narrate the same. For an important purpose, this present speaker [the medium] has these conductors microscopically closed, so that he cannot recollect what he is mechanically prompted to utter. At a proper season that influence will be removed, and he will, through these conductors, be able mentally to recollect all that is essential for him to know.

This principle being understood, the importance of having these conductors in a good condition will be obvious. Those females who intertwine or twist the posterior conductors [the hairs of the back of the head], thereby ignorantly render themselves less able to recall, or recollect.

Such, then, are the prominent uses of the hairs, — namely, *vibratory* and *microscopic*. But this subject cannot be dismissed without a casual reference to others. Without being precise, it may be said that they are also used for *attractive* purposes, — bringing animals and per-

sons together in the closest and most affectional relations. Hence the natural desire to *embrace* [that is, to bring these conductors in contact], which desire expresses itself at times by throwing the arms around the necks of animals and of persons to whom a strong attraction is felt. Hence that beautiful arrangement of affectional conductors under the shoulder. When attractions are exceedingly strong, the embrace is essential to their harmonious gratification; and when a loving embrace is indulged, could this soft down be inspected, it would present a curious phenomenon.

The fowls have this attractive down in an eminent degree. Their little broods being covered with the same, they are *attracted* to the sheltering wing.

How beautiful, how sublime, how exhaustless, are Nature's works!

[Note. — That the *hair* has the *microscopic* uses alleged in the foregoing paper, will doubtless seem highly questionable, if not quite incredible, to most readers. Some further suggestions have been made, in elucidation of these statements, of which the following is the substance: — The mind has the power to perceïve, to greater or less extent, objects and qualities too fine to be painted on the retina of the eye. This is a kind of *mental* vision. The same power is exhibited in certain animals, especially those of the *cat* species. This is what is meant by the *microscopic* element in the mind — that by which it perceives the finer elements around it. The animals referred to are well known to be provided with a number of long hairs in connection with the perceptive organs, and their perceptive powers are injured by the injury of these tubular fibres, — thus showing that the latter are in some way the instruments of perception, or mental vision. The "objects" referred to, it will thus be seen, are *microscopic* objects, — that is, elements, substances, or qualities, invisible to the ordinary eye; and the eye which "*looks through*" the hairs is the eye of *mental perception*, not of external vision.

Again, *thoughts*, *ideas*, *emotions*, are asserted to have a substantive existence, as *real entities;* and they may be supposed, in some sense, to form the aromal *atmosphere*, which surrounds every person. Hence, *retro-spection*, or *re-collecting* what has transpired, may be simply a visual act of the mind, *looking into this atmosphere* through appropriate visual apparatus, and thus microscopically inspecting the elements, substances, thoughts, images, etc., which compose it. Past acts or experiences lie, as it were, *behind* the mind — it has *passed through* them; hence it *looks backward*

at them. Thus, correspondentially, its retrospective microscopic organs are said to be "the posterior hairs." This subject, however, is confessedly obscure, after all the elucidation the Editor has been able to obtain.]

§ XII. OF ELEMENTARY GOVERNMENT.

By what law or means are the elements governed, so that each and all can be controlled? This is truly a great question; it is among the greatest which can be presented to the mind.

In answering it, it is necessary to speak of the being usually called God. *Names* do not alter *things*. The terms "God," "Father," "Parent," "Positive Mind," are all very well as expressions of thought. But it is now designed to turn attention to the *element* of government or control. These two latter terms will be used as synonymous in this discourse.

Were there no general control or government of the elements as a whole, they would be like a family of children without parental guidance. It is therefore necessary that there should be a Grand Parental Governing or Controlling Element; otherwise chaos would be. What, then, is this grand elementary governmental principle? Where is it located? How does it operate? And what are its inherent properties?

It is known that these are questions of the greatest magnitude, and questions which very few minds attempt to grasp. Yet all elementary truth is perfectly simple, and when philosophically comprehended can be easily and naturally communicated.

There is, among the elements, a *Grand Concentrative Element*, whereon all things settle [or to which all things are drawn], and which element moves, guides, influences, controls, even the minutest possible fraction. For the want of a better term, the word *gravitation* is selected as the best conveyancer of the present thought. [The term *Grand Concentric Power* is used in § VII.] This element permeates all things.

"Through the vast whole it pours supplies."

Think of the human maternal breast, from which the newly-born infant draws its first nourishment; consider that this nourishment permeates every part of the infant [by *attraction*, or *gravitation*, as the stream flows on its course, see § x.], and you will have the best possible illustration of the grand governmental or controlling element. Call this element by any name you please, yet the *principle* exists in Nature, and holds worlds on worlds innumerable together, — permeating not only each individual world, but each individual particle of which each world is composed. So that not only is each *world* governed, but each *particle* is perfectly controlled. And so perfect is this element in its influence, that, were it possible for a single particle to pass beyond its control, chaos would ensue!

In the broadest and the strictest sense, then, all elements are under a most perfect government. No law can be suspended. No miracle [in the theologic sense] can possibly be wrought. The slightest conceivable suspension, or the least possible approach to miracle, would bring unending confusion. The thunderbolt speeds on its course, doing its *necessary* work; the volcanic eruption fulfils its *unavoidable* mission; the tornado accomplishes its equally *indispensable* end; and that is a most unphilosophic mind which speaks of "special interpositions," "special providences," "special arrangements," "special miracles," or "special" events of any kind. There are no *specials*, — there *can be* none, — because of this grand controlling, all-pervading element.

What, then, it may be asked, is the use of what is termed prayer, emotional utterances, or invocations? The answer is, these bring the utterer into certain passive and harmonial relations with this grand governmental element. The highest possible emotional expression is this: "*Thy will be done.*" When the mind is most truly and interiorly

brought into that condition, *it is placed, as it were, in a perfect line with this grand controlling elementary principle;* and, being brought into that line, there flow to it harmony, peace, resignation, trust. When in harmony with this principle, a person is in harmony with the *interiors* [of his being]; and when brought into this harmonic condition, he is *self-governed*, — that is, certain *governing principles* are enthroned within. And, being interiorly or elementarily governed himself, such a person becomes, in turn, a governor of others, and controls them as he will. *The more one is in harmony with this elementary principle, the more can he control others.*

This unfolds the grand secret of mediumistic [or mediatorial] control. Certain individuals being brought into harmonious relations with this grand governing principle, are controlled or governed to a greater or less extent; and in precise ratio to the perfection of the control is the perfection of the communication [through them]. It is of the highest importance that advanced spiritualists should understand this grand controlling principle.

For the want of a knowledge of this principle, a being usually called the *Devil* has been frequently blamed for a certain class of irregularities. Many persons, who have sought interior harmony, have charged their inharmonious conditions to this very extraordinary personage; and have conjectured that, in order to extricate them from these conditions, another eminent personage came, at a particular juncture, to destroy the works of that imaginary being! And thus they have theologically involved themselves in inextricable labyrinths. It is only necessary that this governmental, all-pervading, and most harmonious element should be thoroughly understood, and theologic dogmas will evaporate. It is painful to contemplate the bewilderment of mind on this subject which so extensively prevails; and this Association, though not organized to assail theological opinions, has yet deemed it proper to refer to this point in this concluding discourse.

Each person is therefore counselled to seek a thorough [that is, experimental] knowledge of this subject, thus becoming a governor or controller, and imparting an influence to others. In this way, all important governmental knowledge will be derived; and all that is essential for nourishments, clothing, etc., will flow like a beautiful stream, as they are needed. That is, it will come to be *felt* that such persons occupy high positions, and others will render them that homage which is felt to be their due. Strange though the declaration may seem, *the essential elements will be at their command*, while trustingly, harmoniously, doing according to their *interior* promptings. There will be persons who will say, "When you need aid, it shall be at your service;" and they will add, "We feel, not that we aid you, but that you aid us." All this comes by fixed necessity from this grand, elementary, universal, controlling, all-permeating principle.

So beautiful, so grand, so sublime, are these Primal Elements, all performing their appropriate though frequently invisible functions!

"These are thy wondrous works, Parent of Good!"

PART IV.

PAPERS RELATING TO EDUCATION, OR HUMAN UNFOLDING.

[From the body styling itself "THE ASSOCIATION OF EDUCATIONIZERS," communicated at Hopedale, Massachusetts, June, 1854.]

PURPOSES AND COMMISSION.

THE Association of Educationizers now makes the following declarations through this Scribe, John Murray Spear, namely:

First, That it is organized to expose and to demolish the now existing Educational Institutions [of this earth], both the lower and the higher.

Second, That it is organized to introduce a wholly new system of Education, which shall be simple, rational, comprehensive, and in harmony with Nature's absolute and universal laws.

Third, That it is organized to teach the perfect equality and the just balance of the sexes, as it relates to the ability of each to receive and to impart all useful knowledges.

Fourth, That it is organized to teach that education must begin, and, for a season, be carried forward by begetters [parents], who must themselves understand the laws of their own existence as they relate to procreation, inner and outer formation, and birth.

Fifth, That it is organized to teach of true harmonic action, as relates to individuals, families, communities, nations, and universes; that each and all may work together for common ends.

Sixth, That it is organized to more fully spiritualize and celestialize a class of persons on the particular earth on which this scribe dwells, — into whose minds thoughts may be directly influxed; that thereby they may become authoritative and competent instructors in relation to all that is essential to be known respecting the human body, the mind, the social and the interior and more spiritual faculties.

Seventh, That this Association may be able to execute and complete its purposes, it has selected, as its General Agent, ANGELINA MUNN, who will be qualified and suitably prepared for the labors in which she will be henceforth engaged.

TH. JEFFERSON.	A. A. BALLOU.
APOLLOS MUNN.	PLATO.
JESSE HUTCHINSON.	ARISTOTLE.

[A name in mystical characters.]

Given March 12, 1854.

§ I. FUNDAMENTAL PRINCIPLES.

The Association of Educationizers, having carefully prepared its materials, now deliberately proceeds to unfold its plans and its ends. Aware of the importance of the work which has been assigned to it by the General Assembly, it commences its labors with some degree of diffidence; but it feels that the subject is one of the highest moment to the inhabitants of this earth, and it is determined to do its work with the greatest faithfulness. While it has a high regard for man as man, it sets little value upon the mere institutions which, from age to age, have emanated from man. Institutions, though they may be suited to particular ages, conditions, or nations, yet are of necessity but temporary, answering as preparatives to higher and yet more unfolded states.

This Association is deeply sensible that the inhabitants of this earth, or many of them, have arrived at conditions of advancement which fit them for yet higher and more harmonial institutions. It does not reverence things merely because of their antiquity; neither does it much regard professions, titles, unintelligible and frequently unmeaning terms. It will become necessary, frequently, in this series of discourses, to manufacture entirely new terms. This will, however be done only in cases of absolute necessity. The most simple phraseology will also be employed, so that persons who are denominated uneducated may readily understand its principles, purposes, and ends.

This Association regrets that there is among the inhabitants of this earth a *clanship*. Generally speaking, men look to certain *locations*, and to *authorities*, rather than to broad and comprehensive *principles*.

Each class of teachers which has appeared on this earth has had its form of receiving and communicating knowledge; and, in presenting a comprehensive system of Education, valuable instructions will be gathered from these various classes. The highest wisdom is, to obtain knowl-

edge wherever it may be found, "on Christian or on heathen ground." The people called "heathen" have a certain amount of knowledge which should be carefully gathered. The red man of the forest has in his possession certain information, which, when connected with knowledge which others have acquired, will be exceedingly useful. The chained slave, the Turk, the Mahometan, the Christian, the Sceptic, the Atheist, — all these have some portions of valuable knowledge. This Association, therefore, will entirely disregard all mere clanships, all questions of authority, of persons, of times, of locations; and will search for and present instruction from every available source. By pursuing this course, various crumbs of knowledge, which have seemed liable to be scattered and lost, will be gathered up, preserved, and, when connected with the rich stores of the present, will form a consistent whole, and constitute a substantial basis of future unfoldings.

These distinct statements have been deemed important in this introductory discourse. Holding these views, this Association will not defer to mere authority, nor make reference to persons denominated authors. It boldly declares that it has a perfect right to seize on knowledge wherever it can be found. Especially does it claim this right in view of the truly beneficent purposes which it proposes to advance. Nor does this Association approve of shutting up knowledge by ordinary copyright; it holds that each and every person, who has acquired knowledge, should freely and joyously impart the same. In a word, knowledge should never be sold in the market, — should never be delivered to the highest bidder; but, on the contrary, it should be as freely diffused as are light, rains, snows, frosts, and dews. The Aristocracy of Scholars is therefore now by this Association condemned; and it proposes, by a general diffusion of knowledge, to disperse those persons who are cloistered in what are termed "the halls of learning." To the greatest possible extent it intends to

take away from Othello his occupation; and to do this by a general and free diffusion of all the knowledge which it is essential for man to receive.

This Association will now proceed to declare certain fundamental principles, which principles will be frequently referred to in the forthcoming series of discourses. While this body does not desire to challenge controversy, yet it courts the freëst investigation of its principles. It also desires a careful scrutiny of the teachings which it proposes to give, as they bear relation to its fundamental principles.

PRINCIPLE I. *All true education is an unfolding of the interiors.*

PRINCIPLE II. *That there may be a wise and harmonious unfolding, the interiors are to be addressed.*

PRINCIPLE III. *That the interiors may be addressed, the teacher must himself or herself be interiorly unfolded.*

At the present time the inhabitants of your earth are in the *external.* Their teachers are external; they, to considerable extent, are capable of discoursing and of teaching only of outer things. While this Association does not undervalue the externals, yet it feels that the internals are, relatively speaking, of more importance. It desires, therefore, to proceed to the *germs* of things; to enter what, figuratively speaking, may be called the holy of holies; to lay its hand, as it were, on the Divinities, and from those Divinities to work outward to the external.

The bud has within itself all that strictly constitutes the rose. The seed has within itself all that strictly constitutes the fruit. All things are emanations from the *interiors. There,* in the highest possible sense, is the throne of the Most High; the external being but an emanation from the Divine — a lower form of the Divinity. The Divine, as it were, transmits his own interior being. But that transmission is less perfect than himself, as the external is always less perfect than the ideal; which truth the artist,

the sculptor, and the mechanician, all understand. To reach, then, the *highest* things, to obtain the purest knowledge, to acquire the *essences*, attention must be directed to the *interiors;* or, if more agreeable, to the heart of things. In short, *address must be made to that which is higher than the faculty called reason.*

Reason may be denominated an analyzer, a judge of things; but there is in man an *interior consciousness* that a statement is true, or that it is based in eternal principles, though the person may be incapable of logically presenting the subject to others. That power is the highest; it is "the Divinity which stirs within." It is sometimes called *intuition.* That is a significant word. It implies that the tutors, or teachers, are *within.* These, and these alone, are the *authoritative* teachers of mankind; and when the inhabitants of this earth shall come to a clear perception and a hearty acknowledgment of this truth, they will be admirably prepared for education, or, better, for *unfolding.*

The present systems of education, as before remarked, are almost entirely external. The teachers themselves, being not internally unfolded, are incapable of imparting from their interiors. A new order of teachers, who are internally unfolded, will arise. Until they commence their labors little can be done. This Association intends to unfold the internals, — to exhibit man as he is in his interiors, — to approach the *heart* of the internals; and, as the heart shall beat harmoniously, so will there be harmonious external action and form.

But, while this Association has to do mainly with the internals, it will carefully avoid metaphysical disquisitions and the use of abstruse terms; but will study great symplicity, and endeavor to be mainly suggestive. It does not so much propose to *teach,* as to *turn the mind in right directions,* and thus indicate the road to be travelled; so that those who listen to its suggestions will be able to *educate themselves.*

§ II. OF THE ANATOMICAL STRUCTURE OF THE HUMAN BODY.

In all ages, and among all nations, barbarous, civilized, or Christianized, the contemplation of the human structure has called forth deepest emotions of wonder, admiration, and thanksgiving. Poets, statesmen, and philosophers, have borrowed from it their most beautiful tropes and figures. But they have never started, as a question of science, the inquiry, Whence originates the *anatomical* structure of the human body?

The human body has been usually considered a miraculous formation; or, it has been supposed that it descended directly from the gods; or, that it is an offshoot from the lower forms of creation. Neither of these theories can fully account for its wonderful powers. This Association may as well say, at once, that it knows nothing of miraculous formations, — knows nothing of descents from the gods, — and that it does not regard the human structure as an offshoot from other creations. Man is a distinct species, separated quite widely from other formations.

But this body does not intend to engage in polemics; it has a vastly higher labor to perform. It intends to observe its own fundamental principles, and addresses the *interiors*. It has called to its aid, at this time, a justly distinguished, very learned, and highly unfolded anatomist (Aristotle), who will present the subject which has been introduced:

Whence originated the being called man? By what law did this remarkable being reach this particular earth? How came his bodily organization to be distinct from all other organizations? What relation does he bear to inhabitants of other planets? Is this his first appearance?

These are very grave questions, and considered somewhat difficult to answer; yet a thorough investigation of man, an intimate acquaintance with his internal and his external structure, renders it easy to answer the same.

The external is but the elaboration of the internal, as the

fruit is but the elaboration of the seed within that fruit. If the little seed could be critically inspected, the same form, substantially, which is presented to the outer vision would appear. All things have their internals and their externals, — the externals being simply *expressions* of the internals. Each individual person has within himself a divinity; or, perhaps, to speak more correctly, an *inner self*, from which the outer self is but an elaboration. This divinity, or inner self, has all that is essential to constitute an outer self, — precisely as is the case with the seed before alluded to.

Whence, then, comes this divinity, or this inner self? Answer: *It is an impregnation from the Grand Essential or Highest Self;* or, to be, perhaps, better understood, from the *Source of all selfs*, usually called GOD.

This Association does not propose to open at this time the question of the origin of the being called GOD. While some of its members and teachers hold their individual opinions in respect to this point, yet, as an Association, it has nothing to do therewith. Its field of labor is circumscribed; but it unhesitatingly and unqualifiedly declares, that *the being called God exists, organically, in the form of the being called man;* — and it cannot at this time pass beyond that line. Ancient writers have said that "in the image of God" man was made; but theologians have not fully comprehended the length, breadth, depth, and height of that ancient and quite important declaration. *There is no one faculty, no one portion of the human structure, however coarse or fine, which has not its origin in the form of the being called God.* This is as true, *anatomically* speaking, as morally, emotionally, or religiously.

This broad and unqualified statement being submitted, direct procedure may now be had to a consideration of the purposes of this anatomical structure.

Two purposes are contemplated. The human body is dual. First, it is a *receiver;* secondly, it is an *imparter.* Nature throughout is dual, — receiving, imparting. There

is no variation from that law, — it is fixed, eternal. The higher portions of the structure are the receivers; the lower portions are the imparters. Countless organs are located in every part of the body for these dual purposes, receiving and imparting; so that the human body is constantly receiving new accessions, and as constantly imparting the accessions received. The receptions, entering above, pass through the various parts of the structure. When it is said the *various* parts, it is intended to say *all*, — every fibre, every pore, every hair, every mineral, — embracing in minerals the parts denominated the teeth and the nails.

Every particle of air inhaled, every drop of liquid received, every particle of food taken, in some way, either favorably or unfavorably, affects the minutest portions of the structure,— going to make up, to perfect, to purify, or to disturb, disarrange, disharmonize, the whole.

This Association deeply feels that it has now uttered one of the most important truths which can be recorded, especially when it regards the babe at the maternal breast. Each emotion, each sorrow, each joy, each anguish of soul, flows to that little newly-born structure, affecting, agreeably or disagreeably, for ages to come, its conditions. And we may go further back, and apply the same statement to the time when that little structure was forming in its mother's womb. The contemplation of a process so wonderful tends to bewilder even the most calm and philosophic mind. There, *apparently*, the anatomical form begins its existence. But does it begin there? This Association unqualifiedly declares that it does not — that this is but an *apparent*, not a *real* beginning. It must, it *did* exist prior to that appearance. If, passing yet further back to the instant of copulation, it be asked, Did it begin there? it must still be declared that it did not. But, without proceeding further in this direction at the present time, attention may now be turned to some of the more prominent parts of the human structure.

That which naturally excites attention first is the part called the *head.* The subject of the *Mechanism of Mind* is assigned to another, and may not, therefore, be entered upon in this anatomical discourse. The second prominent division is the *trunk*, sometimes called the *body*, in distinction from other parts; but the word *trunk* is preferred, for a purpose which will be presently manifest. The third division includes the parts denominated the limbs; prominently four, the lower and the higher, though these have their subdivisions.

Man, anatomically, is a *tree.* The body has its roots, its trunk, its branches. Of the origin of trees this Association will not speak at length, because that subject has been assigned to the Association which teaches of Agriculture. (While each and all these Associations are coöperative bodies, closely allied to each other, yet each confines itself, as an association, to the subject prominently set forth by its distinctive title.)

The human body, like the tree, draws its nourishment from the earth on which it moves, receives sustenance from the elements around, and is affected by the light and the warmth. Cut the roots off from a tree, or raise up that tree from the earth, and the agriculturist knows the results. Precisely so with the human structure. Place a person, if such a thing could be done, in a position wholly separated from the earth, and anatomically the results would be the same as with the tree. It is as essential that one should be connected with the earth as the other, because a portion of the nourishment of each comes from that source. It must have the positive limes, the negative salts, and other minerals too numerous to mention, that the structure may continue, and perform its appropriate offices. Persons who walk, for example, for any length of time, on ordinary planks, become quite exhausted; because, to some extent, the roots of the structure are cut off from the needed supplies. Place on the feet of a human structure a material which is a perfect non-conductor, and let that

person attempt to travel, — the effect would be, not to say disastrous, at least, exceedingly inconvenient. A journey could not be made, because of a separation of the structure from the requisite positives and negatives which are obtained by contact with the earth. The minerals in the earth are constantly forming the bones, the teeth, and the nails, of the structure; and that supply must not be cut off.

This remark applies also to the lower animals. Take, as a specimen of the whole, that exceedingly useful animal, the horse. If he were to stand on glass, or any other electrical non-conductor, vitality would cease. The limbs would become inactive, and that noble animal would be useless.

This Association deems it proper to dwell on this point with a good deal of particularity, for this reason: It proposes to teach of the human structure so thoroughly, that finer and better specimens may be produced.

There must be, then, if for no other reason, for *anatomical* purposes, a connection of man with the earth, as the tree is connected with the same; and one can no more prosper than the other without this connection. In its proper place the subject of ablutions will be presented, when something will be said of moisture of the lower limbs, corresponding to moisture of roots, which subject is one of great importance.

§ III. OF THE COVERINGS OF THE ANATOMICAL STRUCTURE.

This subject, the coverings of the anatomical structure, is, perhaps, one of the most difficult of all subjects to present scientifically to the mind, especially in its present more gross condition.

The Association of Elementizers referred to the human body as a composition of globular particles. It could not proceed to a greater extent without passing over its prescribed limits, and encroaching on a branch which had been assigned to this Association. Were your outer vision

more refined, and could you inspect objects which are perceived with much distinctness by persons in higher conditions, your deepest admiration and greatest wonder would be called forth by a view of your own bodies. Were it not for the *coverings* of the more anatomic parts, were it not for myriads of fibres which hold the whole together, the parts would lie in a confused, irregular mass. But, by a most beautiful arrangement, the whole are drawn and bound together, while each and every part can perform its appropriate office.

Whence, then, originate the coverings of the several parts? — a question which has never been scientifically answered by an inhabitant of your earth. This subject, though apparently difficult, must be at this time approached; and it will be presented by the eminent anatomist referred to in the preceding discourse. [Another speaks:]

Directly connected with what may be properly denominated the *skeleton* of the anatomical structure are what may, for distinction's sake, be termed the *human coverings.* Man, in his more civilized condition, prepares himself with garments for the external covering of the human form. He does this quite instinctively, actuated by that sense which is usually, though quite vaguely, denominated *propriety.* In his present condition, man is much inclined to conceal the human form from outside and grosser inspection; but, in the higher and more etherealized conditions, the ordinary external garments are unknown, — though there is around each individual a pure element which is called an aura. But of this particular element it is not designed to speak elaborately at present. It may be observed, that as persons become refined and etherealized, there comes a willingness to expose the more comely and useful portions of the human structure. Truly, there is no object so beautiful to behold as a perfect, highly developed and symmetrical human organism.

But whence comes this covering of the anatomical

structure? In the former discourse it was declared that the structure itself is but an outer elaboration of the Divine, — that the Divine is an organism, — that all organisms exist in the interiors, as represented by the unfolding [of the tree, etc.] from the seed, forming the fruit. It was also asserted that the human structure is a tree, having its roots, its trunk, its branches. The tree, also, has its coverings; the fruits each and all have their coverings, corresponding in some degree to the coverings of the human structure.

The anatomical structure begins in the womb (that is, *apparently*, for, in fact, it priorly exists). As its parts form, they attract to themselves certain essential elements, drawn more especially primarily from the womb and its surroundings, as the seed germinates in the earth. The coverings, then, of the human structure are but *attractions*. Each part of the anatomical skeleton *attracts* that which it needs. Take a magnet, and place around it iron or steel filings, and you will have an illustration of this law of attraction. *The anatomic structure, composed principally of magnetic minerals, attracts to itself countless particles, and thus the outer coverings are formed.* There is in the womb what may be called an interior regulator, locating each atom in its appropriate place, — the finer atoms being attracted to the higher and finer regions, the gross and the grosser to other and lower regions. Thus, by a mysterious yet certain wombomic law, the embryonic outer formations, or attractions, proceed. This process passes on with perfect uniformity, if the maternal one be well developed and rotundly unfolded.

Passing from that condition [by the process of birth], it next receives the elements by another and more external process, namely, through the breasts; and, when suitably advanced, it gathers, like the trees and the fruits, directly from the elements around, — from snows, rains, dews, frosts, heat, and cold. These elements, though invisible to the outer vision, are composed of as distinct particles

of matter as is the nourishment which flows from the maternal bosom.

The coverings, then, of the anatomical structure, are *the elements which exist around it.*

These elements are invariably and eternally in motion, affected though their motions are by surrounding conditions. When the human structure dwells principally in circular edifices, it will be more regular, more circular, in its form. They who, in the higher conditions, study the microscopics, perceive precisely how each particle is attracted to the parts of the structure. These particles move, when in harmonious conditions, with as much precision as the rolling orb; but in proportion as they are disturbed in their natural action, in the same ratio do they fail to reach their truest positions. Hence, there come protuberances, cancers, sores, and all those inconveniences which it has been said that "flesh is heir to." There is truth in that proverb because only of elemental inharmony and surrounding disturbance. Each particle would, if uninterrupted in its natural course, go to its proper place, forming what are called the fibres, the skin with its myriads of pores, and affecting the blood in countless ways.

But it is found difficult to select terms to unfold this subject to a greater extent. The theme is too fine for ordinary expression. There are topics where there is *feeling* prior to *thought*, and *thought* finer than *expression;* and this is one of this class of subjects. [Aristotle ceases.]

This Association feels that it cannot, however, close this discourse until it has spoken, though with some brevity, of the proper forms of external garments for the human structure, and of the materials of which they should be composed.

A careful inspection of the ordinary garments, as respects form and style, reveals a want of taste, a disregard of convenience, and an overlooking of economy, in both the masculine and feminine costumes. Garments should be so constructed that all parts of the structure may move

with the greatest ease and elegance. There should be therefore an entire rejection of all bandages. Instead of the ordinary modes for securing and confining garments around the body, bands or belts should be prepared from the ordinary elastic gums, so that when the body is inflated there may be the freest possible expansion of the inflated parts, especially of the abdominal and more vital regions. If the pipes [of the body] are closely grasped by any material whatever, the vitals and the abdominals suffer great inconvenience. If the breasts are greatly compressed, they cannot be naturally inflated, and certain essential elemental processes cannot pass on.

This Association deems it proper to say, though its advice may be regarded as somewhat impertinent, that the whole region called the trunk should have as free opportunities of expansion as have the trees of the forests. To the greatest practicable extent without offending good taste the surface of the trunk should be so exposed as to court the surrounding and essential elements. It is therefore respectfully suggested to the inhabitants of this planet that their garments should be loose, flowing, and graceful. As to those worn by males, the principal outer garment should descend gracefully to the knees, thus concealing the more delicate portions of the structure. Much has been said respecting the dress of females; but the hour has come to turn attention to the somewhat uncouth and indelicate dress of the other sex. Good taste, a true sense of propriety, an interior delicacy, will prompt to a more general covering of the parts alluded to; so that not only with greater ease and elegance, but also with greater purity, males and females may enjoy each other's society.

Without at this time proceeding to more particularity, it may be said that the *materials* of garments should be principally cotton and flax. Through these vegetable productions the elements can readily pass, and help to more perfectly form the coverings of the anatomical structure.

But it has been already said, introductorily, that this As-

sociation intends not so much to teach in detail as to turn the mind in right directions, and leave it free to follow out these suggestions. If instructions were presented in detail, the faculties would not be unfolded. There must be labor — there must be effort; and thus the truest education or unfolding is attained.

§ IV. OF DWELLINGS, ARCHITECTURE, ETC.

Each age, and to some extent each tribe of human beings, together with some of the lower animals, have had their respective dwellings, suited to their times, conditions, wants, and aspirations. This Association feels that man has now so far advanced, bodily, intellectually, morally, and spiritually, that he needs better, more harmonious, and more perfect structures.

The subject of ARCHITECTURE has been assigned to this body, because it is closely connected with, if not a component part of, Education. That man may be fully and harmoniously educated, or unfolded, it is essential that he should be favorably and agreeably located. Attention will therefore be called to the several points of *locations* for structures, *materials*, and *forms;* which subjects will be somewhat fully elaborated by a distinguished structuress. [Another speaks:]

The ancients devoted vastly more attention to the subject of architecture than do the moderns. Modern architecture but imitates mainly that of the ancients. Very few persons venture to vary, to any great extent, from the models of antiquity. While this Association has much reverence for the ancients, and while it would retain all that is useful of the past, it yet feels at liberty to strike out new paths, and to present new forms of structures. It searches with greatest freedom for the *best* things, whether they are ancient or modern. In the higher conditions man is more favorably situated than in the lower or grosser conditions. At this present time a strong desire is felt to unite the spirit-life with the earth-life, so that in some

degree the earth-life may enjoy the advantages possessed in the higher conditions. In the latter, habitations are occupied, as substantial, as tangible, as are those of earth; but the *locations* are better, the *materials* are finer, and the *forms* are more harmonious. In this discourse eminently practical instructions will be communicated, having relation to structures.

The distinguished and industrious Association of Electricizers, together with that learned body, the Association of Elementizers, have already declared that habitations should be located on prominences, or lofty eminences. This Association will state with distinctness several reasons why such locations should be preferred:

First, In lofty regions the elements are far more pure, more abundant, more vitalizing, and more capable of being commanded, than in lower positions.

Secondly, In lofty eminences the mental faculties become more energetic, more full, more expanded; and, as a consequence, capable of taking in broader, more comprehensive, and more vital subjects.

Thirdly, The liquids which flow, the fruits which are grown, and the animals which are reared, in lofty regions, possess larger amounts of vitality than those found in locations of an opposite character.

These three prominent considerations, together with some minor points which will not now be presented, are deemed sufficient to lead to the preference stated.

In respect to *materials* for the construction of habitations, it may be observed that they should be principally — and in the distant futures they will entirely — composed of *minerals*. Minerals impart their varied and essential influences to the human structure. In a former discourse it was affirmed that if man were entirely separated from the earth he would suffer great inconvenience, and, if long continued, such separation would be quite disastrous. Some of the more robust tribes of the past, and some few in the present, have dwelt and do dwell in caves. There they

were constantly, like the laboring agriculturist, in connection with, and surrounded by, the essential minerals; and, as a consequence, they were robust, gigantic, and continued long to inhabit their mortal forms. These well-known facts have led to a careful consideration of [the value of] mineral materials for human dwellings; and no reasonable doubt can be entertained, in the mind of any careful student of architecture, that human habitations should be composed principally of mineral substances. Man, in his interiors, is spiritual; in his externals, vegetable and mineral. When wisely garmented in vegetable products, when subsisting primarily on vegetables, when inhaling the purest liquids, —that he yet may be quite perfected, he should also dwell in *mineral* habitations; so that the several departments of mineral, vegetable, and liquid, may approach and impregnate the human form.

It is moreover essential that the *forms* of structures should be such as will most agreeably affect, gratify, and serve to harmonize, the occupants. Attention is now being turned in some degree to better structural forms. The Association of Elementizers has already affirmed that all motion is circular; that habitations, villages, towns, each and all, should be circular. It also took occasion to say that this Association would teach of *forms* of structure. This is a subject of interest to every person on your earth who inhabits a dwelling.

Every apartment, to all possible extent, in a structure for habitable purposes, should be circular.* But this Association does not now [June, 1854] consider it wise to present diagramic instructions. That labor will be cheerfully undertaken the instant it is proposed to commence a model educational institution. Were diagrams presented at this present stage of spiritual unfolding, they would be exceedingly liable to be misapprehended; shreds of the same

* The term *circular* here used means not necessarily perfect *roundness*, but, rather, *absence of angles*. The *oval* form, for dwellings and principal rooms, is that recommended in subsequent papers. (See § xiii. of this Part.)

would be taken, and when connected with other architectural forms, would be quite unsuited to man's present condition and needs; hence, while this Association merely affirms that towns, cities, and individual habitations, should be circular, it purposely withholds for a time more definite teachings. Nevertheless, it will, from time to time, impress suitable minds with the great importance of harmonial structures, and it will excite their architectural faculties to make rude drafts as preparatives for such more perfect diagrams as will in due season be presented. It may again be repeated, that this Association designs more to *direct the way*, than to teach in detail.

§ V. OF GERMS, PROCREATIONS, IMPARTATIONS, ETC.

All things have their *externals* and their *internals*. This remark applies to the grandest orb and to the minutest possible atom. In the interiors lie concealed what are usually denominated the *germs*. In this discourse, however, another term will be manufactured, and presented, which term will with much greater precision express the thought intended to be communicated. That word is *Spiritism*. This term is designed to convey the idea of *perpetual and forever expanding life*, or *vitality*.

Spiritism is the interior essence of all things. It lies within the vegetable and the animal seed, and when favorably conditioned, surrounded by a sufficient amount of protection and warmth, it begins its work of unfolding. Hence, there comes what is usually denominated germination. Spiritism lies back of this. Germination is the sequence, or the offspring, of that which is now called spiritism. Spiritism is the essential, the real, the substantial, the unfolding life. It is, as it were, an emanation from the Divine Spirit, or the Source of all spirit, — the grand Central Spirit, or the Fount of all life.

Imagine an upgushing Fountain of Spirit, or Spirituality, and you have the best possible conception of the Divine.

Emanating from that Fountain are several grades of spirits, from the lowest to the present highest. The mineral is the basis, the vegetable higher, the lower animals still higher, and man the present highest.

Spiritism, then, exists in the interior of the vegetable seed, of the lower animal seed, and of the present highest human seed.

The vegetable seed is deposited in the earth; it there germinates, expands, comes forth, and multiplies its like. So with the animals; it is deposited, expands, multiplies, produces its like, — all springing from that which is here denominated *spiritism*.

This principle being clearly understood and accepted, opportunity will be now improved to impart useful instruction, bearing relation to the germination or procreation of vegetables, animals, and man.

It is already well known that the germination of vegetables depends, to much extent, on soils, seasons, climates, moistures, and temperatures. The germinations are perfect in precise ratio to favorable conditions. But in this discourse much cannot with propriety be said of vegetation, because that branch of this subject belongs more strictly to the Association of Agriculturalizers; neither is it proposed to speak at any considerable length of procreation, as it relates to the lower animals. In passing, however, it may be observed that the lower animals assume more beautiful forms for domestic uses, and become more valuable, as they are favorably circumstanced and wisely mated, or brought together so as to form the finest copulative combinations.

The same law obtains in respect to man. The seed which is transmitted has within itself always a portion of spiritism; but there may be connected with this certain other influences which favorably or unfavorably affect the germination of the same. In its transmission spiritism receives, so to speak, a *coating*, a *casement*, a *surrounding*, which exerts its appropriate influence upon it, like the influence

of soil upon the germinating seed. In a word, in transmitting spiritism, there is also an imparting of the transmitter's own being, or self; so that, in addition to life, there is imparted that which corresponds to the *condition* of the persons at the time of its transmission.

This point being then fully understood, it will be perceived that the offspring to be germinated will be affected, to a greater or lesser extent, by the conditions of the transmitters, — which fact, when fully considered, will lead to the greatest possible care in respect to not only the bodily, but also the intellectual, the moral, the religious, and the spiritual conditions of persons becoming parents. In the ratio of their perfect development, will the surroundings of that which is called spiritism be favorable. This remark applies not only to conditions at the instant of transmission, but during the entire processes also of conception, gestation, outer birth, and the season of direct impartation from the maternal bosom.

This subject of the impartation of spiritism is one of the highest importance, when considered in relation to education. Unless education reaches this subject, unless there be the most stringent teachings on this point, offspring will be ushered into being in quite imperfect conditions. Germinations will be irregular, inharmonious, and their results destructive of the best interests of man.

The general law of *impartation* should also be considered. Persons are constantly imparting their own being, making impressions on all things around, beneath, above, and within them. By their speech they impart themselves as truly as in the sexual embrace; and in proportion as they speak *from their interiors*, — in proportion to their interior purity, — do they impregnate or impress others. Persons who write from their interiors also impart of their own inner being; they "write themselves out." So in sculpture, and all the arts. Unless one is *interiorly* an artist, he cannot succeed with the pencil, the chisel, or in

any other department. Externally he may labor, but internally he will be dissatisfied, and will not gratify others.

Furthermore, by a knowledge of this law of the impartation of being, that interesting subject somewhat vaguely called *Psychometry* may be understood; also, how it is that persons who grasp hands favorably or unfavorably affect each other; why it is that persons who desire to be in harmony one with another should join hands. The longest branch [finger] of the hand is specially an imparter. There is a passage down through that important branch, which has its peculiar office, and when in a natural condition does its appropriate work. Whenever, then, a person writes his autograph, he imparts a portion of his own being; it is there fixed, and by the power of psychometry (or soul-measuring) his real internal character or being can be analyzed.

So persons write themselves out, as it were, by the *dwellings* which they prefer, by the *furniture* of those dwellings, by the *garments* which they wear, by the *company* they seek, by the *foods* which they choose. They also impregnate the very walls of their habitations, imparting concordant or discordant influences perpetually. In apartments which are set aside for spiritual purposes no discordant person should be permitted to enter, for they leave portions of themselves therein.

For this reason, into the highest educational institutions no discordant persons will be allowed to enter. There will be a deep and critical inspection of the condition of each person who desires to enter, and those who are found to be discordant will be rejected. Other and primary or preparative institutions must be established for such, the highest being the holy of holies, the habitation of the purest and most concordant persons. Vast though this subject is in its sweep, yet it bears strict relation to that of germs and procreations.

§ VI. OF THE LAWS OF HEALTH, INCLUDING EXERCISES, ABLUTIONS, POSTURES, ETC.

Any system of education which does not embrace instruction relative to an observance of the laws of health is, so far, an imperfect or incomplete system. Unless the body is in its truest, most natural, and harmonious conditions, the higher powers cannot perform their natural and essential functions. The body is the basis of the mind, and, to a greater or lesser extent, favorably or unfavorably affects it.

Among the ancients, great attention was directed to a wise, harmonious, and perfect unfolding of the physical forms of scholars. Athletic exercises, games, gymnastics, were introduced into the institutions of learning, with a view of bringing the bodies of pupils into their best and highest conditions. Manifestly the moderns have greatly overlooked this branch of education; so that pupils, while arduously engaged in intellectual and religious studies, are generally puny, ill-formed, and pindling persons.

This Association desires, therefore, to introduce [into the new system] some of the ancient exercises, games, and gymnastics, in order that the bodies of pupils may be expanded, strengthened, and unfolded, in harmony with the unfolding of the higher faculties. It proceeds, then, to unfold its plans in this particular.

Several things are known to be essential to a full enjoyment of the highest health. Among these essentials the following may now be named:

1st. A free and a constant inhalation of pure air.

2d. A sufficient time for bodily and mental repose.

3d. A judicious selection of the best foods, connected with the purest and most vitalizing liquids.

4th. A quite constant connection with the soil, and a general exposure to the rains, dews, snows, frosts, heats, and colds.

Minor points might be presented, but those just named

are prominently the essentials. If one is deprived of these, or of any one of these, there is a liability to inconvenience, or what is called disease.

But there are other things to be attained, higher than mere health. A person may be considered in a state of bodily health, but not be greatly, fully, and symmetrically unfolded. Health may be, relatively considered, a *negative* condition, — that is, the person is *not sick*. But that person might, if wisely instructed, pass up into a higher and more *positively* healthy condition. A tree may be said to be healthy; yet that same tree may be so cultivated that it will more fully expand. Some of the fruits which grow healthfully in their natural locations may yet, by being transplanted and more favorably surrounded, more fully expand, emit more delicious odors, and be more agreeable to refined taste, though they may not be more healthy. So the human body may be cultivated, brought into finer conditions, and be capable of more fully aiding in unfolding the higher faculties. In this sense, and for this purpose, this Association desires to teach of the laws of health.

One of the methods which it proposes thus to teach is that of presenting a brief programme of exercises for pupils. These exercises may be in the form of amusements, or they may take the form of ordinary labor.

Each educational institution should have connected with it a mechanical branch, so that persons who have a mechanical bias can follow their attractions in that particular. That mechanical branch should be, to such, really and truly their school-room. Placed under the tuition of highly cultivated mechanicians, they would find their highest delight in receiving instructions, and elaborating the same in models. Such occupation would tend to unfold their bodies most perfectly and symmetrically, and they would thus become better recipients of mechanical knowledge.

This branch should be as free to one sex as to the other. Frequently females exhibit a very marked mechanical bias; but among the moderns it is considered indecorous for

woman to enter the mechanical branch, and perform manual labor. She should, however, follow her attractions in this respect, as in all other particulars. She should not *ask permission* so to do, but should *claim the right* to follow her mechanical bias; and her garments should be suited to such labors and exercises as she desires to pursue. By thus freely exercising her body, calling out her mechanical faculties [even while fulfilling the functions of maternity], her offspring would be more perfectly formed in embryo, and nourishments would be more freely provided and imparted subsequent to birth.

There should also be connected with an educational institution a somewhat extensive domain for agricultural purposes, so that both sexes may freely follow their attractions as to exercise in the various avenues which agriculture would open before them. There, too, the unfolded teacher should accompany his pupils, should teach them of the earth, of its formation, of its minerals, of its various changes, — of the seasons, of the dews, rains, snows and frosts, as they bear relation to the earth, its plants, the lower animals, and man; so that, while agricultural exercises are entered upon with the greatest zest, developing the body, the teacher may at the same time help to expand the mind. Thus, as the lower faculties are strengthened, the higher may increase in ability to receive.

With an educational institution should also be connected a third department, designed principally for amusements, and which should encourage athletics, gymnastics, wrestlings, dancing, romping, plays, singing, etc., — all that can exercise the body, gratify the taste, and at the same time unfold the higher faculties.

These three branches would render an educational institution worthy the name; the purpose being to *call out*, to *unfold* to the highest practical extent, all that there is in man. Without these three, an educational institution is but a mere sham.

That the highest culture of the human body may be

attained, there should also be connected with an educational institution large, beautiful, and attractive bathing apartments. In these, fountains should freely flow, an agreeable temperature should always be preserved, and the air be kept humid or moist; so that, when the body becomes thirsty, the pupils entering these apartments may absorb the requisite degree of moisture, instead of drinking by the ordinary process. This laving, as it were, in humid air, receiving moisture at every pore, or at every mouth (for the pores are but mouths), — laying aside all garments, — is preferable to plunging into the waters, since it avoids a sudden shock, and suffers the moistures to approach the body gently and gradually, thus bringing it into the most gentle, harmonious, and the purest possible conditions.

The moderns are so generally and almost constantly encased in coverings, that moistures cannot easily approach all parts of the body; but, in such apartments as have been referred to, there would be seasons in each day when all garments might be laid aside, and the body be allowed to receive that degree of moisture which it craves. Especially would this method of bathing be serviceable to mothers during gestation.

There is still another consideration essential to the highest unfolding of the human body, namely, a careful observance of *postures*. In *slumber*, there is a true, natural position. Persons should repose on the back, the arms lying quietly by the side, the head but slightly elevated. In this posture comes the easiest and most natural slumber; and in it, too, are most natural influxes to the mentals while in the state of slumber. When persons are *walking*, the greatest possible care should be had that the body is erect; and whoever disregards this branch of education is bodily imperfect. When *partaking of foods*, the body should be somewhat thrown back, that the foods may naturally and easily find their appropriate receptacles.

These several branches of instruction are considered by

this Association as essential to health, — by which they mean, not merely the *negative* condition of freedom from disease, but the highest and most complete bodily expansion or unfolding.

§ VII. OF METHODS OF TEACHING IN THE MORE UNFOLDED CONDITIONS.

Examples are frequently useful as incentives to action, and as illustrative of thought. This Association deems it proper to present here a brief view of the methods of teaching in the more ethereal, spiritual, or higher condition.

The spiritual life is a reality; and as persons are bodily, intellectually, morally, religiously, and spiritually unfolded on your earth, they are proportionately prepared to appreciate, enter into, and enjoy, the succeeding or the higher condition. Spirit-life is, strictly speaking, material life; spirit is but more rarefied and highly concentrated matter. This truth being received, the mind is in some degree prepared to receive information respecting locations, employments, foods, garments, habitations, systems of education, etc., in the spirit-life. These all are found there, *though in finer and more perfect states* than are similar things on your particular earth.

Without further preface, an example of a session for instruction will now be presented, as a specimen of the usual routine. This will be given by a highly cultivated descriptionist:

In the spirit-life each person follows his or her attractions, and hence they naturally engage in employments suited to their interior conditions. There is a class who delight to teach, — to impart acquired knowledge, or outflowing wisdom. Institutions are prepared for this class of persons, and they who delight to *receive* are attracted to those whose pleasure it is to *impart;* and thus the imparters and receivers to some extent become one, the teachers bearing the positive, impartive, masculine, or impregnative

relation, and the receivers the feminine, receptive, or negative relation.

While, however, some persons are impregnative or positive in some branches of knowledge, they are but receptive in respect to other branches; so that there are constant changes from positive to negative, and from negative to positive. That is, instructions are mutual, some more fully understanding one branch, and others another branch; so that, while a person may impregnate or teach another at one instant, that other person may the next moment re-impregnate the first. Thus, in the educational institutions of the higher life, the teachings partake, to a great extent, of the conversational or Socratic form. Each teacher speaks from the interiors, and addresses the interiors of his pupil; and when that pupil fully comprehends the thought addressed to him, he is excited to investigation; queries are started, and from the interiors the pupil addresses the teacher. Thus there are constant interchanges, excitements, action and reäction of the faculties.

For example's sake, a teacher addresses his pupil this query: What is *matter*, in distinction from *mind?* The teacher then deliberately waits for response. The pupil may have never thought on that subject. He takes time to consider the question. The reply is not urged; several sessions may intervene prior to an effort to answer that interrogative. Perceiving that his pupil is unprepared to answer, the teacher turns to a second pupil, and proposes, for example, this question: What constitutes *life?* If the pupil be prepared, he makes reply; but if otherwise, response is not urged. He may take days, weeks, months, or years, to prepare a reply to this interrogative. Thus the teacher presents question after question, until some one of the pupils attempts a reply. Then every mind is concentrated on the single topic to which the reply has reference, pupils and teacher uttering their various thoughts, until the most critical investigation is had, and the fullest intercommunications have taken place,

or until the subject is examined in its length, breadth, depth, and height. In this way, the knowledge which one has an opportunity of receiving is equally available to all.

Such, in brief, is the method of teaching; each person being attracted to that class of subjects which bears the closest relation to his interior unfoldings, so that teachings become intensely interesting.

Various classes are convened, who are interested in various subjects. Persons who are matrons find their highest delight in imparting and receiving knowledge relating to matronly subjects; persons who are mechanicians take deepest interest in associating with minds of a similar cast. There is no compulsion, there are no "idle fools" to be "whipped to school," because of this law of attraction; each person loving something, and desiring to receive or to impart something.

The Association of Educationizers proposes to the inhabitants of this earth the introduction of the method of teaching generally adopted in the higher conditions, so that learning may be attractive, and teaching agreeable. Among the moderns, learning is generally pursued as a duty, or as a means to station, honor, profit, or position; but knowledge should be sought *because of its inherent value to the persons who acquire.* Educational institutions should be *attractive* places, so that persons will seek knowledge for the sake of knowledge itself, and also for the pleasure of imparting the same to others.

§ VIII. OF LANGUAGE, EMBRACING THOUGHT, MIND, AND EXPRESSION.

This Association is aware that it has undertaken to discourse of most intricate and difficult subjects, when it announces as its theme *language, thought, mind,* and *expression.* It will present its views with great deliberation, and with exact discrimination, and desires that its instructions may be most closely scrutinized. Though

some few isolated persons have turned attention to this class of subjects, yet the schools, as such, to a great extent, overlook, if not quite disregard, this branch of instruction. This Association, however, approaches these intricate matters with a confidence which it derives from a careful analysis of language, a scrutiny of thought, an inspection of the mechanism of mind, and a thorough knowledge of various forms of expression.

This subject will be presented by an eminent *linguist*, whose attention, while on your earth, was much called to this important branch of education, and who has pursued more fully his inquiries in the higher condition, enjoying there certain advantages which are not obtained in the lower or earthly state. [Another speaks:]

Language, in some of its forms, may be with much propriety considered universal. All things have their forms of speech, intelligible or unintelligible to others; so that there is literal truth in the ancient record which says, "The heavens declare the glory of God, . . . day unto day uttereth speech," etc. It was poetically said of the red man of the forest:

> "Lo the poor Indian, whose untutored mind
> Sees God in clouds and hears him in the wind!"

There is music throughout all nature. There are

> "Sermons in stones, books in the running brooks,
> And" *speech* "in everything."

But each class or grade of existences understands or comprehends its own method of speech. This is true of the feathered tribes; it is equally true of the lower animals, as it is of man; and some of the highly domesticated animals manifestly comprehend, to some extent, the language of man.

Prior, however, to a disquisition relative to the *transmission* of thought, a distinct *definition* of *thought* itself must be given. What, then, it may be asked, is *thought*, in distinction from *language?* Thought lies back of lan-

guage. It has been said by another, through this communicator, that there are two kinds of thought: first and highest, thoughts which may be *felt*, but not expressed; second and lower, thoughts which can be *expressed*. The higher thoughts are so exceedingly fine that they cannot be lodged in the usual conveyancers of thought; because these, being coarser, cannot hold and safely convey that which is finer.

Starting, then, on this basis, — namely, that there are two kinds of thought, — the questions may now be answered, Whence originated thought? When and where did its existence begin? Is thought a *creation*, or is it a *formation*, or a *combination?* The answer unqualifiedly is, that thought is a *combination*, originating in that principle which one of my predecessors denominated *Spiritism*. Spiritism is the essential, inherent, expansive *Life*. It is, as it were, the Heart of all hearts, — it is the Core of all cores, — it is the essential Essence of the most interior heart of the divine Being. Here the mind, of necessity, stops; it cannot further go, and make use of expression. It passes into the state denominated *interior consciousness* — the feeling that *it is so*. All labor to *express* beyond that point fails.

This essential interior principle denominated *spirit*, when combined with matter slightly coarser than itself, produces that which is called *thought*. It is, therefore, an *elemental combination*. Let that word *elemental* be critically considered; it will be found to be a term expressive of combination. Thus, by the mingling of the highest possible with a slightly lower element, there comes what may now be called agitation, action, excitement, corresponding to certain chemical actions which are quite familiar to the chemist.

Such, then, very briefly, is what is called thought, — *a combination of the finest elements*. That thought may, so to speak, enjoy locomotion, — that it may easily pass from location to location, — that it may be transmitted, in accordance with the sexual law, from person to person, from

animal to animal, from clime to clime, from world to world, — there must be conveyancers. Hence the need of that remarkable mechanism usually called *the mind.* Mind is a grosser form of matter than the combination usually denominated *thought;* but as thought descends, becomes grosser, that which is called *mind* can receive it, and for a season hold it, and transmit it to other minds.

What, then, is the mechanism called MIND? It is *highly concentrated, rarefied, and closely allied particled matter.* Suppose a box, closely filled with small globular balls; there would be between these balls unoccupied spaces, or vacuums (that is, speaking in ordinary language; but, strictly, there are no vacuums, only comparatively such). Thought, then, is lodged in spaces like these, — apparent vacuities between the small globular particles of highly concentrated and greatly rarefied matter [of which mind is constituted].

Such, in brief, is the mechanism of mind. It is admirably located, and favorably circumstanced for the reception and transmission of thought. This constitutes what may be denominated *the mentals*, in distinction from the body.

Thoughts are transmitted by the excitement of these little globules, this particled matter. By mental agitation, thoughts flow from the mentals down the arm, and thus persons write; or they flow to the feet, and they keep time, or they dance to the tune, which is the thought which excites or agitates the mentals. [The speaker ceases.]

It is felt that this topic has been quite imperfectly presented. It could not be otherwise, when an effort is made to speak of things finer even than mind itself. Yet this Association deemed it proper, at this time, to make an effort to present this somewhat abstruse subject; so that, in the introduction of a new system of education on this earth, these topics might be included as a branch of study for greatly advanced and highly unfolded persons.

§ IX. OF THE TRANSMISSION OF THOUGHT IN THE HIGHER CONDITIONS, — THE SPIRIT-TELEGRAPH.

While thought in one sense may, with the strictest propriety, be denominated *feeling*, yet in a lower sense it may be termed *emotional;* that is, it strives in various ways to *express* itself. Hence, there come signs as of joy or sorrow, — exclamations, or what may properly be styled the *emotion* or *utterance* of thought.

All nations have had their forms of expression. In man's ruder condition, prior to the introduction of spoken and written language, the expression of thought took the form of *signs.* Taking a broad view of man as he has existed in various conditions on this earth, and considering the many centuries which have passed since his advent to this planet, he has progressed as rapidly as could be reasonably expected. At the present time the rude signs referred to are to some extent retained among the lower and more barbarous portions of the human race, and this Association intends to include them when it discourses of the transmission of thought. At a convenient season this body intends to introduce to the inhabitants of this planet a more perfect method of transmitting thought [than is now in use]. At this time it will describe the method adopted in the higher and more etherealized condition, and will also unfold its method of conveying thought to distant locations. The descriptionist before introduced [§ VII.] will describe these methods, in her highly interesting manner:

The transmission of thought in the spirit-life is an exceedingly interesting and a very agreeable process. Ordinary speech, such as is familiar to the inhabitants of your earth, is entirely superseded by finer and more natural processes. *Thoughts are transmitted by and through the aid of odors.* This is one process. Each odor is selected as the representative, or symbol, of a comprehensive thought. Take, for example, the beautiful blue violet:

there is emitted from this flower an odor corresponding to its color. It is selected as a representative of the heavenly and the yet more ethereal condition. *White* flowers are expressive of purity — *red*, of angularity, or a less degree of harmony than blue or white. Persons meet in the higher lifes more generally in charming groves, where flowers, plants, and shrubs, are cultivated to the highest perfection, and where most beautiful odors are emitted, — the persons themselves having been raised or refined to conditions where they become highly sensitive to odors. The speaker or imparter directs attention to that particular flower which most naturally symbolizes his thought. Thus, having a previous agreement in respect to the significance of these symbols, thoughts are conveyed with the greatest ease and rapidity. The odors at the same time surrounding the persons and bringing them into most harmonious relations, the process of interchanging thought is attended with high enjoyment. Persons may be seated at a considerable distance from each other, yet, if arranged in circular forms, the elements moving circularly, thoughts will flow around from person to person without effort. Thus, the ordinary fatigue of conversation by vocal expression, or by writing, is quite unknown in the higher and more perfected conditions.

Difficult though it may seem, to an inhabitant of this earth, to transmit thought in the way described, yet that method is so perfectly systematized that it is learned with great ease. Even the little child, which may be incapable of lisping its thought, has but, as it were, to run and seize upon a beautiful, appropriate flower, and the teacher instantly knows its thought. Thus the tedious labor of teaching vocal sounds, of writing in ordinary characters, is almost entirely dispensed with; though, for a season after arrival to the higher condition, the vocals are used until the new method can be learned and fully adopted.

The highly advanced mind will readily perceive that the Soul of the interiors, the grand essential Life of all life, the

Heart of all hearts, does not speak [in vocal utterances], but the Divine Will is expressed by, so to speak, *a silent emission*, which is felt by those nearest the Central Heart. This is passed to a lower condition; and as it descends, of necessity it takes lower and yet lower forms, until it reaches a mind on your earth. There the methods of transmission are less and less perfect [as it descends to lower grades of mind], until vocal speech almost ceases, and rude, barbarous signs only are employed. Such is the beautiful, orderly, divine arrangement of all things, from the highest to the lowest.

In the condition referred to, the odorific mode of conversation is the general method; but there are still higher methods, which may not be particularized in this discourse. The mind must not be crowded with many details, because in that case few, if any, are retained.

Passing, then, to another, though closely related point, the *telegraphic* method of transmitting thought will now be spoken of. There is in man an organ designed purposely for the transmission of thought to distant locations, and especially to persons who are in harmony with such transmitter, and who are favorably circumstanced to receive. The organ referred to lies precisely at this central point [between the eyes].

The schools have not yet taken into the list of sciences that branch which is usually denominated *Phrenology*. This term *Phrenology*, however, is not sufficiently exact, neither is it sufficiently comprehensive, to embrace all that properly belongs to this branch. The term *Craniology* will be presented as a substitute. By Craniology this Association intends to embrace not only all the more *receptive* organs [that is, the brains], but also their twin sisters, the *executive* organs. These are located in various parts of the mortal body; and no just conception will be had of this immensely important branch of science, unless the structure is considered *as a whole*, covered or filled with receptive, executive, and transmitting organs. But this

Association's limits are circumscribed; pleasant though the labor would be, yet it cannot undertake to open up the whole of that vast, beautiful, but quite unexplored field. That field will be extensively and critically explored by masters of the science of Craniology, when institutions are reared, and pupils shall thirst for that branch of education.

To return, then, from this digression: It must be premised that thought can be transmitted to distant locations only by persons who are relatively harmonious. To some extent, they must be *one*. It has been said that the longest branch of the hand is an imparter. Two persons, then, desire telegraphically to be one, — to be connected. They must prepare themselves in the following ways: 1st, They must think alike, — that is, there must be a uniformity of likes, of thoughts, of feelings, of pursuits, so that, "like kindred drops, they mingle into one;" 2d, They must have a like for the same or similar foods and drinks; 3d, They must have similar tastes in regard to forms of dress, and similar habits respecting seasons of slumber. In short, they must be alike as far as two can be like each other.

But, while they are alike in the particulars just named, and also in certain minor points which need not now be specified, they must differ in some other particulars, some of which will be named with precision for practical purposes. If, for example, one has dark hair, the other should have the opposite; so that there may be, as it were, a commingling, like the masculine and the feminine comminglings. Again, if one be quite tall, the other should be much shorter; the shorter naturally looking up to the higher, to receive the desired impartation.

This is an exceedingly nice point, and has been studied with great care. It accounts for the desire of learners to sit *at the feet* of persons who are supposed to be qualified to teach. It is a law of impartation that it passes *downward*, and hence the teacher is properly located *above* his

auditors; while he stands, they sit, though they may not comprehend the reason of it.

These similarities and unsimilarities embrace the general requisites of the spirit-telegraph. In the higher conditions, persons thus arranged, harmonized, and united, are able to transmit thought, though separated at great distances; and it is from a careful study of this law, and by a wise application of these principles, that mediums are used for the transmission of thought. [See Part VIII., § I.]

§ X. OF THE ADVANTAGES AND DISADVANTAGES OF CONVEYING THOUGHT THROUGH MEDIA, EMBRACING INSTRUCTIONS TO THAT CLASS OF PERSONS.

Among the highly useful attainments which characterize the present advanced condition of man on your earth, the discovery that valuable philosophic knowledge can be communicated from the higher life, through persons who are bodily and mentally prepared and favorably circumstanced, may be justly considered the greatest. It promises to be productive of future and inconceivable good to wise receivers. It directly connects the spirit-life with the earth-condition, so that the knowledges and the wisdoms which are unfolded in the higher condition may be quite perfectly transmitted to the lower. For this method [as now employed] the inhabitants of your planet are indebted principally to that industrious, philanthropic, and philosophic person named BENJAMIN FRANKLIN. At this present time, however, this method of transmitting thought is quite in its incipient stages. The external condition of most persons, the scepticism which almost universally prevails, the selfishness which everywhere abounds, each and all tend to retard its progress to greater perfection.

In this discourse the Association of Educationizers will speak of some of the *advantages* which may be derived from this method of transmitting useful knowledge to the earth-life; and it will frankly declare, also, the *disadvan-*

tages attending it, closing with some remarks to persons who are or may hereafter be mediums.

The *advantages* of this method are,

1st. Knowledge and wisdom can be imparted without the usual severe and frequently difficult methods of study.

2d. The poorer or the middling classes can be instructed without paying the exorbitant fees usually required of persons who desire to enter the halls of learning.

3d. By this new and highly interesting method knowledge may be diffused with greater rapidity. Persons who acquire knowledge by the usual process obtain it very slowly, being expected usually to spend several years of their most valuable time in acquiring what are considered the essentials of an education.

These three considerations are deemed of sufficient importance to encourage perseverance in this new and interesting mode of communication with the lower conditions. But while this Association is deeply sensible of these advantages, it feels most fully the *disadvantages* which are encountered, and these it will freely set forth:

1st. This method is exceedingly liable to be misunderstood by the friends of those who are directly engaged as communicators, so that remonstrances are frequently presented, and these remonstrances unfavorably affect their conditions, so that the thoughts designed to be conveyed are less perfectly transmitted.

2d. Persons on your earth are so exceedingly *external,* that they do not readily comprehend and perceive the beauties of that which is more *internal.* Hence those who receive the *internals* are frequently considered "fanciful," "visionary;" and a knowledge that they are so considered disturbs their mentals, and renders them less perfect communicators of thought.

3d. Persons who dwell on your earth are frequently unwilling to turn out of well-trodden paths, — unwilling to dispense with the ordinary gross foods; and their meth-

ods of living, their usual labors, their general surroundings, render them imperfect transmitters of thought.

These three disadvantages are named especially at this time as a preparative to some suggestions which it is designed to address directly to the class of persons usually denominated *media;* and,

1st. It is deemed important by this Association that persons of this class should become so harmoniously unfolded that they may hold prominent positions in educational institutions, that the ordinary labor of *studying* to acquire a knowledge of truths deemed new may be avoided. If, then, they desire position, — if they desire to become useful in the manner suggested, — let them quietly persevere in the labors in which they have been engaged.

2d. Let this class of persons remember that the earth-life is a preparative for a spirit-life; and that, as they are interiorly and spiritually unfolded in the earth-life, their condition will be more rapidly perfected in the spirit-life.

3d. Let this class of persons also bear in mind that all new discoveries, all important inventions, have been misinterpreted, and those connected therewith frequently put to greatest trials, even sometimes suffering martyrdom. Thus has it been in the past, thus is it in the present, and thus will it be in the future. When individuals are *interiorly* conscious that they are useful as communicators from the higher to the lower condition, let them quietly, gently, sweetly, noiselessly, go forward in their labors; and as their bodies are purified, as their mentals are tranquillized, as their surroundings become favorable, they will be more and more unfolded, and become capable of transmitting higher and more useful knowledge. Hence, persons who may be misinterpreted in one condition, and in one age, will be justly appreciated and duly honored in another condition or age.

§ XI. OF THE ORDER OF EDUCATION, FROM PHYSICAL TO CELESTIAL.

Subsequently to the deposition of the essential life-principle, the germ unfolds in the following order: First, the expansion of the seed; then the visible blade; next the branches; then the leaves; subsequently the blossoms; then the fruits; and lastly, the perfection or ripeness of the fruits. It has already been said that the human structure is a tree; that, by being properly connected with the earth, and favorably surrounded, it expands, unfolds, and so becomes a substantial basis for the unfolding of the higher faculties. These declarations being understood and received, the way is prepared for indicating the *order* of education, or unfolding, from the lowest to the highest department. This order may be stated thus:

I. The Body.
II. The Intellect.
III. The Moral Faculties.
IV. The Social Faculties.
V. The Religious Faculties.
VI. The Spiritual Faculties.
VII. The Celestial Faculties.

Each of these departments will receive that distinct attention which its relative importance demands.

I. Bodily or Physical Education. — In the discourse of the laws of health [§ VI.] opportunity was improved to speak of exercises, ablutions, and postures. Great importance is attached by this Association to this branch of education. It is, as it were, the basis of the proposed structure. If the body be not wisely cared for, if it be in unhealthy conditions, or if it be but imperfectly unfolded, it is exceedingly difficult to unfold and perfect the higher faculties.

II. Intellectual. — Early in life children should be encouraged to inquire, to investigate, to ask reasons why

this or that is done. It is generally taught by the moderns that children should be silent in the presence of the learned; but the condition of silence is not deemed, by this Association, the highest condition for the reception of knowledge. The intellectual faculties should be excited to activity; and, as a mind in this condition comes in contact with higher minds, interminglings take place, and, as a consequence, inquiry and investigation follow. This Association would, therefore, encourage even children, quite early in life, to inquire. Let them question and re-question until they obtain the informations for which they are seeking; and thus, by ordinary conversations, they will be rapidly unfolded.

III. MORAL. — In unfolding a new system of education to the inhabitants of this earth, this Association desires to present a most stringent code of morals, — which code may be comprehended in the three following prominent particulars:

First, The great leading question which should invariably be proposed, when a person is about to act, is this: Is this thing which I am about to do *in and of itself right*, aside from all considerations of profit, honor, or pleasure?

Second, The next question which should be proposed is this: Am I perfectly certain that I am able to do this thing *without injuring any person whatever*, in body or in mind?

Third, This question should also be invariably proposed, namely: Is it wise for me to perform this just act *at this present juncture*, circumstanced as I am? or, may it for a season be postponed? Though a thing be in and of itself right, or though an act may not injure any person in body or in mind, yet it does not follow that the thing must be done immediately; for times, locations, conditions, and surroundings, may be favorable, or they may be otherwise.

This Association feels the deepest confidence in the perfection of this triune code, as containing all that is primarily essential in respect to contemplated acts of any kind; and no act should be performed unless each and all the three can be affirmatively answered.

IV. Social. — All things form a whole; they are parts of one stupendous fabric. Each thing bears relation to some other thing, and frequently to many other things. Man is a miniature universe, bearing relation to all things; and every thing which is bears relation to him. In a sense, he is the ultimate of Nature, up to this present time. There is nothing existing in Nature which, correspondentially, is not found in man; so that man holds an intimate *social* relation to all things about him.

But he is more closely and tangibly allied to his fellow-man. It is essential, therefore, that his social faculties should be unfolded to the highest possible extent. The hermit knows little of the blessings of social intercourse. Dissatisfied with the world, he secludes himself, and incarcerates his social faculties within exceedingly narrow limits. He may have around him some domestic animals; he may cultivate the flowers; he may acquaint himself with insect life; but the higher social faculties can be cultivated only by free intercourse with one's fellows.

In all associations there should be a balance of the sexes. The feminine acts upon the masculine, and the masculine reäcts upon the feminine. In whatever pursuits persons engage, in whatever institutions they take part, there should be a balance of the feminine and the masculine elements. Especially is this true of educational institutions. One and a principal reason why modern educational institutions are unprosperous, is that the feminine element is excluded. Woman exerts an unseen, but not unfelt influence in softening the social feelings. She also imparts an *intuitive* ability; and she *endures* while the masculine falters. This Association attaches great importance to this point — a just balance of the sexes. In all the amusements, in all the ordinary avocations of life, this social law should be invariably regarded.

V. Religious. — Somewhat early in life there should be presented to the mind certain primary religious principles.

Among these primary principles the following may now be mentioned:

Principle 1. — That there is a UNIVERSAL HEART — a Grand, Interior, Central, Life-Emitting, Expanding Principle. This Principle bears to man the relation of PARENT. By Parent is meant the highest possible conception of all that constitutes the father and the mother. This Grand, Central, Life-Emitting, Life-Expanding Principle is the finest conceivable combination of the masculine and the feminine.

Principle 2. — The present life is but one among many, — a preparative for a next life, and that next life a preparative for a succeeding life, forming circle after circle; and as the pupil is unfolded, or wisely educated, in any one life, no matter which, he becomes better prepared for the next succeeding life.

Principle 3. — Man is immortal. He may pass through life after life, counting, if he pleases, myriads of lifes, yet he is immortal — a distinct individual being, ever working out that which is within — perpetually and perpetually unfolding, like an immortal rose, exhibiting new powers, enjoying new pleasures, and emitting new and purer odors.

These three religious principles being written upon the interior being, will enable a person to feel that a stain incurred upon the moral character may continue for ages before it can be entirely obliterated from the ken of his ever-expanding vision; and that, so long as perceived, it will cause mortification, chagrin, and discomfort, such as mere words cannot describe.

VI. SPIRITUAL. — The declaration is here reiterated that there are tutors *within* man, — divinities that stir the inmosts. There is in man a holy of holies, into which the uncircumcised in heart may not enter. That is his secret chamber, the chamber of the interiors. Into this man may and should retire, and there commune, and find wisdom. Wisdom is an outflow from the interiors; — it is higher than

knowledge, which is acquired, and is from *without*. Unless education unfolds the interior wisdom, it is imperfect, failing to reach a point of the highest importance. This branch of education, therefore, must not be omitted; it is among the essentials.

VII. CELESTIAL. — This is the highest branch of education which can be attained by man while a resident on your earth. By *celestial* is meant a divine communion or intercourse with beings in higher and more perfected conditions [differing from the spiritual in that it is its perfection, or its ripened condition]. In the ancient and much undervalued Jewish records a beautiful vision is recorded. A weary traveller, while resting by night, perceived a ladder, upon which "angels of God descended and ascended." This is beautifully representative of divine celestial communing, which communing can be enjoyed to the highest extent only by an observance of the instructions already given in this discourse; that is, by the harmonious unfolding of the body, and of the intellectual, the moral, the social, the religious, and the spiritual faculties. These are but steps upward to that highest and best possible condition, the *celestial;* and to that state man is capable of arriving on this earth. When attained, the celestial beings come to him, and he goes to them; they sup with him, and he with them; and thus he lays hold on the celestial life, or enjoys the celestial state, connecting himself with heaven as well as with earth. Such persons become celestial magnets, attracting others to their pure and exalted state.

§ XII. OF A NEW SOCIAL STATE, EMBRACING AN EDUCATIONAL CHURCH.

A cursory glance at the condition of this earth's inhabitants shows the existence of sectionalities, nationalities, prejudices, and clanships. These conditions are highly unfavorable to the more full and universal education or

unfolding of man. Their existence is therefore most deeply lamented by this Association. Having themselves, either at remote ages or in more modern times, dwelt on this earth, its members continue to feel a deep interest in its condition, and individually and collectively they desire to more perfectly unfold its inhabitants.

In bringing these discourses to a close, therefore, it would suggest certain initiatory steps towards the institution, on a comprehensive scale, of a New Social State, and of an Educational Church, in which all the faculties of man may be harmoniously unfolded.

I. Relative to a New Social State. — Let persons whose bodies and minds have been most fully unfolded be invited to assemble at a convenient and agreeable location; and let them, when assembled, resolve to continue together for the space of seven days. In primarily calling such an assemblage, let the following interrogatives be put forth as constituting a basis for deliberations:

First, Considering all things, which nation or government on this earth is the best, in its moral, social, religious, and spiritual aspects?

Second, In what particulars, if any, is that best government defective?

Third, What views have the persons assembled to communicate having relation to a new and higher Social Order, embracing reference not only to the faculties of man, but to climates, soils, locations, structures, forms of villages, etc.?

These three vastly important interrogatives would call out the higher and more practical abilities of the minds who should assemble. This body should be a truly *deliberative* organization. It should select the ablest person as its leading mind. It should also have at its command competent recorders, so that its transactions might be carefully preserved, and its doings widely disseminated. Persons thus assembled, of both sexes, and from various locations, would during these seven days form certain important alli-

ances, and the gathering would call attention, quite extensively, to this important subject. Some few persons, out of the number convened, who might be sufficiently harmonious, would be likely to determine on a united effort, and thus form the nucleus of a New Social State.

A few very select and highly unfolded communicators [mediums] might be invited to that assembly, so that persons in the higher conditions, while they would not dictate, yet might freely *suggest*, and thus primarily aid the enterprise.

II. Of an Educational Church. — An increasing want is felt for higher religious teachings, for more spiritual instructions, than are usually dispensed by ecclesiastical teachers. This Association is deeply sensible of this want, and it should and will receive prominent attention in the contemplated educational institutions.

Persons who desire this kind of instruction should assemble in convenient, and, as far as practicable, circular buildings. When assembled, there should first be a season of profound silence. Secondly: A person who may be so impressed should propose a question, having a care that it is one of sufficient importance to awaken and call forth the noblest faculties of man. Thirdly: Let there be deliberative waiting, until some person in the assembly is impressed to attempt a reply. When such reply has been fully presented, another season of profound silence and meditation should succeed, so that the answer may have ample time to penetrate the persons addressed. Should there arise in the mind of a person present a further question in respect to the attempted answer, let such question be proposed, not, however, urging, controversially, the person who attempted the first answer to reply to the second interrogative, but let it be addressed generally to the assembly; and if any one is moved to answer, let him do so.

The primary objects of such a gathering would be, first, the acquisition of knowledge; secondly, an opportunity to impart interior wisdom. Were this course pursued

with regularity for but a single year, persons of high order would be attracted as teachers, and those who are thirsting for knowledge as receivers. This would constitute a *true Educational Church, in which all the faculties would be harmoniously unfolded.*

Finally, this Association desires that the suggestions in this series of discourses may be deliberately inspected; and if they commend themselves to the minds of greatly advanced persons, the purposes for which its members have associated will be to this extent answered.

§ XIII. PRACTICAL APPLICATIONS. — ARCHITECTURAL.

The reader will naturally desire to be informed whether any — and if any, what — steps have been taken towards actualizing the suggestions contained in the foregoing series of discourses.

It will be seen at once that the *educational system* here proposed is no fragmentary and partial affair. It takes into view, not only man's capabilities, but *the whole of his surroundings, and all influences exerted upon him, before as well as after his introduction to visible existence.* Its inauguration, therefore, must require the execution of certain preliminaries, which are not to be accomplished in a moment.

Among the *surroundings* very properly alleged to have an important influence upon the unfolding of every human being, are not only the family and the community, but the very *dwelling* in which he finds shelter, and in which his parents have dwelt before him. One of the first things, then, to receive attention, in connection with the proper organization of families and communities (or the establishment of a New Social Order), is obviously the institution of an improved system of *Home Architecture*, — one which shall accord with *natural* principles, and be adapted to facilitate in the best manner the harmonious and healthful development of all members of the community. *Home* itself is unquestionably the *chief* educational institution to all human beings who have a home; and in a more perfect state of society all other schools will be but auxiliaries or departments of this. A perfect system of *Home Architecture*, therefore, will necessarily include within itself the elements requisite to enter into a structure designed more exclusively for purposes of instruction, should such be required.

The reader has been elsewhere informed (Part I., § XIV.) that a domain has been selected with a view to the establishment, when the proper time shall arrive, of a colony or community, as the nucleus of a new societary

organization. Coincident with the movements in this direction, have been the preparations towards the introduction of a new system of architecture, designed to be inaugurated in this colony. The method pursued in its unfolding is not that which, perhaps, would at first suggest itself as the one likely to be employed, — namely, the direct presentation, through the mechanical control of a medium's hand and organs of speech, of the drawings and specifications requisite to the construction of an edifice. Quite another course has been taken by these invisible educators, and of its higher wisdom the reader will judge for himself. Starting with the self-evident philosophic principle that "mind can only elaborate *itself*," hence that man can construct externally (whether a mechanism or an edifice) only what first exists *ideally* in himself, — hence, also, that all structures, from the rude hut to the lofty cathedral, and all orders of architecture, from the crudest to the most ornate, have been *but the outward expressions of man's interior states or ideals* at the period of their origin. — they have proposed to introduce a new and higher system in the *normal* way. In other words, they have undertaken to produce in the mind, by interior culture and growth, a *conception* or *ideal* of a new and better style, at the same time cultivating by exercise an ability to work out or modelize this conception. Selecting as the principal instrument for the elaboration of this work an individual (Mr. S. C. Hewitt, now of Chelsea, near Boston) who had previously enjoyed no culture in this direction, — who states of himself that he knew nothing of architecture, or even of geometry, from books, — they requested him to turn his thoughts to this matter, and to make diagrams of such ideals as should be presented to his mind. Stimulated by occasional leading though indefinite hints, and by criticisms addressed to the external ear, — also by a conscious gradual influx to his interiors, — he was led on (in the course of some four or five years) from the production of drawings of a comparatively rudimental character, to the execution of a small model house, in which were embodied, with some good degree of elegance and convenience, the elements of an unique and attractive style of building.

But even this was deemed, by the invisible architects, to be only a rude and imperfect approximation to what they desired to give; and in fact, before it was completed, its constructor was made to see that great improvements were yet practicable. It was intimated that a second and even a third model would be required before the true Home itself would be attained.

In the present rudimental stage of this effort, therefore, it is not deemed worth while to attempt to give the reader, either by diagrams or an effort at verbal description, any elaborate delineation of this new order of architecture. The following extracts from the suggestive instructions given at various times will afford an outline of its general principles and features:

ARCHITECTURE CORRESPONDS TO CONDITION.

"The savage in the wilderness is very well satisfied with his wigwam as a shelter; but when he would worship, he looks out among the stately forests, — looks upward to the skies, — sees God in the stars, and hears him in the rushing wind. While, then, there is no objection to his using his wigwam for certain purposes, it does not gratify all his wants, and does not bring out his nobler, diviner faculties.

"Some of the ruder nations have dwelt in caves, and these caves have their uses. But one looks in vain for a great, noble, broadly philosophic mind born in a cave. It is true certain distinguished persons have chosen for a time to retire to the forests, and temporarily have dwelt in the bosom of Mother Earth; but such seclusion was but a preparation for a higher, more active, and useful life. Many noble men of the past have also secluded themselves among mountains, but that was but a preparative state.

"It will be found, as a general rule, that low persons seek low places, and construct low edifices; while, as the mind expands, and the finer faculties become cultivated, loftier edifices are constructed, corresponding to mental, spiritual, and religious conditions. Man is everlastingly projecting himself, and edifices are but one form of expressing his inner condition.

"Visit Paris and its suburbs, and you are overwhelmed with the grandeur, size, and beauty, of the edifices which have been reared by that active and tasteful people. England has its heavier structures, corresponding to the mould of its somewhat more sluggish mind; they seem intended to stand forever. In Paris you behold finer touches and more graceful forms, everything combined to gratify the keenest and most critical eye. Passing to Scotland, you observe the castle, located on a lofty eminence among the hills and dales, — spacious, but lacking the fine finish of either the English or the Parisian mind. The Scotchman's views are broad; his cast of mind is practical; he looks

at all sides of things. The old castle seems to say, 'Here once dwelt a people possessed of good common sense, who would have room enough to move about and to enjoy the conveniences of life, though its finer luxuries were not obtained.' Greece exhibits yet other peculiarities of architecture. There *Intellect* has held sway, and has carved itself out, mingling grace, beauty, ease, and harmony, to an extent rarely if ever excelled." * * * "Nineveh, too, had her beautifully carved, richly ornamented structures; and though little is now known [on earth] of that ancient people, yet the Ninevites still live; and all that they once knew can be called forth, and on celestial wires transmitted to the present dwellers on this earth."

"In introducing on this planet a divine architecture, it is deemed proper thus to sweep over, as it were, this globe, to see to what state of culture it has arrived, and intelligently to use all that can be worked in; at the same time deriving from other worlds, and from the diviner spheres, all that beauty, grace, and harmony, which are essential to man's highest condition. The spirit-world would unfold a *planetary* architecture, — would construct, as it were, an *architectural planetarium*. Though such an undertaking would seem difficult, yet, when it is considered that the teachers have roamed from planet to planet, and are able to command the best intellect of the past, combined with the intelligence of the present, it is not too much to say that architectural improvement, in some degree at least, is possible.

"It must ever be kept in mind, however, that all which exists in the external primarily dwelt in the *inner;* that man is ever writing *himself* out; and that a higher order of society will *of necessity* bring out a diviner architecture. Geologically speaking, *man is reaching finer conditions;* these call for finer surroundings, and the edifices in which he now dwells will become as unsuitable to him in the future as have become the caves and wigwams of the past." * * * *

CERTAIN SPECIAL REQUISITES.

"Every dwelling of any size should have within it a 'holy of holies;' a consecrated apartment into which the inhabitant may enter and be alone, secluded from the noise and bustle of life. Whoever looks into society as it now is will see at a glance that all things are astir, — that there is little or no opportunity for the enjoyment of a sacred, quiet, and a divine communion. An edifice would be incomplete without an apartment for this special purpose; one into which the 'uncircumcised in heart' cannot enter, — where an altar can be erected, — where sacred tablets can be kept, — where communion can be held with the Divine, and with intermediates, — where spiritual beings may congregate at will, write out their thoughts, if they choose, or impress them on the mind, or perform any other service which the exigencies of the hour may require. The apartment should be one where the elements may be in the best possible condition, and which can be easily lighted, and shaded at will. It must also be so located that quiet can be easily secured, and that the occupant will not be liable to be disturbed by persons who are passing through the halls, or over the stairs, or entering the edifice." * * *

"How often does the religious mind sigh for such a consecrated spot. It desires to worship, to commune with the Father, to bend the knee in adoration; or the heart yearns to send forth the incense of thanksgiving and praise. The church of to-day is an edifice opened for the multitude; crowds throng its aisles; but the true worshipper would be alone, where no eye but the Divine can rest upon him, and where the Divine Presence alone can be felt. The public church has its uses, indeed; it is convenient for *teaching* purposes, when the masses are to be addressed. But there is a condition when the worshipper would no longer mingle with the crowd; when the soul says, 'Leave me; I would be alone; I would be my own priest, and worship God in my own way, without an intermediate; I

would commune with my Father, and lean upon the bosom of the Eternal One.'

"In that apartment should be a font of pure water, representative of that 'river, the streams whereof make glad the city of the Most High;' there should be divine statuary, and all that is lovely, pure, spiritual, and adapted to bring out and intensify the diviner, nobler faculties of the human soul." * * * *

"Again; the *mother* must have all her wants gratified, to the highest possible extent. In certain conditions she desires to be alone. * * * She needs to retire from the world, or at least needs an apartment which she can call her own, into which no uninvited person, under any circumstances, would be expected to enter. * * * She should not be interrupted or startled by any occurrence in the building; because the slightest incident sometimes disarranges all the earlier processes, and miscarriage results. One cannot be too precise in regard to this matter, in the construction of a domestic edifice." * * * *

ANGULARITIES TO BE AVOIDED.

"In a dwelling, not only does the body, as a whole, need to feel around it agreeable and harmonious influences, but the *eye* should be gratified as highly as possible. As man takes on the more full and oval form, the *angles* [of the ordinary styles of building] will not only disturb the body, unfavorably affecting the elements, but will also pain the eye. *Angular* persons do not notice this; but the more spiritual, the more perfectly or roundly unfolded, are affected somewhat as if pierced by sharp pins. It is as impossible for such a one to be comfortable when thus surrounded, as for a delicate lady to walk barefooted on a newly-reaped rye-field with pleasure. In view of these critical points, it is desirable that all sharp angles, not only in the edifice itself, but also in the ornaments and the furnishings, should be avoided.

"Everybody delights to look upon a finely-rounded person, — as the noble Turk, the compact Russian, the full-chested Englishman, the active Arab, and the muscular Savage. No one would be dissatisfied, could all their nobler features be incorporated into a single person. Now, the Grecian, the Doric, Ionic, Tuscan, and, in short, all the various national styles of Architecture, have something which may be seized upon and wrought into the new edifice, thus gratifying the most critical eye. Without, then, labelling this or that part Gothic, or Grecian, or Doric, it is proposed to extract, as it were, the essential and permanent elements of each, so that there may be a beautiful *variety in unity*, in the new order."

MAN THE TRUE MODEL.

"*Man* is God's divinest elaboration; *mind* is His finest mechanism. The constructor, therefore, must study *man;* if he would construct a locomotive, let him thoroughly study the laws of locomotion [in man]; if he would have a true architecture, let him study the laws of arches as exhibited in the human structure. * * * In short, THE HUMAN BODY IS A HOUSE; and as man approximates to its laws, in the same ratio he becomes a *natural* constructor.

"There must be the lower apartments, corresponding to the abdominals, for the lower labors. There must be the second or central apartments [corresponding to the vital and respiratory organs]; and above these, the third, or loftiest [corresponding to the brain]. These three [divisions or stories] must be kept in mind. It has been said that

'Man wants but little here below;'

but the more he knows the more he wants; that is, he wants *finer conditions.* The low need low things; the central or middling classes, middling things; the elevated, elevated things. Each would be uncomfortable in another's position." * * *

"There is, in some degree, a lack of elegance in a perfectly *round* structure; it produces a monotonous effect, which wearies the mind. But often the *oval* is more agreeable. The eye is pleased with its graceful sweep; and not unfrequently greater beauty and economy can be secured by its adoption. * * * Besides, persons may more readily accede to the oval form than to the baldly round; they need to be, as it were, taken by the hand and invited, — led step by step. If they will not take two steps, better induce them to take one."

"It hardly needs be said that, as the human body becomes more perfect, it presents a more charming rotundity of form. It is the *house* in which man dwells; and, as man becomes rounded, his dwelling will exhibit a corresponding development."

The reader may find it difficult readily to conceive of a style of domestic architecture, modelled in any measure after the human form, as proposed, which shall present either elegance of external appearance, or convenience and economy of internal arrangement. But the imperfect model already executed is deemed by many a satisfactory demonstration that the three important requisites of Beauty, Economy, and Convenience, can in this way be more fully combined than in any other. It is thus thought to afford, in a novel way, a tribute to the unsurpassed skill of the Great Architect, in the design of "the house we live in," — the human body. This "house," indeed, is but a miniature model of that "building not made with hands," the Temple of Universal Nature, wherein dwells the Universal Spirit.

A brief mention of some of the external and internal points of correspondence, as exhibited in the constructed model, may, perhaps, aid in forming a proximate idea of this novel style of building. The central portion, or *body* of the structure, presents a double swelled front, with a wing at either side, — the centre being surmounted by a large dome. It thus may be conceived to bear a slight resemblance in outline to a human body, seated upon the ground, with the arms hanging closely by the sides. (The body of the edifice may be either circular, oval, or a sort of double oval, the general form being susceptible of modification and ornament to any desired degree.) The lower story, being appropriated prominently to the *culinary* department, corresponds with the *nutritive* region of the human organism; the second story, to the *vital* region; the dome, to the *mental*. The principal apartments in the several stories are oval in form,

and correspond in their adaptations to the more important organs in the human economy, — as the dining-room to the *stomach*, the worship-room to the *heart* (the inmost and most vital of all the organs), the mother's private room to the *liver* (the grand secretory organ), the ordinary sitting-rooms and dormitories to the *lungs*, — while the dome, corresponding to the *brain*, is designed for study, observation, recreation, etc.

The *spinal column* is represented by a circular hollow shaft, extending from the base to the dome, within and around which it is designed to arrange the necessary means of communication between the several stories, such as sliding apparatus, spiral staircases, bell-wires, speaking-tubes, water-pipes, etc., corresponding to the spinal cord, nerves, blood-vessels, and the rest. Further details will readily suggest themselves to an imaginative mind, without particular mention. It will readily be perceived that a dwelling constructed on this plan would be a physiologic model on a large scale; and would thus serve to familiarize the mind from childhood with the arrangement and uses of the various internal parts of the human structure.

As to the *economy* of a style of home architecture so elaborate as this must be when fully developed, its cost, if ordinary materials are used, would doubtless far exceed that of any of the common styles, — especially for dwellings adapted to the wants of small, isolated families. It should, however, be recollected that it is a *new system*, designed to be coördinate with a *new* social condition, and to be introduced only so soon as people and means shall be ready for the undertaking. The "new wine" is not intended for "old bottles." Furthermore, it is a part of this scheme that when or before the proper time arrives for the construction of dwellings on this plan, the ingredients of a *new building material*, specially adapted to this mode of architecture, are to be disclosed. This material is to be in the form of a cement or mineral paste, capable of being moulded into any form, becoming speedily hard as granite, and available at a small expense.

In view, therefore, of what has been accomplished, there is ground for the hope (which time alone will either justify or disappoint) that not only will the plan of structure be fully completed, but a new and economic building material be at hand, *so soon as the requisite men and women shall be suitably prepared* for the commencement of the FIRST MODEL EDUCATIONAL INSTITUTION, OR HOME OF HARMONY, ON THIS PLANET.

PART V.

PAPERS RELATING TO AGRICULTURE.

[From the body calling itself "THE ASSOCIATION OF AGRICULTURALIZERS," communicated at Carrol, N. Y., July, 1854.]

NOTE. — A commission was issued by this Association to Mr. LORENZO M. TAYLOR, of Utica, N. Y., as its General Agent, but, the document having been mislaid, the editor is unable to obtain a copy thereof for this work. He learns that among the names appended to this commission were those of ZACHARY TAYLOR, DANIEL WEBSTER, JOSEPH SMITH, and CINCINNATUS.

§ I. OF THE FORMATION OF THE EARTHS, INCLUDING THE ORIGIN OF MATTER.

UNLESS Agriculture is scientifically unfolded, in all its various ramifications, it can be of little service to man. The science of Agriculture — or, better, of *Aggregation* — embraces in its ample reach the Earth, the elements around and within the Earth, its original condition, its expansions, its capability of combining with other planets, the influences which other planets exert upon it, its interior refining processes, its attractive forces, its repulsions, its evolutions, and its neighboring constellations. An understanding of each and all of these grand subjects is essential to a thorough knowledge of Agriculture.

There is what may be termed the law of *agreement;* also the law of *secretion;* and the law of *projection*, or the *throwing out* of that which is within.

These introductory remarks present outlines of grand Aggregative laws, which are to be but briefly hinted at by the Association of Agriculturalizers.

This Association acknowledges with gratitude its obli-

gations to its sister coöperative Associations for having somewhat paved the way for its labors. Certain broad, fundamental, and important principles have been declared, which are preparatives for the work in which this Association is engaged; hence, it will not need to speak of the grand subject of Electricity, of the laws of Motion, of Chemistry, of Combinations, and Analyzations, except as they pertain to the subject of Aggregation.

What, then, is *Aggregation?* or, in other words, whence originated this planet on which you dwell, and from which you draw your lower substance?

There is a law of *projection*, and there is a law of *attraction*. Both of these exist in man; he is constantly *throwing out*, or *projecting;* and as constantly *attracting*.

The Being called God, like unto man, is constantly throwing off scintillations. These scintillations are portions of the being of God. It may be difficult to understand this point; yet, in a metaphorical sense, these projections are God. But, as man does not throw off *the best* of himself, but rather an *exterior* self; so these scintillations or projections are an *outer elaboration of God*. They are God, in the sense that man writes *himself* out in his elaborations. The mind is required to stretch itself to its utmost capacity in order to grasp the idea of these divine scintillations.

These scintillations being substantial matter [though in the gaseous condition], aggregate, or come together, by force of that other law, *attraction;* and thus worlds on worlds are formed and forming. Otherwise, God is not *in* his works. He is but a looker-on, an outsider, having no more right to govern the world than has a lower being. In this sense, and in this only, can it be said, "The Earth is the Lord's, and the fulness thereof," — that is, *every particle* thereof. Each particle is a divine scintillation, — a partner, or rather a part. God and the universe, then, are *one*, as the husband and wife are one. Otherwise, there could be no impregnations.

Starting on this substantial basis, — a connection of mind with matter, matter with mind, — it is the grand business of mind to subjugate or control matter, bringing it into its highest and most fruitful conditions. Ever learning, ever becoming acquainted with the powers of matter, mind impregnating matter, and matter affecting mind, — such, in a broad view, is the work of the agriculturist.

Man needs now to study the laws of matter; he needs an acquaintance with soils; he needs a thorough knowledge of the grand impregnative, conceptive, and impartive law, by means of which even the barren waste may be cultivated with as much ease and profit as the richest loam, and neighborhoods which have been overlooked, regions which have been skimmed, as it were, may be made to bring forth richest verdure.

The province of this Association is *declarative* and *suggestive* only. It does not propose to take in hand the shovel, the hoe, or the plough; but it does propose to *suggest*, and there it stops. It is the *industrious* agriculturist who reaps the golden grain, who rears the delicious fruit, and enjoys the verdant landscape. Were there ability to till the soil on the part of this Association, and were man but to be a looker-on, he would be a little better than the worm that crawls beneath the soil.

§ II. OF PRIMAL VEGETABLE COMBINATIONS.

There is no one point concerning which the scientific world has been so much perplexed as concerning that of the vegetable combinations in their primal conditions.

Whence does the vegetable kingdom spring? How can a first kingdom generate a second? That the thing *is*, all Nature asserts; but by what law a mineral produces a vegetable is the greatest question the scientific agriculturist can possibly start.

It is clear there is a juxtaposition, and that the vegeta-

ble is "a thing of life;" it expands, grows, produces its like. It is clear that it could not be a thing of life, expansion, and multiplication, without a juxtaposition with the mineral.

But the truth, when the fog is dispersed, is simple: *The vegetable is but a finer formation of the mineral.* Ages countless rolled on their silent courses before there were sufficiently fine geologic formations to produce or give birth to that finer combination called vegetable. To a very considerable extent, during these ages, the lower mineral formations were immersed in liquids, which liquids are designated by the imperfect word *gas.* Submerged in these liquids, the vegetable form could not exist; but in process of time the gases were, in one sense, absorbed. The minerals were thus exposed to the action of caloric from neighboring planets; and these planets impregnating the minerals, a higher form of life appeared, — namely, the vegetable. This was the origin of vegetable life on this earth.

Startling though the declaration may seem, yet it is left for this Association to say that, in the ages of future progression, the mighty seas will be dried up [by the process of absorption already alluded to], thus fulfilling an ancient prediction, — "There shall be no more sea." The very beds of the seas will become fruitful mountains and vales, like those vast regions now cultivated by man which were once submerged. Laws are ever doing their work.

Returning from this digression, it may be said that as the earth increases in age she increases in wisdom, in goodness, and in fructifying powers. As her children [of successive grades] appear, — mind doing its appropriate impregnative work, — they approach her ample breasts, and find abundant supplies precisely suited to the degree of their unfoldment. The primal vegetable combinations could hardly be distinguished from the minerals themselves, being rough, uncouth, ill adapted to the wants of animals, and therefore animals were not. These first

vegetable formations existed ages upon ages before they had arrived at a condition suitable for food.

Scientific agriculturists are challenged to successfully controvert these views respecting the origin of vegetable combinations. The fact should be kept in view, however, that neighboring planets are also affected by others more remote, and the latter thus aid in forming these combinations.

The present perfected condition of the vegetable kingdom indicates the lapse of ages inconceivable to the human mind, while the probability of future perfection leads the mind onward to ages equally inconceivable.

§ III. OF ANIMALS — THEIR ORIGIN AND DESTINY.

Animality, — what is it? Whence doth it come? What are its powers? What its capabilities of unfolding? What of its termination?

Mere *animality*, in distinction from the being called man, will now be spoken of. The subject of man, his origin, his capabilities of unfolding, belongs to others. It is proposed, moreover, to speak of animality merely so far as that subject belongs to the science of Aggregation.

Animality is a mineral and vegetable combination. It may be said to be the *offspring* of the mineral and vegetable; the two combined *generate*, as it were, the third.

But it is a great question, How is animality generated? All things in Nature have within themselves life, activity, attraction, expansion, and enlightenment. The conglomerations forming the vast worlds are scintillations from the Divine. These scintillations have *within themselves* the properties already designated; and hence, when circumstances are favorable, the mineral takes the vegetable condition, and the two unfolding, — that is, *throwing out* that which exists primarily within, — bring out the third, namely, animality.

Animality has its *forms*. These forms come of the lights

which descend from the neighboring planets, cutting up, as it were, the lower material, — carving it, so to speak, into images varied and beautiful. Hence the endless variety of animalities [animal forms], from the infinitesimal insects to the gigantic mastodon and the huge leviathan. The lower vegetable-mineral combinations having within themselves a form of life, these lights impart or breathe into them a new, finer, higher form of existence; and thus animals come forth, leaping, as it were, into life, — bearing, in some respects, the image of the Divine, from which the minerals are scintillations. These scintillations, let it be remembered, are *parts* of the Divine.

But the first forms of animality were rude, coarse, uncouth, having in their inceptive conditions but a very slight appearance of life, corresponding to embryonic formations, which are almost imperceptible at first. Gaining strength, however, increasing in vitality, they have increased also in comeliness and in usefulness.

The Divine being male and female, the scintillations are also male and female; and thus the minerals, the vegetables, and the animals, have within themselves the reproductive element, capable of generating their species for a season.

But the animals are to be worked up into beings of a higher order. They are but temporary forms of existence, subserving a connecting purpose for a season. MAN is the true representative of the animal kingdom; and when animality has done its work, the lower animals will be no more, — that is, they will have been worked up into the higher conditions. Animals are immortal in this sense [only], — they are wrought into *mind*. The agriculturist, in his present state of progression, needs the services of the animals. Without them, he could not do all that is requisite in the cultivation of the earth. He speaks, and the animals obey; such is the power of mind in controlling things below it. But that deliberate locomotion now enjoyed by the aid of the animals will be superseded by

the lightning's flash; and the power needed for supplying their wants may be used for higher and nobler purposes, — the formation of mind.

Vast though this subject is, as thus presented, the greatly advanced will stretch even beyond it. [See Part II., § x.]

[Note. — At the end of this section it was apologetically said: "It is with great difficulty that subjects of this kind can be unfolded through this communicator; they are too fine for his condition; and yet it was deemed proper to make the effort."]

§ IV. THE EARTH A MOTHER.

[Presented, in behalf of the Association, by a female.]

What is maternity? Whence doth it come? By what laws is it governed? Why does it belong more especially to the feminine sex? What relation does maternity bear to the science of Aggregation?

These are deeply interesting and important questions. First, Whence do females derive maternity? Answer: From their mother, Earth. Relatively to the Divine [the Father], the Earth is receptive, feminine, mother. For a season she had not arrived at the condition called maternity; she was but a child. But her puberties were gradually unfolded, and at length she attained the maternal condition; her breasts generously expanded, and her offspring derived nourishment therefrom. She has her positive breasts and her negative breasts, each imparting that nourishment which her children essentially need.

At first her offspring were little better than malformations; but, as she grew and became more matured, she brought out more perfect offspring; and the nourishments from her womb and breasts were correspondingly more refined, and better suited to the more unfolded conditions of her children.

Her nourishments consist of the fluids, the minerals, and the vegetables, which are *secreted* within her bosom. She has within herself ample supplies for present, future, and

unending wants; her breasts are never dry. Her offspring are like unto herself. She imparts her own being, affording ample variety to meet the various wants. These observations apply to the three classes of children, — mineral, vegetable, and animal.

Moreover, her offspring reäct upon their mother, and as their wants increase so are her supplies called forth. As children approach their parents and ask, the faculties of the parents are called out to supply; so precisely as the offspring of Mother Earth want, are her interior abilities unfolded, called out, cultivated; and that which is within springs forth, and appears on the surface. Her interiors are to be reached, for her interior resources are exhaustless. There is nothing which her children want which she has not. It is the existence of the supply that forms the want, not the want that creates the supply. This grand principle renders it certain that Mother Earth's children's wants must and will be supplied.

But they must first want; they must seek; they must labor; they must toil; they must *know* their own highest needs; and then, placing themselves at their mother's flowing breasts, their wants will be met.

The earth, then, is a mother. She never can have more offspring than she can feed; she never will be in the condition of "the old woman who lived in the shoe," having "so many children she knew not what to do." The more children she has, the more her interiors are unfolded. The wiser her children are, the more she loves them; and the wiser they are, the more they love their mother, treating her with attention, kindness, affection, so that everything about her becomes dear to them.

They will also love one another, for they will feel their *relationship*. The minerals, the vegetables, and the animals, not only will not harm each other, but with affection will they embrace each other, saying, "Thou art mine, and I am thine." And the mother will love to see her children thus recognizing their common sisterhood and brother-

hood. The mind ascends in sweetest aspirations to the Divine, when it thus loves the earth and all that she has.

And as the two — the Divine and the Earth, the Father and the Mother — embrace, and exhibit themselves more fully in the acts of their children, a new and brighter order of beings must in the coming ages appear, and will draw nourishment from the breasts of Mother Earth. She will then have arrived at a maternal condition in which she will become capable of bearing a higher order of beings. The present highest order of children will then be wrought up into the still higher orders, — matter worked into mind, and mind passing on to the highest mental combination.

So vast are the capabilities of Mother Earth to impart gifts to her children! Truly, "the deserts shall blossom as the rose, and the waste places shall become fruitful fields!"

§ V. OF THE CULTIVATION OF THE EARTH, INCLUDING COMPOSTS, ETC.

Curious and deeply interesting is the subject which will now be presented. Instead of the ordinary word, *cultivation*, the word *expansion* is preferred.

What, then, is expansion? What results may be expected of expansion? and *what* is to be expanded? These momentous questions will be consecutively answered.

Expansion is but *inflation*. The Divine *breathes* upon the receptive Earth, and her breasts expand. As this expansion comes, viaducts (as they may be termed) are opened, and invisible vital fluids, or *lifes*, enter therein. Such, in brief, is expansion.

The Earth, thus filled with the invisible fluids or lifes, arrives at a condition when it is capable of throwing out that which is within, of unfolding its interiors. Thus expanded, the *visible* moistures [water] can enter within; the pores, so to speak, being opened, it drinks in the visible moistures. These become compounded with the inte-

rior invisible lifes, and then spring forth the various orders of vegetation.

Each of these invisible lifes, or fluids, is both positive and negative [male and female], like the human form. Being thus, they marry, copulate, transmit, and send forth. Where these fluids flow most harmoniously together, and copulate most finely, there exist what are called the richest soils. From these soils the greatest number of healthy, stalwart children spring forth. But when the soils are, as it were, in a condition of *bachelordom*, or *single wretchedness*, there is sterility.

Everything, then, depends upon the invisible fluids, or lifes. These form the true, and the only true, composts [or fertilizers]. Ordinary composts are serviceable in so far as they have within themselves these lifes, or invisible fluids, — the *breath*, as it were, of the Divine. Were it not for these vital fluids thus existing in the ordinary manures, they would be no more valuable for productive purposes than so much unthreshed straw.

That which the agriculturalist needs most to know, therefore, is how to produce combinations of positives and negatives, that they may commingle, copulate, and send forth life. Knowing this, any soil, however sterile, may be made fruitful. There must, then, be an exact knowledge of substances, as respects positive and negative qualities; marrying the two, natural, agreeable, and fructifying composts will be easily made.

The agriculturalist at present keeps and feeds the lower animals that he may obtain the ordinary manures; not knowing why they are needed, but doing so because his progenitors did the same. The animals are to be no more; the ordinary composts will not, therefore, be had. Understanding this, the scientific aggregationist feels that he must seek others. When he shall obtain a thorough knowledge of the fundamental male and female conditions, and shall bring these into proper juxtaposition, then, like man, they will intermarry, and life will appear. This

law of intermarriage is as certain to produce *new forms of life*, as that fishes are begotten in yonder flowing brook. *This, in fact, is the great lesson of the day.*

There will be but little progress in science until man arrives at a condition wherein he can with certainty analyze and combine; wherein he can say with exactness, this is *positive* and that is *negative*, this is *impregnative* and that *receptive*, this is male and that female. Then will mother Earth's reproductive powers be understood, and offspring [or products] to any extent will be generated, gestated, and come forth.

Agriculturally speaking, this is the most important subject which can occupy the human mind. To recapitulate: The Divine is male and female; hence, the same distinctions obtain throughout all Nature. The invisible fluids, or lifes, penetrate the breast of the female when inflated; the newly-born offspring receives them; it grows, its little teeth are formed, its little hairs multiply, its curved limbs expand, and at length it stands forth a man. All is a result of this law of inflation, — that is, *the inflow of invisible fluids, or lifes*, aided by the descending and surrounding moisture.

How mysterious are Nature's laws! How silently does she do her finest work! What life-giving emanations are ever proceeding from the Divine! Truly,

> "Through the vast whole He pours supplies,
> Spreads joy through every part."

Unto thee, great Spirit, do we return thanksgiving, love, and praise!

§ VI. OF THE SHRUBBERIES AND THEIR INFLUENCES.

Nature is not only beautiful in her varied operations, but she combines use with beauty. The shrubberies (under which term are included the native forests), while they are highly ornamental, are at the same time most useful to the

animals, vegetables, and minerals. In one sense they form the connecting links between the elements above and the elements below, acting and reäcting on things around. Few if any of the inhabitants of this earth have formed correct notions of the uses and economy of shrubberies. The expanded mind, however, looks upon these with admiration and gratitude. The query arises, Whence do they spring? Why do they so entirely cover the uncultivated domain? Why these vast ancient majestic forests? When did they commence their grand work?

Ages before man was, the forests were. They may be termed *messengers*, — they gather the more rarefied elements from above, and transmit the same to the coarser elements below. They, as it were, extend their broad arms to receive heaven's choicest blessings, and seem to say to the coarser elements below, "We come to do you good."

The more rarefied elements, thus gathered, descend, commingle with the coarser, and new and beautiful combinations are formed. From these combinations the odorific flowers proceed, invigorating, regaling, and instructing the inhaler.

Aside from other considerations, the flowers seem to be formed merely for beauty's sake. But a higher purpose than this is also enclosed in the rose-bud. The odors which from these flowers are emitted impregnate and beautify the insect, the bird, the animal, and man. Continually are they performing this beautifying work upon all things which are within the reach of their fragrance. Take away the flowers, and the element of beauty would not exist; the rich, delicious flavors of the ripening fruits would be wanting. The beautiful odors emitted from the flowers impregnate, adorn, and to some extent vitalize the fruits.

The lofty shrubberies, the majestic trees, then, perform the office of *attractors* and *messengers*, — constantly bringing heaven's gifts to the bosom of mother Earth. Grateful

for these tokens of their filial love, she returns these favors again to her children, in the form of higher and more beautiful products; and thus there is action and reäction, — the ascending and the descending life. And all this beautiful work passes noiselessly forward, a continuous process of supply and demand, demand and supply.

One of the greatest mistakes made by the uninformed agriculturist is that of ruthlessly laying prostrate the noble trees. Instinctively the animals gather beneath their branches, and there beauty, life, and electricity in its various conditions, descend and impart vitality, while the foliage affords its grateful shade, thus doing a double work. Each species of wood exerts its specific influence, emitting its peculiar odor.

Trees, then, should be extensively cultivated, not only on account of their uses, but because of their ornamental influence, — softening and mollifying the hardened heart. Often the ruffian, when seated beneath the spreading tree, feels his thoughts ascending to the Divine, and reverting to the cot where he was born; reverentially he kneels and the tear gushes from his eye. It is the influence of the tree, doing its mollifying work. Generously, also, the tree distributes its delicious fruit, and the vine shelters and feeds the lonely stranger.

The mind is lifted in gratitude when it considers these priceless and often overlooked boons coming from the divine Father to bless Earth and her numerous progeny. In coming times, trees will be valued more than the costly minerals; they will take a place in the affections next to the children of man's bosom, and man will no more neglect them than he will neglect his own offspring. They are Mother Earth's dutiful, faithful, useful children.

§ VII. OF THE INFLUENCES OF PLANET ON PLANET.

The greatly advanced Aggregationist is necessarily an Astronomer, Astrologer, and Surveyor. In a high sense,

the three sciences of Astronomy, Astrology, and Trigonometry, are one; and, combinedly, they are essential to a truly scientific Agriculture. These exact sciences may be said to bear the relation of *impregnators;* the lower [or strictly geological science] being the *receptor.* Thus they become one — the true Adam and Eve in Nature's beautiful garden. They are husband and wife, and their practical application is true *husbandry,* — anything short of which is but a shred of Agriculture. Under their united influence the earth is to become the garden of God, bringing forth generous fruits, unfolding fragrant flowers, emitting purest odors.

It is known that the planets exert a physiological influence in producing certain nice copulative and gestatory conditions [in plants and animals]. The same law obtains in relation to Mother Earth; she has her seasons of reception, copulation, gestation, and birth. The season usually called winter is her *receptive* state; that of spring, *gestative;* summer is the season of *growth;* autumn, of *birth.* These seasons are sequences of certain planetary influences, — planet mingling with and impregnating planet.

Jupiter and Mars are masculine; Saturn and Venus, feminine. These act on each other; and, when in certain positions or relations, they influence this earth, with its minerals, its vegetables, and its animals. When, at the periods of copulation, gestation, and birth, the planets are in certain nice conditions, the animal, or the child then begotten, will correspond to these conditions. The husband and the wife transmit their own being; in the same way do the planets perform their part in the work [of reproduction]. Astrology, then, is as exact a science as is Chemistry. Minds born under certain influences, and suitably unfolded, become astrologic minds. Their mental powers being properly developed, they can pre-calculate with as much mathematical certainty as the astronomer calculates the future eclipse.

The sublime subject of eclipses can be only hinted at in

this connection. It may be said that they subserve important ends as *overshadowings* of the earth, — covering her as the masculine covers the feminine.

True husbandry, then, is science; it has its fixed, eternal laws. And even the pestilential diseases [whether in the vegetable, animal, or human kingdoms] are but the results of progressive laws. When a class [of products or inhabitants] becomes comparatively useless, and is to be wrought up into a higher order, the pestilence breaks out; it pursues with unerring certainty its course, governed by fixed planetary law, as is the tornado, the earthquake, the eruption, or the whirlwind. Certain vegetables refuse to ripen, disappointing the hopes of the toiling cultivator. But, had he a true knowledge of the influence of planet upon planet, — in other words, were he a true husbandman, — he would rejoice rather than lament. For, in the track of the sweeping pestilence new and finer combinations appear, and future labors are crowned with abundance. Though he sow in tears, he reaps in joy.

By a thorough knowledge of the influence a planet has upon its neighbor planets, and by observing certain chemical changes which are passing on, the distances of planets may be measured with mathematical exactness. Trigonometry relates to the measurement of distances; it is the power of stretching out from planet to planet, from system to system, and thus taking in, with the certainty of mathematics, all that is essential for the agriculturist to know.

Such, comprehensively, is Agriculture, — such the vast range of topics which husbandry embraces. The mind is led upward, gratefully, toward Him who is the Grand Aggregation of all things, — the indwelling God, the Light of all lights, the Love of all loves. Man is His earthly representative, His miniature self; and as man shall be truly unfolded, his offspring will be more and yet more perfect. As the mind is expanded, persons will have, as it were intuitively, a knowledge of astronomy, astrology,

and trigonometry, and will measure distances on the earth with mathematical certainty.

Thus closes this brief series of discourses. Visionary though their contents may appear to the mass of minds, yet the greatly advanced will hail them with joy.

As regards efforts for the practical application of the very meagre though interesting hints given in the foregoing papers, there is little to be said. It is presumed that when the domain which has been secured as the site for a Model Home shall be brought under cultivation, some attempt will be made to put these suggestions to the test; at which time doubtless more will be elicited from the same source, as the exigencies of the hour shall demand.

PART VI.

PAPERS RELATING TO THE LAWS OF HEALTH AND THE CURE OF DISEASES.

[From the Association styling itself "The Association of Healthfulizers." Given at Carroll, N. Y., Sept. 1854.]

PURPOSES AND COMMISSION.

The undersigned, members of the Association of Healthfulizers, now make known and declare, through this scribe, John Murray Spear, that they have in view and intend to do the following named things:

First, To teach that the human body is an epitome of the universes.

Second, To show that harmony of the body is essential to harmony of the mental, moral, social, religious, and more spiritual faculties.

Third, To show that all foods, all drinks, all exercises, all associations, all habits, all thoughts, all words, exert a favorable or unfavorable influence on the human body, and on that account primarily should be encouraged or discouraged, as wisdom may from season to season direct and instruct.

Fourth, To show that offspring will be more perfected, embryonically, as the organisms of begetters are improved, purified, and sanctified.

Fifth, To show that the true redemption, the spiritual salvation of the human race, can be wisely promoted only by a proper knowledge of the human body — the natural preceding the spiritual.

Sixth, To show that the human body is the true and only *Holy Temple;* and that all other temples are useful only as they promote the weal of the human body.

Seventh, That it may be able to complete its important purposes, the Association of Healthfulizers has deliberately selected as its General Agent Calvin Hall, who will from time to time be impressed of all things to be done.

Zephaniah Crossman.	Spurzheim.
John Bisbee.	M. de la Mothe Guyon.
A. A. Folsom.	Joseph Hall.

[A name in mystical characters.]

Given March —, 1853.

§ I. FUNDAMENTAL LAWS OF HEALTH—CAUSES OF INFANTILE DISEASES.

The Association of Healthfulizers feels that it has instructions to impart, which, when received, will greatly conduce to not only the health but the happiness of man. Happiness, in fact, is almost unknown aside from health. Man may be surrounded with friends, blest with riches, comfortably lodged and fed; yet, if deprived of health, he is a wretched being. Sickness casts a gloom over his prospects, beclouds his mind, renders him dissatisfied with his condition; and he imparts sadness and wretchedness to others, calling forth deepest sympathy, and exciting the tenderest emotions. In short, life can hardly be said to be a blessing without health. Yet few enjoy health to its highest possible extent.

In introducing a series of discourses of the Laws of Health, certain fundamental principles will be presented. Medical practitioners are requested to candidly examine these principles before they reject them. The following will be found worthy of careful consideration, though in their application they may revolutionize certain favorite and generally received theories:

Principle First. The laws of Nature and the laws of Health are one and inseparable.

Principle Second. Man is capable of arriving at a condition wherein disease cannot approach him.

Principle Third. That man may arrive at this condition, it is only necessary that he become thoroughly acquainted with himself, and his purely natural wants, in distinction from artificial desires.

Principle Fourth. Certain foods, certain liquids, and certain seasons of repose from ordinary labor, are absolutely essential to conditions of Health.

These general principles furnish a basis on which an immovable structure may be reared.

Almost immediately on its arrival upon this earth, the

child becomes liable to disease, and is exposed to various forms of inconvenience. The newly-born infant is an object of compassion. It scarcely begins to inhale the air, when what is called sore-mouth appears; eruptions soon break forth on its surface; its tender skin is chafed; that loathsome disease, the measles, appears; it is liable, also, to the small-pox, the chicken-pox, the hollow whooping-cough, and numerous other diseases. The helpless little ones are torn from the bosoms of their afflicted parents, — their little bodies are deposited in the earth, and mothers' hearts are wrung with anguish which words cannot express.

Here the medical practitioner feels his weakness; he realizes how little he is able to do; his sympathies are called forth, but his skill is almost useless. At the hour when external life begins, when, as it would seem, the wisest skill should be at hand, medical science stands and looks on, drops the tear of sympathy, but is measurably powerless. Every thoughtful practitioner has, with deepest emotions, realized his weakness on such occasions.

Whence come these calamities? Whence these eruptions, these loathsome diseases, these hollow coughs?

There is one answer to these questions: — *The mother is ignorant; she knows not the laws which should govern her during the season of child-bearing.* The practitioner does not enter into the mysterious science of wombomic life. Its laws must be unfolded; its hitherto hidden processes must be disclosed.

When Nature's grand wombomic laws shall be understood, an important branch of the Science of Life will be comprehended. And this Association feels that its labors would be quite incomplete without calling attention to that branch of the general subject.

§ II. GENERAL RULES FOR THE REMOVAL OF DISEASE.

In respect to the *removal* of diseases, certain fundamental principles will now be presented, from which principles

there should be no variation. Principles are eternal, ever the same; and ever lead to the same results. Wrong principles never result in right actions.

Likes ever produce likes; likes ever seek and conjoin with likes. Truisms though these statements are, yet it is important to repeat them in this connection.

What, then, are the essential principles which should be applied in the removal of diseases, or inconveniences? It requires great skill, large observation, and a thorough acquaintance with disease in its multifarious forms, to be able to present in simplicity principles sufficiently comprehensive to cover all conceivable forms of disease. Difficult though this undertaking may be, yet this Association would regard itself as incompetent to teach of Health unless it could draft a set of principles which would reach all conceivable cases.

It has been declared by other kindred Associations that *all positively absolutes are invariably universals.* Care was had, in making this declaration, to shut off mere incidentals, malformations, or incomplete formations. The same remark applies when teaching of the Laws of Health: the absolutes, the *positively* absolutes, are invariably also the universals. With, then, a distinct understanding of what constitutes absolute and universal laws, the following principles, bearing direct relation to the removal of diseases, are now presented:

Principle First. — Man being a composition of minerals, vegetables, and liquids, when he is diseased some one or more of these is lacking. It is clear that, had he all these in their true proportions, there could be no disease; *disease* indicating a lack of something which is essential to *ease.*

Principle Second. — Disease is manifested in some one or more of the following ways: first, by *pain;* secondly, by *cold;* thirdly, by *heat,* or *fever,* as generally termed. Let these three distinctions be carefully considered,— pain, cold, and heat. It would be exceedingly difficult for a

hair-splitting practitioner to present a fourth. Three is a numerical perfection.

Principle Third. — That pain, cold, or heat, may be removed, this single question may be put to the patient: *What do you want?* The reply to that interrogative shows the thing to be done.

If the diseased person is incapable of answering that question, then wait. There is no other rule. Nature is right; Nature is capable of telling her own story; Nature must be her own judge of her own wants. Let the practitioner deviate from this law, and he embarks on a wide sea, without compass and without rudder, dependent merely upon what he may gather from written treatises, and from his own experience, which may be extensive or otherwise. But the Science of Life which is now in the process of unfolding, by this and kindred Associations, is designed primarily for the class usually denominated the *unlearned* [that is, for those who have not enjoyed the advantages of acquaintance with the medical lore of the past, or of extensive experience].

It may, however, be objected to the principle last named, that diseased persons are often *imaginative.* No matter if they are. Let Nature imagine; she has a perfect right not only to imagine, but to express her imaginations. *Imagination has its laws and its uses; and is no more to be disregarded than is the desire for food.* Obtain, then, if practicable, the thing which the diseased person wants. The mere external practitioner may be quite incapable of seeing the precise operations of the thing desired; but it must be kept in mind that the invisibles control the visible. The instant any prescribed remedy enters the mouth of the patient, the ordinary practitioner loses sight of it. He waits for results, and perhaps supposes that his prescription has produced a certain result; but the intelligent physician knows that results are quite problematical; the effect exhibited may have come of some cause other than his prescription. This rule, then, only is safe: *Wait until the*

diseased person expresses a want, and let that want at the earliest possible moment be supplied.

It will, however, be objected that the sufferer may in some cases be dumb. That is a case of *malformation*, and hence does not come under the rule. It may again be said that the infant cannot speak. Neither does that case come under the rule; it lies closely connected with the *mal* or *incomplete* formation. The child is not complete until capable of expressing its natural wants.

It will, furthermore, be objected that there are times when a sufferer has no wants to express; and that at such a critical juncture something should be done, or the patient will die. But a world of things *might be* done, and which shall it be? The *intelligent* practitioner will say, "*Better do nothing than risk doing wrong at such a critical moment.*" But Nature *does* want. She may not always verbally utter her wants. When she does not express wants, then she should be left in quiet. The recuperatives will act in due time, and expression will come.

It is but a truism to say that a person who is *too hot*, or who has a *fever*, needs to be *cooled;* and that one who has a *cold*, *ague*, or the like, needs *warmth*. Nature will speak; the remedy will be naturally suggested in this class of cases.

If there be local pain, that is merely indicative of obstruction. The person naturally places the hand upon the suffering part. When magnetized by this simple process, the pain is removed.

Nature's laws are simple; and man may be so unfolded that he can comprehend them.

§ III. OF PROCREATION, CHILDBIRTH, ETC.

The laws of procreation are among the most interesting which can be comprehended by the human mind. How truly wonderful is that substance which passes from what is called the inanimate to the animate condition! It is

apparently dead matter — to external observation devoid of the life-properties. Whence does life come? By what mysterious process can that apparently inert matter take to itself form and motion, and in a few revolving years exhibit a full-grown human being, capable of recalling the past, enjoying the present, and anticipating the future? That such things take place is known; but so common are they that they have ceased to be subjects of remark.

The Association of Educationizers spoke at some length of procreation, and referred to the impartation of that which is called *Spiritism*. There it stopped: consistently with its plans of labor it could go no further. At that point this Association comes in, and proposes deliberately and carefully to pursue the subject as it relates to the Laws of Health. New views will be presented, bearing relation to the grand wombomic processes.

That learned body, the Association of Electricizers, spoke somewhat elaborately of the wombology, with a view of unfolding the grandest thought which has ever been transmitted to mind in the earth-life. It ventured the declaration that, by the aid of certain metallic, mineral and fluid combinations, a form of life, corresponding to embryonic motion, could be produced; and it has accomplished its scheme in that important particular. While that body has its peculiar branch of labor, it has greatly assisted the Association of Healthfulizers in unfolding important wombomic principles. It has presented with marked clearness those grand principles of universal Nature which are denominated *male* and *female*. For the first time on this earth it declared that *minerals* copulate, multiply, and grow.

Minerals have within themselves a low form of life. Inertia nowhere exists. In the act of copulation, the masculine element commingles with and impregnates the feminine; the two become one. The commingled matter is lodged in the womb; it there finds warmth and shelter.

Unobserved it is to pass through its various conditions, and step by step, noiselessly, the work goes on.

The mother passes through conditions precisely suited to the hourly needs of the forming one. She inclines to seclusion, seeks quiet and tranquillity, feels a desire to shrink away from observation. The intermingled matter is drawn up to that important point, the navel, and adheres thereto; and, by very nice fibrous arrangements, that which took the catamenial form now becomes nourishment to the forming one. The embryo has its likes, its preferences, — so to speak, its early *imaginings*. These are expressed through the mother. While she supposes that *she* wants this or that, she is in reality but a medium of expression for the forming one. And thus the principle stated in the preceding discourse is again brought to view; it is Nature in her embryonic condition making known her wants. Whatever, then, she wants, while in the inceptive or gestational condition, should be supplied.

Nature's wants and her supplies (let it be here reiterated) are always coëxtensive, but the supply must and does exist prior to needs. As it were, the thing needed is perceived; its existence is *felt;* and Nature says "Give!" There is no one law which opens a vaster field for the meditative mind than this law of wants and supplies. "Ask, and it shall be given," — need, and the supply is at hand. The embryon, not having command of its forming vocals, speaks through its mother.

While these mysterious wombomic processes are passing unobservedly onward, another series of unfoldings are commenced. The breasts begin to expand, certain little valves which have before been opened now close up, and, by a nice chemical process, which may not at this time be entered into, diluted foods are gradually prepared, differing but very slightly from the nourishment provided in the womb. When all is ready, outer birth comes. Hardly knowing it has changed its condition, the new-born one begins to speak its little wants. The wombomic cord being severed,

with a very slight change of diet, it now draws its nourishment from the prepared breasts.

But that process, — the ushering of the infantile one into open life, — how agonizing! How many sad thoughts cluster around that critical hour! Mishaps may occur, and thus the work and the hope of months may prove abortive. Anxious friends, and the yet more anxious physician, are at hand. What, then, shall they do, at this culminating period?

Answer: *Nature will inform them.* Severed from the arm should be that hand which acts until Nature speaks! She knows, and she will in due season declare, her wants. It should be borne in mind, however, that this rule applies to absolutes and universals, shutting off mere malformations, or imperfect formations.

But it may be urged that the mother is in agony. True; yet it is but Nature crowding the new-formed being out into the new condition. All her forces are, as it were, brought to one grand focus; give her time to work; there is meaning in the word *labor;* this is indeed Nature's *labor.*

If a proper care be had in relation to foods, garments, and exercises, there is no reason why *human* labor should be more difficult than is that of the lower animals. The law in the one case is the same as in the other.

But that most infernal system of *forcing* Nature, so commonly practised, is among the greatest calamities which so-called medical science has caused. It produces those sad results, the falling of the womb, the swellings of the lower limbs, and a long list of feminine weaknesses so familiar to practitioners and to mothers. This Association reiterates its statement that *Nature will make known in due season her needs, and her needs should be supplied.*

§ IV. OF LUNG DISEASES, AND THE INFLUENCES OF CLIMATES.

Climates exert marked and peculiar effects, favorable or unfavorable, upon individuals. It is considered proper, therefore, to introduce at this juncture instructions bearing relation to what are usually called lung complaints. Certain important fundamental principles will be presented, relating to the inhaling and exhaling processes.

Up to this time medical science has made but slight progress in respect to the influences of climates. It indeed knows but little of the interior inhaling and exhaling processes. It knows that persons cough; that they expectorate; that they are afflicted with various asthmatic difficulties: and it proposes remedies for these inconveniences. Persons in the more etherealized conditions [that is, advanced spirits], through the aid of suitably unfolded mediumistic persons, are able microscopically to inspect the interiors of the human body, — to observe the lungs, their movements, the processes of inhaling and also of exhaling. This Association proposes, then, with considerable confidence, to treat on this subject, having derived a knowledge from actual interior microscopic inspection. In this treatise of climates, the precise process by which the inspection is accomplished cannot be dilated upon. This Association only declares that it does enjoy this advantage over ordinary practitioners; but it does not wish to monopolize knowledge; knowledge should be free. It therefore imparts cheerfully what it has obtained, asking no compensation — merely requesting candid examination of its instructions. To pass, then, directly to the main subject of this discourse:

The atmosphere of each region possesses its peculiar mineralistic properties, exerting thus its peculiar influence on the inhaler. Invisible particles are constantly floating therein; these floating particles are of necessity inhaled. When received, they seek their likes; — if obstructed in their courses, they produce a friction, an uneasiness, an

inconvenience; and the person thus inconvenienced makes an effort to remove this obstructed matter.

But each particle has its peculiar *form*. Nice though this point is, yet justice could not be done this subject without dwelling particularly on the *forms* of floating particled matter. Form is universal; it extends to the smallest floating particle as distinctly as to the rolling orb; for, comprehensively speaking, the orbs are but particled floating matter. What, then, is the form of these floating particles? Answer: They are *barbed*, or *bearded*. The barb of an ordinary fish-hook will best illustrate their usual shape. Why does this matter float? The answer is, it is seeking its like, following its attractions. It is so formed that it may fasten upon what is called stationary matter, and adhere thereto. Dust fastens upon, adheres to, impregnates, or enters into, various objects. The rolling stone, it is said, gathers no moss; but let it be stationary, and moss is gathered; in other words, this sharp, particled, floating matter adheres to the stone. Currents are passing constantly from the North; this particled matter gathers on stones and on certain vegetables, and is called moss, down, and by various other terms.

This vastly important fact being understood, it will be perceived that this sharp particled matter is inhaled [by the human lungs]; it fastens itself upon their substance, and tries to work its way to its like; it gets, as it were, entangled; it gathers, like the moss on the stone, still other matter; and thence what are called tubercles are formed, and various inconveniencies are experienced, which need not be specified.

Having, then, carefully inspected and ascertained precisely the difficulty, a remedy is at hand. These tubercles are to be removed; these particles of matter must be dislodged, must be made to let go their hold. The process for the accomplishment of this end, which this Association now confidently suggests, is simply this: take a quantity of ordinary sweet oil, and let it reach the part affected. A

relaxation, as it is termed, of the obstructed parts will take place; this barbed particled matter can then pass on to find its attraction. If it be the dust of iron-filings, which is known to be pernicious, it will seek the iron in the system; if it be gold, it will find the gold in the system.

When there exists a great degree of dryness, and a dry, hard cough is experienced, then a milder or more laxative climate alone would aid in this important work; that is, the obstructed members would be so relaxed that the particled matter would find its way to its proper place.

There is, then, but one distinct remedy for this class of difficulties. The particled matter, being like the beard of the hook, cannot be extracted without tearing the part to which it is attached; all that can be done is to open a passage for the particles to pass on in search of their likes.

When this subject is scientifically understood, this instruction will be considered an important addition to Materia Medica. This Association has spoken confidently on the point, having derived its knowledge from critical inspection.

§ V. OF SEA-SICKNESS.

Although sea-sickness does not belong to the topics on which students are expected to receive instructions in the ordinary medical schools, yet this Association, in compliance with an earnest solicitation on the part of the Association of Beneficents, has prepared with some care a treatise embracing the much controverted questions, — What is the cause of the sea-sickness? and what remedy or remedies can be presented?

It may be somewhat difficult to elucidate this subject to the comprehension of the unlearned, for the want of terms which are easily understood by that class. Medical Science is involved in technicalities which are quite unfamiliar to most persons. Care will, however, be had to avoid these technicalities, to the greatest possible extent. Instead of

the common word *dizziness*, which is a quite ambiguous term, the word *vertigo* must be used, and other words of a similar character must be employed.

Sea-sickness comes of several and somewhat complex causes. Persons launch out upon the waters; very soon vertigo is experienced, — nausea and painful retchings follow, the desire for food ceases, the whole structure becomes languid, the countenance is livid, a general indifference and a mental inability creep over the whole system, regrets are felt that the voyage has been commenced, and feelings closely allied to home-sickness are experienced.

Whence these marked changes? To answer this question, it must be observed that the voyager has left the *soil* on which he is accustomed to dwell; a form of *motion* to which he is unhabituated is felt; new and moister *atmospheres* surround him; the *vessel* in which he is embarked is impregnated with its peculiar surroundings; the odor of the *bilge-water* is exceedingly offensive to those unaccustomed thereto; and everything around is new and strange. These various and complex conditions result in producing that peculiar and exceedingly disagreeable affection termed sea-sickness.

Thus much of causes. But the voyager has little disposition to listen to a disquisition on complex *causes;* he imploringly asks, "Can you help me?" A careful inspection of causes will very generally suggest remedies. A set of carefully prepared rules will now be presented, having relation to this point.

Rule First. — If practicable, the voyager should go on board his vessel say two or more hours prior to meridian. Before and after the meridian point certain distinct and very critical influences are experienced in the human structure. Prior to meridian all things are in their *impartive* conditions. In that condition there is a *throwing off*, or a flowing out, of influences from each individual person. After meridian the opposite is the case.

Rule Second. — The meal prior to embarkation should be quite light, and consist mainly of the essentials, among which may be named bread and water, so that the system will not be overloaded, and thus have to throw off a large amount of matter.

Rule Third. — Take no food of any kind into the system until there comes a very urgent and natural want. This rule is essential. Why should a person eat or drink until Nature makes known her need? Wait, then, deliberately and patiently, until want is felt. Ordinarily, in the course of two or three days, the usual appetite will return, and that is the time to supply the demand.

Rule Fourth. — When an urgent demand comes, then prefer the drier foods; that is, crackers, or what is called ship-bread.

Though the voyager, in consequence of being separated from the *positives* of the soils, and in consequence of his *negative* surroundings, and of the unusual form of motion to which he is subject, may not be wholly saved from vertigo, nausea, and retchings, yet a careful observance of these simple rules would not only palliate the disagreeable symptoms, but would hasten the system in regaining its usual activity, vitality, and general health. A sea-voyage is frequently of great service; the saline influences, generally speaking, are quite favorable to health, unless the voyage be so protracted that a too negative condition is reached, resulting in what is called the scurvy. In that case sulphur used with great freedom would be serviceable in bringing the voyager into the true equipoised condition.

§ VI. OF FOODS AND DRINKS.

The subject of nutrition is one which has occupied the attention of the most acute persons who have ever dwelt on this earth; and yet there is no one subject connected with the science of life which is truly so little understood as this. It will be presented at this time somewhat elabo-

rately and very critically, so that the student may be able to answer the following interrogatives:

First. WHY should one eat and drink?

Second. WHAT should one eat and drink?

Third. WHEN should one eat and drink?

These three interrogatives being distinctly answered, the whole subject of nutrition will be laid open before the mind.

Why, then, should a person eat and drink? *Apparently*, the minerals and the vegetables neither eat nor drink; but this is only an appearance; in fact, both minerals and vegetables, to whatever class they may belong, do both eat and drink. Why were they thus formed? Why could they not be called into being and receive neither food nor drink? This is a great question, and man should be so unfolded that he may be capable of answering any question which can be proposed.

It may be said that man is mortal, liable to decay; and that therefore he needs constant replenishings. But man is *im*mortal; he is not liable to decay; he lives on and on, and will exist forever. Nevertheless, man occupies a tenement; he resides in a tabernacle; that tabernacle is composed of solids and liquids. *Like ever seeks its like;* and hence there is a seeking for — a desire to receive, to find its kindred — on the part of all things. Man, dwelling unseen in his habitation composed of liquids and solids, enjoys the power of locomotion; and, as he passes about, there are attractions to various substances, — there are what are called *desires* and *wants*. Though various terms are used, it is but *like seeking its like.*

The mind opens now to a vast field of contemplation, relating to the great subject of nutrition. Man is a positive and a negative, — his right side or half being the positive part, and the left the receptive or negative. Man must be connected with the soils, because from the soils he receives nutriment. Especially do they flow into the human structure through the negative or receptive branch

or branches of the structure. Strange though the statement may appear at first view, yet man can be sustained by the *absorption* of nutritive substances without receiving them through the ordinary processes. Let one who is thirsty remove the usual covering from the negative foot, immerse that foot in water, and thirst would be quenched, — that is, the receptive limb would absorb and receive that which was needed. Let the foot be immersed in the ordinary grains which are used as food, and thus nutriment might be received, and the structure sustained for an indefinite period, by this grand law of absorption. By the same process, foods may be taken through the hands; and thus the essential nourishments may be received without the ordinary process of mastication or digestion. It is simply like seeking its like. There is in some part of the structure that which attracts and absorbs each nutritive substance; and this is the simple philosophy of nutrition. Volumes may be written on this vast subject, and yet, to use a common phrase, it is all in a nutshell.

This law, then, being clear to the mind of the student, the other interrogatives are easily answered. *What* shall a person eat or drink? Answer: That which he *likes*,—like still seeking its like. A person says, "I like this food," or "This food suits me," etc. These are but varied forms of saying that *like likes like;* and *like* never did like *unlike*,— it never can. All directions, therefore, in respect to particular foods or drinks, are really insulting. They are equivalent to saying to another, "I can tell what suits you better than yourself."

But it will be objected that the appetite may be vitiated, and hence it is not to be gratified; it must *try* to like its unlike. It may *try*, but it will never succeed. *If foods or drinks are received to gratify the affection or whim of another person, those foods or drinks are not nutritious.* Suggestion, indeed, with some slight show of propriety, might be made, that *abstinence* for a season would be serviceable; but never should one insist on another's partaking of foods

or drinks which are not desired; for only when substances are *attracted by their likes* will the two come together, become one, and by that union nourish and invigorate the system.

Passing, then, to the third interrogative, *When* shall a person eat or drink? The answer is: *Like asks for its like precisely when it wants its mate.* That is the hour to eat or to drink. These two [that is, eating and drinking] are not of necessity conjoined. Because a person eats salt, needing that mineral, it is not necessary that he should at the same time drink; but, as the negative salt finds its true place, it causes friction, and creates thirst. Then there is a call for certain solids which exist in the liquids; they, too, pass to their proper places, and the friction or the thirst ceases. All this manifests still the same principle — like seeking its like.

All arbitrary rules, therefore, having relation to dietetics, are entirely impertinent, and should be discountenanced. The matter should be no more interfered with than is that of marriage. Unless persons are free to choose for themselves, there is no nutrition in the one case, and no true marriage in the other.

This Association feels that its teachings on this point are exceedingly liable to be disregarded, especially by affectionate parents; but it also feels that the views which it has presented are essential to a condition of thorough health, and to a proper understanding of the subject of nutrition.

§ VII. OF GARMENTS.

The birds and all animals have their appropriate natural clothing, suited to their conditions, to the elements in which they move, and to the climes which they inhabit. But man, and man only, is compelled to seek garments for his body.

In treating of coverings for man, it is important to

unfold certain fundamental principles. Curious though the statements may seem, fanciful as they will appear to slightly advanced minds, yet they will be carefully considered by such as desire to become thorough students of the science of life.

It has been declared by that learned body, the Association of Educationizers, that each person transmits his or her like. It is equally true of the animals, the vegetables, and the minerals, unfolding to the mind the vast subject of psychometry.

Man is born without the needful coverings to protect and shelter the tender structure. What is the first thing which should be done when a newly-born infant appears? There is a quite general desire on the part of mothers to exhibit their offspring to the best advantage. Anticipating the hour of parturition, they carefully and neatly prepare the little robes for the expected one. They do this, indeed, with loving hearts, with moistened eye, and affectionate hands; but, alas! civilization exhibits a gross ignorance in respect to preparations of this kind, requisite for an event of such importance. Ordinary garments should not be prepared. When the little one has made its appearance, it should rather be suffered to remain in a condition of comparative repose, like the bird or the chicken when it is passing from its shell. The mother should repose in a comfortable position, upon the back, with the head but slightly elevated; the greatest possible quiet should be requested, the apartment being comfortably warmed, though generously ventilated. Subsequent to birth, certain changes familiar to practitioners and to matrons occur; during these changes, and the passage of the placenta, suffer the little one to remain in its quiet position at the mouth of the womb. When the time arrives for its gentle removal, let lamb's wool, of the softest possible quality, be at hand; or, if that cannot easily be obtained, prepare a matting of the ordinary cotton wool, and enrobe the little one in that simple preparation. Suffer

the umbilical attachment to shrivel, as it naturally will, by processes as certain as in the case of the lower animals; place no bandage around the little abdominals; and let the tiny limbs continue their foldings, until natural expansion comes.

Now a critical period commences; but let Nature be trusted. When the hour arrives for placing the little one at the breasts, let that be done; but all cathartics should be studiously avoided. Nature will do her proper work, and at a reasonable time. The various processes have been brought into precisely the needed conditions to answer the required purposes.

Here, then, the little one lies simply wrapped in the lamb's wool, or the ordinary cotton wool. The lamb has a gentle nature, and leaves a portion of itself in its covering; and this, therefore, imparts a gentle influence to the little one. So the cotton, growing in the milder and more tropical clime, retains its quiet, soothing, warming influence; like ever imparting and seeking its like. Passing, say from ten to twelve days in this quilt, other garments may then be applied; but the gentle, quieting cotton should always be next the surface. The little hands should never, under any circumstances, be covered; they have in the beginning a temporary set of attractors, absorbing the needful influences. The feet should be covered with simple socks of ordinary cotton; or, still better, of lamb-skin, with the wool retained. For a season an ordinary cotton garment may be worn, which should pass but slightly beyond the feet; but opportunity should be afforded for the elements to flow up the limbs, and the expanding abdominals. The garments should be suspended only from the shoulders, no bandage whatever compressing any part. The heart bleeds with sympathy when it considers the agonies which little ones are made to experience from the swathings customary at a season when they are dumb. Could they speak of this practice as

it deserves, they would say, in thunder-tones, *Cursed be custom!*

As the little one expands, and begins to express a desire to creep, it should be accommodated. From this hour upward, the garments should ever be loose, flowing, and graceful, suffering it to enjoy the fresh ventilation; and it should be exposed not unfrequently to the open air, that it may inhale the needful mineral elements, requisite to the formation of teeth.

This Association has deemed it proper to dwell with much particularity on this branch of the general subject, for the reason that everything depends upon a right start. If a person begins wrong, the error affects the whole general subsequent course.

In respect to other garments, this Association reiterates declarations which have been repeatedly made. The animals are to pass away; as a sequence, the woollens must be dispensed with. The hour will come when, of necessity, man will be clothed in vegetable products; the cottons, the flaxes, and other fibrous plants, will come into general use. He will subsist, too, principally on fruits, which will promote the expansion of his higher faculties. Living in habitations formed mostly of minerals, the three kingdoms will be happily brought into one: first, and outside, the mineral habitation; second, the interior finishing and the clothing, both vegetable; and third, the animal, man.

In respect to the forms and colors of garments, this Association but reiterates its own teachings, that *like will seek like.* In a highly advanced condition, garments will be required which shall be easy, graceful, natural, flowing, and suited to employments, whether in the field, the workshop, the grove, or in the covered and decorated habitation; but each person will make his or her own selection. The colors are emblematic of conditions: the black is significant of darkness, of gloom, of melancholy; the white, of purity; the green, of life; the blue, of the heavenly,

and so on. Persons in these various conditions will naturally prefer corresponding habiliments. In introducing a new social order, there should be no strait-jacket prescription respecting dress; because that which is suited to one condition would be quite disagreeable to a person in a different, a higher, or a lower condition. As each selects the food which is preferred, so should each have garments according to his or her likes.

§ VIII. STEPS TOWARD THE FOUNDING OF A REMEDIAL INSTITUTION.

The design, on the part of these spirit-associations, of establishing (through human coöperation) a number of institutions for remedial purposes, at different locations, has been repeatedly hinted. The only movement in this direction of which record can here be made is the following:

Mr. Charles Main, a person who, though ignorant of ordinary medical science, has met with distinguished success as a healer by the "laying on of hands," and in the delineation and removal of disease by the alleged aid of disembodied spirits, has been induced to open an institute in Boston, — at present at No. 7 Davis-street, — in which the direction and counsel of these associated spirits is to some extent acknowledged. At the dedication of this Institute, on the 16th of October, 1856, an address, understood to emanate from this source, and giving an outline of the general plans of the body, with the relation of this enterprise to them, was submitted. The following is a copy, omitting some unimportant special references:

ADDRESS.

In all great efforts designed to generally improve man, certain preliminary steps are essential. A new order of society is to be; but it is quite impossible to reach a culminating point without much previous preparation. Prominently, *mind* is to be acted upon. Persons are not only to be brought to see the evils resultant from the present condition of things, but their minds need to be so illuminated, that they can see very distinctly the steps to be taken, not only to remove these, but to substitute therefor a better condition of things. Persons dwelling in the

more spiritual condition are able to see, with great clearness, not only the point to be reached, but the intermediate steps essential to be taken. Among the efforts which are deemed essential they regard with great interest the study of the human structure. So finely is it organized, so various are the influences which surround it, so irregular have been its formations, that it is exceedingly liable to be diseased and disharmonized.

Many ages must, of necessity, elapse prior to the introduction of the Harmonial Age. Various geologic changes must occur. The elements themselves must be brought into yet finer conditions. Man will need to more thoroughly comprehend the laws of his being, before that age can be introduced. Remedial institutions are a necessity of the present age. A class of persons are needed who are willing to devote their time, strength, talents, to mere remedial efforts. Remedials are but palliatives. When persons are brought into finer conditions, and more fully comprehend causes, diseases or disharmonies cannot, in the very nature of things, exist.

Some locations are more favorable, as respects certain remedial agencies, than others. America has almost every variety of soil, climate, vegetable, and mineral. All these, to some extent, go to favorably affect or to disturb persons. No *one* remedial institution, in any particular location, can remove *all* the diseases to which man is liable. It becomes needful, not only to have *many* institutions, in different locations, but it is also requisite that these should be coördinate branches. They need to bear certain relations to one another. Looking over the American States, and glancing at the British Provinces, it is seen that there should be institutions, the first among the hills or mountains of New Hampshire or Vermont; a second, in or near the metropolis of New England; a third, in or near the city of Philadelphia; a fourth, in or adjacent to the city of St. Louis; a fifth, in or near the city of New Orleans; and yet a sixth, in one of the West India islands.

Entering into a coöperative arrangement of this kind, distinguished remedialists could greatly facilitate efforts of a hygienic character. Now, the persons diseased or disharmonized are confused; they know not where to go, or what to do. Efforts are unsystematic, irregular, and results often unsatisfactory. Organizing institutions as indicated above, valuable talent could be called out, harmony of action secured, means economically used, and efforts would be of a more satisfactory character.

Before, however, the public mind can be so acted upon that coöperative remedial institutions can be organized, it is essential that it be educated to a higher plane, so that more confidence can be felt in the ability and wisdom of persons in the more spiritual state to guide and direct efforts of a broad and humanitarian character.

The institution this night dedicated to remedial purposes is designed to call attention more fully to the whole subject of critically inspecting the condition both of body and mind of diseased persons, and preparing remedies suited to each particular case. A class of persons, brought into fine conditions, can and do, through spirit instrumentality, inspect both the outer and inner of the human system, embracing body and mind; and critical instructions can be given, which, if wisely observed, will, to some extent, throw ordinary outside practitioners into the shade.

Time, patience, culture, harmony, equanimity, all are essential to promote labors so interesting, so novel, and which, sooner or later, will challenge the attention of the whole civilized world. A few persons harmoniously interblended, brought together in this neat, convenient, and central institution, will do much in preparing the public mind for labors of a yet broader and more useful character. * * * *

At this present moment the New England public mind should and will be turned to this Institution; and, as applications for aid shall, from time to time, multiply, so will prominent persons be raised up, qualified, and instructed,

to communicate such instruction, and afford such remedial aid, as the exigencies of the hour require.

Getting one remedial institution on a firm basis,— becoming, as it will, to some extent, a model for kindred institutions,— with considerable ease, the remedial branch of effort may be *nationally* extended.

This opens to the minds of intelligent persons the necessity of having a *Depository* where remedies can be obtained at economic rates; where the purest wines and other stimulants can be commanded; where the finest fruits can be purchased; which Depository, also, will receive such aid as persons in the spirit-life are capable of communicating. It is essential, not only that wise *counsels* be given of a remedial character, but that the *purest remedies* be easily commanded.

Founding one Depository in the metropolis of New England, it will become a model for other coöperative Depositories in the American nation, so that informations of a business and remedial character can be easily transmitted from location to location. New Orleans has its remedials, New England has others. Inasmuch as it would be difficult for the diseased to travel to locations where the remedies are grown, it is wiser to transport the remedies themselves.

Looking at this institution, then, in the light of a grand stepping-stone to other and yet more systematic efforts, persons in the spirit-life interested in labors of this beneficent character pledge themselves, now and henceforth, to *aid* in the humanitary enterprise this night commenced in this edifice. * * * *

The leading mind of this institution has within himself almost exhaustless resources of a magnetic and impartive character. Magnetism is an essential to bodily and mental harmony. Securing to himself that degree of quiet which is essential, exercising quite freely in the open air, favorably circumstanced, agreeably surrounded, his mental and bodily powers can be very much increased. Persons in

the spirit-life, interested in his efforts, cheerfully extend to him the right hand of remedial fellowship, and would encourage him to study great quietude of body and mind, to follow his highest impressions, and cheerfully do in love and wisdom that which will daily be opened to his view; laboring not only in such ways as shall promote his individual interest, but having in view the welfare and general improvement of human kind.

At earliest favorable moment, he will see the wisdom of having at his command a large carriage, which can be used for the exercise of his weaker patients in the open air, that they may inhale directly elements essential to health of body and mind. He will see the wisdom of carefully regulating the temperature of each and every occupied apartment; not suffering the thermometer to rise above seventy degrees, — often down to sixty-five during the day, and at night in sleeping apartments rarely passing below thirty. It will also be seen that fruits of the more vitalizing kind should be freely used; and that loose garments should be at hand for the use of persons of both sexes, thus giving the body an opportunity for natural expansions, inhalations, and respirations, and securing entire ease. Of course, the leading mind will see that all exciting conversations, noisy debates, coarse jokes, or indelicate allusions, should at once be discountenanced, in an institution of this character.

These thoughts are presented in this dedicatory address, not only for the consideration of the founders of *this* remedial institution, but also for the consideration of persons interested in remedial efforts in the Old World as well as the New.

PART VII.

PAPERS RELATING TO GOVERNMENT.

[From the body styling itself "The Association of Governmentizers."]

COMMISSION AND PURPOSES.

The Association of Governmentizers now, by this instrument, makes known and declares, by and through this present scribe, John Murray Spear, that it has selected, chosen, and set apart as its Representative and General Agent, Eliza J. Kenny.

It also boldly declares that it has in view and intends to complete the following things:

First, To communicate just, broad, and comprehensive views of the *Divine Government*, as a substantial basis of all wise governmental action.

Second, To teach that the highest possible human government is *interior*, and may at all times, in all places, and under all possible circumstances, be safely obeyed.

Third, To teach the perfect equality and balance of the sexes; and that there can be no true domestic, social, moral, or national government where this is disallowed.

Fourth, That Right, not Might, is the only true basis of all political confederations, and that all governments must come, sooner or later, into chaotic conditions which are built on force.

Fifth, That the only weapons which can justly be used, either in demolishing, founding, or uprearing a government, are *Justice*, *Love*, and *Truth*.

Sixth, That the Association of Governmentizers may wisely unfold and complete its broad purposes, it qualifies and now commissions its Representative to be its public Promulgator and Teacher.

Robert Rantoul.	Martin Luther.
Dan'l Webster.	Roger Williams.
John Quincy Adams.	Socrates.

[A name in mystical characters.]

Given Feb. 15, 1854.

FIRST SERIES.— FUNDAMENTAL PRINCIPLES OF GOVERNMENT.

[Communicated at Boston, June, 1854.]

§ I. OF REVOLUTIONS, ANCIENT AND MODERN.

Nature is man's grand external teacher. Her laws are absolute and universal, comprehending the good of all and each of her varied offspring. Law, in its various phases, is everywhere exhibited. The minutest atom is governed by law, as evidently as the mightiest rolling orb.

Everything is tending upward, passing to higher and finer conditions. This remark applies to Nature's laws in every department. They are constantly becoming more and more fully perfected, so that their operations tend to more refined conditions of what is called matter.

The student of Nature, therefore, cannot fail to perceive that it teaches Government. It has its purposes, its laws, its ends, — tending invariably to the highest good of the governed.

All clans, tribes, nations, have their respective forms of government, rude and imperfect, or refined and elaborate, corresponding with the amount of knowledge which each clan, tribe, or nation, has acquired. Man is incapable of living without a form of government. That form of government, however, must be suited to his condition and his wants; else it is tyranny, fastening a yoke upon him which he cannot comfortably wear. As he progresses in knowledge and in wisdom, he needs less and less of external control, and looks more and more to a higher, a finer, and more *interior* government; so that, in a highly advanced condition, he comes to disregard and lose sight of all external governmental institutions, establishing a system of self-government; and thus enjoys a freedom, an independence, which cannot be comprehended by persons in lower planes of development. He becomes his own lawgiver, his own legislator, his own executor, his own administrator, his own king or president. In a word, he becomes, so far

as government is concerned, an *individual*, an independent being, able, governmentally, to take care of himself.

But, before any considerable number of persons can arrive at that high plane of development, there must be an external government, or written code of laws. Persons who are in the internal can be controlled by internal laws; but persons who are in the external must be governed by external laws. One part of this last uttered sentence is precisely as true as the other, and both will commend themselves to the good sense of advanced minds.

Understanding, then, most distinctly, that internal persons may be governed by their internals, and that external persons must be governed by external laws, the Association of Governmentizers proceeds to the execution of the work assigned to it by the General Assembly from which it emanates.

All ages have had their governmental revolutions. These correspond to revolutions in Nature. It has already been said that all things in Nature are in states of progression. A clan, tribe, or nation, when on a particular plane, constructs a government, corresponding and suited to its then existing condition. This answers, for a season, the purposes contemplated by its framers; but as man becomes more sensible of his powers, or arrives at a higher plane of development, that form of government which was framed by the fathers — framed, too, in wisdom — becomes unsuited to the higher and more perfect condition of the children; and thus it becomes a heavy and grievous yoke. It galls the wearer; he chafes under its action, and desires to be rid of it. But the older classes, who, perhaps, had a hand in framing the existing compact, and aided in establishing it by effort, perhaps by blood, remaining precisely where they were, regard it as a very dear child, and they are pained to have it spoken of with any degree of lightness, or apparent disrespect. Of necessity, therefore, there come to be two classes of persons, — one desiring to retain the existing form of government, the other desiring to

throw off that form, and perhaps to construct another. Between these two equally honest and highly conscientious parties—the stand-stills or retrogressives, on the one hand, and the progressives, on the other — great acrimony frequently prevails, and a contest becomes inevitable.

Now, there appears generally a third class. This class has no predilections especially for either of the parties, as parties; it would n't snap its finger to decide which should prevail; but it is actuated by other views. These are *position*, *preferment*, individual and social *interest;* and it looks at the two parties first named solely with reference to its own ends. It watches them, — measures with a keen eye the strength of each; and it vacillates precisely according to circumstances. It must and does seek the *stronger* party, numerically, politically, and pecuniarily speaking. A party may be, numerically, weaker than its opposing party; but, owing to its position, with the patronage or means which it may have at its command, it may be really the stronger. This third party will consider all these things, and act accordingly.

As all things in Nature are tending upward, so the progressive party becomes more and more sensitive, and more anxious to throw off its yoke; it labors with greater zeal; its efforts are of a purer character; it expends its means with greater freedom; and as knowledge increases it adds to its numbers.

The third party watches this progress with eagle eye; and when the crisis comes, which must come in the progress of all governments, it, perhaps with some reluctance, throws its influence into the scale of the party of progress.

And now comes a revolutionary struggle. The conservatives become alarmed; they arouse themselves from their lethargy, and, despising the new party, not knowing its real strength, they arm themselves for the preservation of old forms. Their battle-cry is, "Our institutions are in danger! The noble fabric which our fathers reared will be

demolished! The government which they established by their sweat and blood is liable to be overturned, and everything will go to ruin! We shall be in a state of confusion, without a government, without law, without order!"

The great purpose of the progressive party being to throw off the heavy yoke, and not having arrived at a sufficiently mature condition to frame a new government, it perhaps has really nothing to present in place of the old. It only complains of its grievances, and declares "We will be free!"

Thus have come revolutionary struggles in all ages, — the right, sooner or later, triumphing over the wrong — freedom over tyranny. Thus have come wars, the greatest evils under which man has ever groaned, excepting, indeed, that of slavery itself; for it was nobly and justly said by one whose name will long be remembered by mankind, "Give me LIBERTY, or give me DEATH!"

§ II. REASONS FOR ORGANIZING A NEW GOVERNMENT.

Besides the law of progress as a cause for revolution, there may, from time to time, arise other and quite different reasons why revolutions should be commenced. Some of these will be briefly referred to in the outset; and this paper will close with a concise statement of true reasons for a revolution.

Feeling the responsibility which rests upon this Association, and knowing that its statements are liable to severe criticism, it will speak with the greatest deliberation and care. It will affirm only that which it, as a body, knows to be true, without venturing on the mere individual opinions of its members, which may be diverse on some points. Speakers will be selected to utter its associated thoughts, not their individual opinions. It is desired that this point may be distinctly understood.

The Association repeats its declaration that revolutions arise from several causes; and, in addition to that named

in the previous paper, it would say, first, that *ambitious* persons exert a very strong influence on all governments, whether barbarous, civilized, or Christianized. These persons have their own individual ends in view, and occasionally they seize upon the reins of government, that thereby they may ride into power. They are perfectly unscrupulous in respect to the means by which they reach their ends. This class of persons has always existed. They show themselves in all governments. Smoothly they slide into important positions. They are the "snakes in the grass," making their way, not unfrequently, quite unnoticed. They are the designing, wily, crafty politicians; and they seek revolution to promote their own individual purposes. This is one class of revolutionists.

A second class are the bigots. They may be religious or political bigots. They fancy that their especial cause, political or religious, is all that is worth sustaining; and a government which does not consult them — does not take them into public and private favor — they will detest; and they will seek, by the use of such weapons as are at their command, to revolutionize such a government, and place themselves in positions of power. This remark applies more especially to the ecclesiastics. They wish the State to consult the Church; and a State which refuses to consult the Church they will seek to overturn. Among the prominent statesmen of this country, no one ever suffered more from this class of persons than did THOMAS JEFFERSON. He was unusually bold in his protestations against the Established Church and its priesthood; and that Church and its priesthood sought to overthrow the American government because he occupied a prominent position therein. There never has been at the head of the American government a person so dreaded by the ecclesiastics as was that very eminent statesman.

There is still another cause for the overthrow of a government, and that is of a commercial nature. Money exerts an almost omnipotent influence. It is so conven-

ient, and gives its possessor so prominent a position, that most persons seek to possess themselves of its power. There is constant danger to be apprehended from the aristocracy of wealth; and all governments, to some extent, fear its power, and cater to its wishes.

From these various sources governments are exposed constantly to revolutions. But there are, nevertheless, good and substantial reasons for revolutions, and some of these will be mentioned:

1st. When a government has done its work, — has arrived at old age, become decrepid, superannuated, — that is a good and sufficient reason for a revolution.

2d. When a government becomes so corrupt that only the more crafty and designing can be elevated into power, that is a good and sufficient reason for a revolution.

3d. When a government becomes palpably false to its own affirmations or declarations, and tramples these manifestly beneath its iron hoofs, that is a good and sufficient reason for a revolution.

4th. When a government becomes so oppressive that it disregards the interests of any considerable number of its constituents, and crushes *man* to protect itself, that is a good and sufficient reason for a revolution.

This Association desires that these points may be critically examined. It asks statesmen to show, if they will, wherein one of them is incorrect. If the points made are sound, — if they cannot be successfully controverted, — then this Association desires that they may be applied to any and all existing governments. If they are defective, let it be shown wherein they are so. This Association knows whereof it affirms when it boldly declares that *the positions here taken are impregnable, and will bear severest criticism.*

§ III. OF METHODS OF ORGANIZING GOVERNMENTS.

Immediately subsequent to revolutions, organization, in some form, must come. This matter of organizing a gov-

ernment is one of the most critical and most important which can be treated of. Very few persons are qualified to be wise organizers. Usually it is much easier to destroy than to construct. Construction requires vastly more mental ability than destruction. It is vastly easier to exhibit defects in existing structures than to erect new and better.

Several things should be taken into consideration when new governmental organizations are proposed: 1st, Has the time arrived for a new governmental organization? 2d, What form of government are the people qualified to receive? 3d, Is there a sufficient number of leading minds to commence and hold together the proposed organization? These questions must be carefully considered before action is commenced. The thing called government is not a self-existent thing. It is to be organized by a union of frequently conflicting interests. The best government must be obtained which the circumstances will allow. Reference must be had to locations, to past experiences, to present conditions, to future prospects.

The instant it is proposed to organize a government, persons in various conditions, in different locations, surrounded by different circumstances, will be prompted either to engage in the new enterprise, or to resolutely oppose it. There will be classes of persons among the opposition whose support it will be desirable to secure to the new enterprise; their position, their purity of character, the means at their command, all render it important, if possible, to engage them in its behalf. Then, on the other hand, there will be a class who have enlisted in the new movement, actuated by a desire to promote their individual interests, or by some equally low motive, and who, consequently, have no heart therein. These it would be desirable to dispose of; they will rather retard than aid the enterprise, though professedly its friends. The positions of these distinct classes, then, are to be carefully considered by the real friends of the new governmental

organization. What, then, shall be done? Plans must be presented to the minds of those whose interest it is desirable to secure. While the other class, who are not desired, and yet claim to be friendly, may be treated with ordinary civility, they should not be let into *plans*, because they are not to be trusted; they may prove traitors in the new camp.

Whoever will read the history of the organization of the government of your country will see the difficulties which surrounded those who, from purest motives, undertook that enterprise. Because of these many difficulties with which they were encompassed, they veered a little this way, and then a little that way, that the new governmental ship might be launched. It was the best thing they could do at that critical moment. Persons took part in that organization from interested motives, — to use a common phrase, with a hope of feathering their own nests; and they soon began to show their real characters, embarrassing the scheme, and rendering it exceedingly difficult to do all that was contemplated by the original projectors. They who have engaged in any enterprise where a considerable number of persons have taken part, have invariably discovered that some have slipped in who were a detriment to the undertaking, — persons who would soon attempt to control it for their individual and selfish ends.

Hence, the more this subject of governmental organization is examined, the more difficult will the work appear; and yet, when a crisis comes, action must be had. The ship must be steered; to be steered, she must be manned; to be manned, a selection must be made, and officers must be had. There is no help for this state of things.

These considerations will lead to a charitable judgment of the motives of persons who attempt the work of constructing new institutions. The fact is, when the crisis has arrived, when the revolution has come, either a new order of things must be established, or the people rush back, and shelter themselves under the wings of the tyrants from

whom they have escaped. For the people will have a government, and being exterior, they must have *exterior* government; they must *see* its machinery, they must *behold* its officers; otherwise they run to and fro, without order, having no guiding star.

Of course, these remarks apply only to persons in the external conditions. They who are in the *internal* are *their own* rulers; they need not an exterior government; they have in their interiors *principles* which answer every purpose.

When the government of this country was organized, there was a sparse population, scattered over vast territories. A proposition was started to organize a new body politic — to launch an entirely new ship. Prominent persons assembled from different locations; different interests prompted them; they enjoyed different degrees of knowledge, and were different in respect to the degrees of internal development. Among them were a few minds who had the good of their country in view. One class of the people saw that a new government must be organized, and they rather submitted to what could not be prevented, than cordially joined in the work. Publicly and privately the different classes instructed their delegations. The storm raged around them, and there was an uncertainty as to whether the ship which was to be launched would weather the storm. She might ride it out triumphantly, or go to pieces on the rocks. With these circumstances surrounding them, with these heavy responsibilities resting on them, the delegates resolved to organize. One class labored to bring up the structure to their lofty conceptions; another class attempted to keep it down to the level of their plane. A third class vacillated from one to another. These three classes were to be considered. Whenever the higher class of statesmen were about to propose a measure, they had to think first of that lower class, governed by *interest*, and then of that middle, vacillating, uncertain class. This middle class must be secured, if possible; extravagant

measures must not be risked; seeming radicalisms must not be proposed; because the measure was to be carried by *votes*. Thus it was exceedingly difficult for the statesmen who held the highest views to put those views forward in such ways as to secure a majority vote.

This reference to the condition of this country in its incipient stages is presented at this time, not for merely historical purposes, but as illustrative of the difficulties which must attend a new governmental organization at the present stage of man's progress.

The yoke of an old government, superannuated though it may have grown, oppressive though it may have become, wicked and crafty though its leaders may be, should yet be worn until it becomes absolutely insupportable; for it is not wholly certain that a new government, when instituted, will be enough better than the old to compensate for the sacrifices consequent on the revolution, on the one hand, and the labors of reconstruction, on the other.

While, then, the Association of Governmentizers distinctly perceives that the hour is at hand when a revolution must come in this nation, yet it feels the deepest anxiety when it looks forward to the construction of a new political fabric. It will be a fearful crisis — an hour when the passions of men will be excited to an extent seldom, if ever, known before. This Association, in these discourses, proposes to place in the hands of its general agent a series of instructions which will be of the greatest use in that hour of peril. And when the political elements shall be dissolved, and men shall run to and fro, hither and thither, seeking knowledge, the voice of woman shall be heard, saying, "Here is precisely the chart you need, to guide you in this stormy and trying hour." Connected with this Association is a class of eminent statesmen of the past and the present, who have guided the ship of state in perilous times, and have learned by experience how to manage in these critical periods. That knowledge shall be presented and lodged in the capacious mind of its truthful and un-

flinching agent, who knows naught of fear when a right act is to be done.

§ IV. ELEMENTARY PRINCIPLES OF GOVERNMENT.

Principles are ever the same. Persons change; principles, never. It is of the greatest practical importance that there should be a clear perception and a distinct affirmation of the elementary principles of government, so that the fabric may rest on a permanent and sufficiently broad basis. A much larger number of persons are acquainted with *facts* than with fundamental *principles*. A more numerous class is able to rear structures than to lay broad, deep, and invulnerable foundations. This paper will present certain elementary principles, which the Association of Governmentizers deems of the greatest importance as forming a substantial basis for a governmental structure. These principles will be most carefully and deliberately declared by one who was, when on your earth, exceedingly familiar with this branch of labor; and who by his pen, more than his voice, aided in setting forth certain fundamental principles, when the American government was formed. [Another speaks:]

1. All Nature exhibits this phenomenon, — extending to the smallest atom, and to all the fluids, whether visible or invisible to outer vision, — namely, that *all things are male and female.* Whoever overlooks this elementary principle is to that extent disqualified for constructing a government. Differently organized though the sexes are, in some respects, yet in a true sense the two constitute *man.* Each possesses certain qualifications: which qualifications, when harmoniously combined, form one complete being. This, in laying the foundations of a government, must be recognized as a fixed principle. Without it, a wise, harmonious, complete system cannot be constructed.

2. *Each person is a distinct individual, a sovereign, having a perfect right to do as he or she pleases, in respect to*

his or her person, his or her property, to follow his or her pursuits, to seek his or her happiness in his or her own individual way. This Association deeply feels that it has now affirmed a most momentous elementary principle. Each individual person is called upon to perform certain individual functions. A second person may not say, for example's sake, how and when another may worship, what another may eat or drink, how long or when another may sleep, when or where another may travel, or what kind of labor another may pursue. In respect to these matters (and others, of minor importance, which might be named) each individual is to be his or her own judge; and no person, no being, however high or low, no friend, however near, no relative, however dear, is to interpose or dictate to another.

It will be perceived, when this principle is carefully examined, that it is one of immense consequence, in a basis for a governmental structure; and on this account it has been dwelt on with much particularity, so that its length and breadth, depth and height, may be clearly comprehended. It intends to go this length, that even Jehovah himself has no right to interfere with the individual [as it is well known He does not]. Each person must and should act on his or her own individual responsibility. Persons may give counsel — they may express their opinions with the greatest freedom relative to the opinions or acts of others; but there must be none of that interference which says, "You must follow me, without regard to your individual preferences, reason, or judgment." In this way, and only in this way, can the conscience be free, can the individual pursue his or her own happiness. A principle less broad than this will, in so far as it is less broad, render a government defective. This Association requests that this principle may be most searchingly criticized; and it has no fears of that criticism. The more it is examined, the more will the critic perceive its perfection, and its indispensability as a basis of all wise governmental action.

3. A government must be founded with a clear comprehension of the following points, namely: That it is *a temporary organization;* that, being temporary, as man progresses in the acquirement of knowledge, in the unfolding of wisdom, *the institutions of to-day are to be outgrown,* —to become old, infirm, dilapidated, superannuated, useless. As certain reptiles cast off, from time to time, their temporary coverings, so the best government that can now be constructed must in time be repudiated, to give place to a higher and yet more perfect system. This must continue until merely external governments will be entirely outgrown, and man become his own sovereign, or president; the framer, administrator, and executor, of his own laws. *Excelsior*, then, should be the motto. The instant a *best* government is constructed, the next instant every person should strive to outgrow it. It is but a temporary scaffolding, by which the individual may pass on to a more perfect condition. One of the grandest mistakes which man makes, governmentally speaking, is in supposing that a form of government is to be *perpetual,* and is not to be outgrown. One might as well say that the pair of shoes which he wears to-day must last forever; or, that the edifice of to-day must remain without improvement, in either exterior or interior, as the true pattern for all ages. A government is but a house into which persons enter for temporary habitation. The moment they are able to form a better structure, they are justified in so doing.

The Association of Governmentizers attaches great importance to the three considerations mentioned in this discourse, and desires that they may be fully considered and widely disseminated. They will help to correct certain errors into which prominent statesmen have fallen, and will lead to a just appreciation of existing governmental institutions. When the grand *excelsior* summit is reached, then each man and each woman shall enjoy perfect individual sovereignty, and enter into that kingdom "whose officers are peace, and whose exactors are righteousness."

§ V. OF STRUCTURES, BASED ON ELEMENTARY PRINCIPLES.

Having laid sufficiently broad and substantial foundations of principles as a governmental basis, there should be cautious procedure to structures as broad, comprehensive, and substantial, as is the basis on which they are to be reared. Principles, it should be observed, are but foundations; the various departments of government forming the superstructure resting thereupon. The greatest care should be had that the governmental fabric correspond in all its details to its professed and affirmed principles; else it will be an incongruous, rickety affair, instead of a harmonious and substantial structure.

These observations are made with a view of introducing an eminently constructive statesman, who, when an inhabitant of this earth, participated in labors of this character, and who will present this branch of the subject. [Another speaks:]

A cursory examination of the principles presented by the Association of Governmentizers will exhibit an entirely new foundation for a proposed governmental structure. There is no government now in operation on this earth which has attempted to build on the principles declared. This Association proposes to introduce an entirely new element; and it is important to consider what use shall be made of this new element in a governmental structure. This element is the *feminine*. The first principle declared is, that the masculine and feminine together constitute that which truly makes *man*.

But where can woman be advantageously placed in a governmental structure, so that she herself will feel that she is in her true position; and so that man, or rather the masculine half of man, will also feel that he is in his true position, — in other words, so that both the masculine and the feminine will be perfectly satisfied with their relative positions? This is a very critical point, and has never before been considered by a statesman with direct refer-

ence to a working organization, as this Association proposes that its structure shall be. It becomes necessary, therefore, that there should be an analysis of the two sexes, that it may be seen, in general, wherein they disagree, if at all, and wherein they agree, if at all. This is the first important thing to be done, in constructing a governmental system in harmony with the principles proposed.

To begin, then, with the masculine. He is usually larger in stature; more muscular; more excitable, or, phrenologically speaking, *combative;* and he is usually a greater explorer or traveller, delighting to penetrate to new fields of thought, action, and labor. On the other hand, the female sees more quickly, more easily catches a new thought, cherishes that thought with greater tenderness, and retains it with greater affection; she is more able to bear disappointments, afflictions, and sorrows; and has truly a more religious, and, interiorly speaking, a more philosophic mind. These, briefly, are points wherein the two disagree.

In several points they agree. Their love for social intercourse is about the same; differing, however, in forms of manifestation, but equal in *usefulness* to its object or objects. In respect to a love for the fine arts, as a whole, there cannot be said to be a very marked difference. In respect to hopes of future existence, the difference, if any, is slight, with a little leaning towards the feminine. In respect to faithfulness in uttering truths, there cannot be said to be a marked difference; but the leaning, if any, is rather toward the masculine, — woman being slightly less frank in the utterance of her real opinions.

Confidence is reposed in this deliberately prepared analysis of the masculine and feminine characteristics. The conclusion derived therefrom is, in brief, the following: *One element quite nicely balances the other, taken as a whole.* Where one fails, the other furnishes the true complement.

From this analysis the following results are deduced, namely: In selecting persons to hold important positions, a just reference should be had to the natural capabilities of the two sexes. If heavy labor is to be done, requiring muscular strength, the male will naturally be selected; if, on the other hand, simple questions of right are to be determined, the female will be selected, because she more quickly perceives, or, to use another term, is the more intuitive.

These two points sufficiently illustrate the naturalness with which this principle of equality in the sexes may be applied in a governmental system. The mistaken apprehensions which are entertained by persons standing on low planes of development, respecting difficulties which would ensue were woman to be governmentally recognized, may be entirely dismissed.

Turning, then, to the second principle, — which affirms that each person is to be considered an individual sovereign, having a perfect right to think, to say, to go, to come, and to do, as he or she individually may choose, — this, also, is a principle till now unrecognized in the basis of a governmental structure. It must be considered with the greatest deliberation. How, then, can a government be built on this new principle? Several things must be resultant of its adoption:

First, *The government cannot be one of force.* It would have no power to compel any person either to do an act, or to refrain from doing an act. The principle operates both ways.

At first view, it would seem that a government based on this principle would be, in fact, no government at all; and it would seem to be scarcely worth one's while to spend time in scheming such a nonentity as a government without power to enforce its own rules. And yet it will be seen that such a government *may be* constructed, if but another point be considered, which will now be presented, namely:

Second, *Of necessity it must be a voluntary government.* One cannot say to another, at any time, under any circumstances whatever, "You are, whether you will or not, a member of this government." It cannot press persons into its service; it must, of necessity, wait for volunteers. So, on the other hand, when persons refuse to observe its rules, it cannot say, "WE, that is, the government, will punish you." But it *can* say, "The same door by which you made your entrance is open for your exit." The government neither compels you to enter, nor to remain when you choose to withdraw. It only asks that, while you remain within its fold, you will observe its regulations. But if you say, "The regulations are tyrannical, and therefore not to be observed," you are at liberty to do one of two things: either, first, change them, if you can, by appealing to the intelligence of the constructors; or, secondly, withdraw. It will be seen, then, that this government cannot frame a penal code; it leaves each of its members *to do precisely that which he or she deems proper to do, in view of the regulations* (mark that!) *which he or she knows to have been adopted.*

Thus is instituted, in harmony with the highest individual freedom, a *voluntary* government, such as the individuals themselves choose from time to time to construct, — precisely as a person manufactures or purchases a pair of shoes for his own feet. He is at liberty to put his feet into the shoes and wear them, if they meet his wants; or, if they pinch his toes, he has a perfect right to withdraw his feet, and no person may compel him to do otherwise.

Lastly, in respect to the *third principle*, namely, that a government is to be considered as a scaffolding to a higher condition. This principle is not affirmed in existing governments; on the contrary, it is assumed that they are always to stand, that subjects are never to outgrow them; in short, that they are eternal. This principle denies such an assumption, and considers a government as but a tempo-

rary arrangement. Taking, then, this principle into view, what may be said constructionally having relation thereto?

The first thing to be noted is this, — that all things in Nature are progressive; and, as a sequence, the best government which can be upreared to-day may be seen to be very defective to-morrow. The duty, then, of the parties interested is, first, to clearly point out the defect or defects which are perceived, because of having arrived at a higher degree of development. Secondly, to seek a remedy for that particular defect, or class of defects, as the case may be. Thirdly, should the defects be such as to produce great chafing or oppression, and should earnest remonstrance be unavailing, then the party or parties should say, " I cannot, with the present amount of light which has come to my mind, remain a member of this government; and, therefore, I quietly withdraw."

§ VII. OF PERSONS CAPABLE OF CONSTRUCTING GOVERNMENTS.

A common expression is, " Principles, not Men." Taken in a limited sense, this is a most correct sentiment. But what are principles *without* men? Principles, alone, are like faith without labor. *Principles* AND *men* is a broader and more valuable sentiment. There may be principles without men, and there may be men without principles, — neither of which alone can construct a governmental fabric. A government cannot be constructed without principles on which to rest; neither can principles construct a government without *men* to elaborate, arrange, and administer the same. It would be a curious question to debate, had this Association nothing more important to occupy its attention, — Which would be of the greatest service to mankind, principles without men, or men without principles? Let, then, that loose sentiment, " Principles, not Men," give place to the more important one, " Principles *and* Men."

The merchant mans his ship with reference to the voyage

to be prosecuted. The agriculturalist employs men with direct regard to the labors which are anticipated. In founding a beneficent institution, persons are selected as supervisors with reference to their capabilities for managing the proposed institution; and so throughout the various concerns of society, — persons are selected with careful reference to any proposed undertaking. Should this rule, general as it is, be entirely disregarded when a proposition is started to construct a new government? Manifestly it should not. What, then, are the essential qualifications requisite to fit men for the work now proposed? These qualifications will be indicated in their natural orders:

First. The person whom it is proposed to engage in this labor should clearly comprehend the fundamental principles on which the new government is to be based. He may be catechized in the following way:

Question 1st. *Do you understand that it requires two persons, male and female, to constitute a whole man?*

2d. *Do you understand that each man, and each woman, if you please, has a perfect right, under all circumstances, in all conditions, and in whatever locations, to do as he or she pleases?*

3d. *Do you allow that government is but a temporary arrangement, to be outgrown with greatest possible speed?*

If the person thus addressed is able, without the least equivocation, without the slightest qualification, to answer each and all these questions affirmatively, that will constitute one essential qualification.

The second point is, *Is the person ready* NOW *to aid in constructing a government based on these fundamental principles?* He need not be asked whether he may be ready at a distant time, but the question to be propounded is, Are you ready to commence this work *now? Are you willing to risk your reputation, your property, your life, if need be, in this new enterprise?* Searching though this question may be, yet, unless the individual questioned can answer it fully, frankly, and without hesitation, he is not the man

for the time, — whatever he may have been, whatever he may become. If that searching question can be answered affirmatively, so far so good.

A third and final question is, *Do you love these fundamental principles, as they have been presented to your mind, more than all things else? Are you perfectly willing to promote and promulgate these principles publicly, privately, in church, in state, at home, abroad, wherever you are? Are you willing to announce your allegiance to these fundamental principles, even though it may separate you from church, from state, from home, from land, from children, from the companion of your bosom?* If the person questioned hesitates, then he is unfit for this new struggle; he ought not to be engaged; for, when the storm comes, at the very time when his services will be most needed, when the winds blow and the waves dash against the newly-launched ship, when every person on board should be at his post, then this man will be missing, — expectations which have been raised will end in disappointment and mortification; and perhaps the new enterprise, in consequence of his absence, will founder and be lost.

The Association of Governmentizers is composed of persons some of whom were, when on your earth, eminent statesmen. They acquired, when here, a large amount of experience. Mingling with other eminent statesmen in the higher conditions, they have interchanged experiences. They are fully sensible how exceedingly liable are persons who offer themselves to engage in a new enterprise like this, from not understanding the principles to be affirmed, the sacrifices to be made, the trials to be endured, to falter when their services are most needed.

The agriculturalist employs his laborers; they mow the grass, and gather the same in the fields beneath the cloudless sky; but, when the gathering tempest is perceived, he expects that then, more especially, they will be at hand, and labor more assiduously, as the storm approaches, to protect and preserve the property of their employer. So

will it be expected of those who offer their services in this great governmental field, that they should weigh well the undertaking; should consider the magnitude of the labor, the storms which may come, and resolve individually, in the language of another, "I know not what others will do, but, for myself, I shall fight." That is: "I shall maintain my principles, and my position, if I stand alone." Such persons are precisely the sort needed to man the new governmental ship; and then the winds may blow, the tempest may howl, the lightnings may flash, the thunders may roll, but the ship will preserve its onward course. In constructing a government, then, this must be the motto: "*Principles* AND *Men.*"

§ VII. THE AMERICAN GOVERNMENT, AND ITS DISMEMBERMENT.

Considering the time and the circumstances of its formation, the persons engaged therein, and the objects to be attained, the American republic may be justly denominated the grandest governmental structure ever reared by man. To justly appreciate this achievement, it is proper that there should be an impartial statement of the difficulties which lay in the way of its projectors. The subject will be presented by one who was a prominent actor on the stage at that important political period. [Another speaks:]

If there is anything adapted to call out the faculties of man, if there be anything which will fully *educate* him, if there be anything which will thoroughly test his statesmanship, it is the attempt to construct a new government. As qualifications to commence an undertaking of this character, several things are essential: 1st. A thorough knowledge of other governments, with an ability to perceive their defects, and to discover that which is truly valuable, and which should be preserved. 2d. A thorough knowledge of the capacities of the people to receive and comprehend fundamental principles which may be presented as the basis of a new government. 3d. A sufficient degree of confi-

dence in the people to believe that if the new government is constructed they will be willing to accept and to maintain it. These three things are important in the outset, to encourage an effort to construct a new system.

At the time when it was proposed to throw off the British yoke, and to construct the new American confederation, there were a few persons who had acquired by study a pretty thorough knowledge of the ancient and the more modern governmental systems. They were able to perceive the defects of existing governments, and to discover some things which should be introduced into a new scheme. But there was doubt whether the people at large could be successfully brought to comprehend the principles and essential purposes of the new system. And here was the great primal difficulty. It was not so much in putting the scheme on paper,— *that* was comparatively an easy achievement,— but the *real* difficulty was in the then *condition* of the people. On several accounts they were attached to the old governmental systems, especially that of the mother-country. Their friends, their relatives, dwelt there; their attachments were there; in fact, they *knew something* of the old government, while they knew little or nothing of the newly-proposed scheme. It is always difficult to induce persons to leave a certainty, and embrace an uncertainty; to leave things seen, and follow after the unseen. Besides, their *commercial* interests attached them to the old governments. As a people, they were poor; they relied on their commercial intercourse for support. If, then, the cords which bound the two countries together were severed, their commerce must necessarily be cut off.

It was, therefore, with considerable hesitation, and with many misgivings of success, that a few prominent persons resolved to embark in the new enterprise. It was a time when persons spoke from their deepest feelings, and with a sense of the danger to which they were truly exposed. Hence it brought out some of those strong expressions which will be handed down to yet future ages, such as the

following: "We must hang together, or we shall hang separately;" "Sink or swim, live or die, survive or perish, I am for the declaration." Men spoke as they felt; their lives, their reputations, their fortunes — all were at stake! Eminent persons, whose names might be cited, were it deemed proper at this time, labored silently, and exerted an unseen though not unfelt influence. They were not public declaimers, but they were industrious laborers, encouraging by their deeds the boldest speech on the part of the orators of that epoch.

Such, then, was the condition of things when it was determined to launch the new ship. Documents were to be prepared, which were to be scrutinized by the friends of the new enterprise in this country, and by its enemies also; and these documents were to be spread before the nations of the earth. It was needful, therefore, that they should be prepared with the greatest deliberation, and with the keenest eye to the object to be gained, and the difficulties to be encountered. Persons were selected supposed to be best qualified for this important branch of labor. They met; deliberated; divided themselves into committees, who were to consider and report such branches as were assigned them. But the great work of that time was to prepare an instrument which should not only fully state grievances and oppressions, but which should affirm important fundamental principles. That document was prepared, presented to a committee for consideration; slight alterations were made, and at a proper time it was submitted to the body who were to finally act upon it. It passed. It was then thrown out upon the breeze.

That was a moment of almost breathless anxiety. How would that instrument be received by the people at large? How would it affect the leading minds of other governments? It was a novel document; it affirmed principles which had never before been announced as a basis of governmental action.

Suffice it to say that that Declaration was generally

adopted; but it was *misinterpreted.* It was not received with all the breadth of application which was in the mind of its principal framer. It was his intention to give the largest liberty possible to every person. Instruments subsequently framed limited the natural action of the principles therein expressed. An element was introduced which came near overthrowing the whole enterprise; and that element was the claim *that man may hold property in man,* and that legislation must proceed on this basis. What could the friends of the new movement do? They saw the dangers to which the new governmental ship was exposed. If this claim were denied, the ship would at once be scuttled, and go to the bottom. It was a time of painful interest. If they went back, then British tyranny stared them in the face. Stand still, they could not. At all hazards they must go on, trusting in the living God, in the justice of their cause, and hoping for rapid progress when the new Ship of State should be fairly launched. Thus, in the hour of trial, and with the greatest reluctance, they admitted the idea that man could hold property in man. As a consequence of this, there must be a representation based on this principle; there must be an agreement for a rendition of this species of property under certain circumstances; and there must be, furthermore, a consent that the trade in slaves should not be interfered with for a certain term of years. Thus the most cursed thing that ever crept into human government has insinuated itself into that of the American States; and, in so far as it recognizes this principle, it is defective.

It was an egregious mistake. Better that the ship had been scuttled in the outset! Better to have borne the British yoke, than to have meanly fastened a more cruel yoke on others.

> "Dear as Freedom is, and in my heart's
> Just estimation prized above all price,
> I had much rather be myself the slave,
> And wear the bonds, than fasten them on him."

That element is the rock on which this governmental ship is to be dashed to pieces! As the human mind advances in knowledge, in wisdom, in purity, in religion, the monster, Slavery, must be hated more and more. A mighty struggle must come; the hour is rapidly approaching; and, alas! alas! for the American Republic, it must sink to rise no more forever! And all this as a consequence of admitting that incongruous element, in that hour of perplexity! But, as an apology (if an apology could be allowed for such recreancy to fundamental principles), its framers ask that the circumstances which surrounded them may be charitably considered. The result, however, affords a lesson which the future inhabitants of this country should regard, and never consent to admit an evil with the hope of thereby advancing a good. For evils never run into goods, and goods never run into evils; but the two are eternal opposites. And the evil is exceedingly liable, in a time of repose, to seize upon and overcome the good.

§ VIII. OF FORMS OF GOVERNMENT IN THE HIGHER CONDITIONS.

In all ages of the world, whether rude, barbarous, civilized, or Christianized, models have been considered valuable as illustrations of spoken or recorded thought. The mind requires something tangible; something which can be pictured to the vision, as a guide, or a copy to be imitated. So, when desire exists to unfold certain important intellectual, or moral, or philanthropic, or religious, or spiritual principles, it is useful to select a person, or persons, as a representative or representatives of the principles to be promulgated. Thus the principles become embodied in either a single person, or it may be in several persons; and, by the aid of these persons as *models*, the principles can be more rapidly, clearly, and perfectly presented and comprehended. In all important enterprises it is desirable to have thus before the mind a model or embodiment of the thought.

The Association of Governmentizers has, therefore, deemed it wise to present at this time a bird's-eye view of a form of government which exists in the higher and more perfected conditions. This subject will be presented by one whose highest delight, when on your earth, was the study of governmental science and systems, which study she has continued in the higher life, with the advantages of an intimate acquaintance with eminent governmentalists of both sexes. [Another speaks:]

Institutions are *for man*, — designed to promote his convenience, comfort, progress, and happiness. So far as they promote these important ends, are they useful to man. Whenever they become oppressive, detrimental to man's highest interest, and hinder his progress, they, like old garments, which were well enough in their season, but unsuited to a more expanded condition, should be laid aside.

They who pass up into higher conditions, immediately on leaving the mortal body, are surprised in view of the many new things which are presented to their minds. Among these novelties are the beauty, naturalness, and symmetry, of the institutions which are presented to their view. Governments here are like garments, — easy, graceful, not chafing the wearers, but rather aiding them onward in their various stages of progress. The framers of governments are persons who know precisely the needs and wants of the people, and they have no selfish interests to promote. They are like wise parents, who make only such domestic arrangements as will more perfectly unfold, direct, and guide, their offspring. They expect to obey the laws which they themselves make; and they expect no emoluments from these services, except the satisfaction which flows from the disposition to do good. Thus the arrangements are for general, social, and individual good.

One marked peculiarity exhibited in the higher forms of government is this: Their requirements are all *affirmative;* that is, they do not teach what must *not* be done, but they

teach what it would be wisest for each individual *to do*. They are, therefore, not negative, but positively affirmative. The framers of laws in the higher conditions proceed upon this principle, that when they have taught what *should be* done, persons of ordinary sense will understand what should *not* be done. For example, they do not say, "Thou shalt *not* steal;" but they *do* say, "Be honest." They do not say, "Thou shalt not covet thy neighbor's property," but they do say, "Earn by labor that which thou desirest to acquire."

Besides this, the form of government in the higher life is marked by the greatest possible *simplicity;* so the laws which are framed may be readily comprehended, even by the unlearned. The laws, for example, relating to commerce, are exceedingly simple; because, in the higher conditions, commerce is but a simple exchange of commodities. One person having more of a commodity than another, and the other desiring to obtain a portion of that commodity, and having himself some other commodity to dispose of, a simple, natural exchange takes place. Suppose James has a large quantity of crimson flowers, and Mary has an equal quantity of violets; these flowers have their uses, especially for conversational purposes (as has been explained by the Association of Educationizers). These parties desire exchange; though these flowers are representative of different ideas, yet, in conversational uses, they are of equal value. James says to Mary, "Will you exchange some of your violets for my crimson flowers?" The answer is, "Yes, James, it would afford me the highest delight to make the exchange." And so the transfer is made, and both are benefited thereby.

This simple illustration presents a view of the whole commercial system; which is promotive of social intercourse and individual satisfaction. Thus, there is no stimulus to fraud, chicanery, deception, or temptation to extol certain articles, and depreciate the value of others.

Educational and beneficent institutions also exist. Per-

sons offer cheerfully their services to engage in those pursuits which are most agreeable to their minds. Some find their highest delight in teaching those branches of knowledge in which they feel the deepest interest, and which, consequently, they are best qualified to impart. Thus that immensely important branch, the Educational department, so commonly connected with government, is managed with the greatest ease, embracing the whole range of studies, from the primary lesson to the most abstruse subject of investigation.

Thus, if it were deemed worth the while, full details might be presented to the mind in relation to other departments. But when it is considered that the government is purely voluntary, — that its officers volunteer, its agents volunteer, and all its institutions are wholly voluntary, — the mind will readily perceive the beauty, harmony, ease, and elegance, which must of necessity characterize its workings in every branch, extending to every detail.

The Association of Governmentizers desires to unfold the outlines of a form of Government to be introduced on earth, which shall be voluntary, and which shall consult the good of all persons, whether as individuals or as associated bodies. The grand central principle which holds together governments in the higher condition is that element called LOVE. A better term was manufactured by the Association of Elementizers, who denominated it *the concentric principle, the central magnet, the attractive element in man*, which binds man to man, and soul to soul. Hence, such a government is, of necessity, held together, not like earthly governments, by an outside force, which says, *You shall*, but by the interior love element, or the concentric power which governs all worlds, causing the vast orbs to move with perfect harmony.

This concentric principle exists markedly in certain prominent persons. These persons call others around them; they are considered the embodiment of principles. The people gather to them, and they become one body.

Generally these central persons are females, because the love element is more full, more perfect, in woman than in man. She is more *attractive;* that is, has within herself more of that *concentrative* power. In proportion as the masculine approximates to the feminine, he becomes concentrative; and thus *loving* men become *attractors,* holding large masses of persons together, as embodiments of principles.

And now will be unfolded a secret. An important law is arrived at. There was, when the American Government was formed, a *single individual* who possessed within himself a sufficiently large amount of this concentric element to hold the people together during the great struggle which attended its formation. This individual was placed at the helm of affairs; and the people, with few exceptions, rallied around that single person. He became the *embodiment* of the government.

It will be perceived that these views tend strongly in favor of a form of government which Americans have been taught to abhor; namely, the monarchical form. That is the point now submitted: *one person should be placed at the head of affairs.* If precisely the right sort of a person can be found to fill this central position, the monarchical becomes the most substantial and the best form of government. The worlds are governed primarily *by a single Mind.*

Startling though this conclusion may be, — rejected though it will be at the present, — yet, in the opening era, these teachings will be examined, advanced minds will perceive their tendency, and their truthfulness; and, at a proper season, they will be broached, promulgated, and eventually adopted.

§ IX. OF THE DIVINE OR INTERIOR GOVERNMENT.

Approach is now made to one of the most interesting topics which can ever, in any age, occupy the attention of man. It embraces the subjects of the Freedom of the Will,

of Divine Agency, of what has been called the Influence of the Holy Spirit, the Inner Light, the Divine Monitions, the Government of God on your earth. Fragmentarily, these vast and intricate subjects have received a good degree of attention; but they have been presented only fragmentarily, and not as a grand whole.

God either governs all things, from the grandest orb to the minutest atom, including each action of the will, each impulse, each thought, each individual act, or He is no governor at all.

This Association makes this statement, with a clear understanding of the immensity of its affirmation. It does not propose to prove by logic that God exists; that work may be left in the hands of the Band of Metaphysicians. This Association takes it for granted that such a Being *does* exist. Neither does it propose to show *how* he exists. But it has to do, as an Association, with the Divine Government.

It starts, then, the question, *Is there a Divine Government?* It answers its own question affirmatively. There is. It starts, then, a second question: *How does the Divine Being govern?* And the answer to this question will be somewhat fully set forth in this discourse. Novel views will be presented. This Association does not ask that they be accepted, but it does ask that in all candor they be examined, before they are finally condemned.

The proposition may now be submitted, that *where there is a destitution of matter, there is a nonentity.* Millions of *nonentities* cannot form an *entity.* An ancient record says, "God is a spirit." But what is a spirit? Spirit is either an entity, or a nonentity; and, if a nonentity, then it would be proper to say so. Then, God is a nonentity; that is, there is no such being. Theologians would not agree to this declaration. God is *something* — is a *spirit.*

What, then, is *spirit?* Spirit is the highest, most concentrated, and greatly rarefied matter. It is matter in its finest possible conditions, — so to speak, infinitely finer than

the matter called *ether*, of which the Association of Electricizers has spoken. This law must be kept in mind, that the finer permeates or passes through the coarser, and not the coarser through the finer. Keeping, then, in mind, the declaration that spirit is the finest possible and highest concentration of matter, it can permeate, or pass through, all other matter.

Now, take another step: There may be *degrees* of spirit-matter. In proportion as spirit is lofty, it becomes, so to speak, more and yet more *etherealized;* that is, a person may become more and more spiritualized, by associating with spiritualized persons, by inhaling finer fluids, receiving finer foods, sleeping in more vitalized apartments, etc.; all of which tend to purify that in man which is called spirit. In other words, a person may be so spiritualized as to pass into that highly spiritual condition which is termed the *celestial.*

Now, the Divine is the Most Celestial — the finest possible condition of spirit itself; or, in other words, the *most* rarefied and concentrated spirit-matter.

Here, then, the point aimed at has been reached: *The Divine is the Spirit of all spirits;* so to speak, *the Sublimated Essence of spirit.* It is that matter, that sublimated essential essence of all spirit-matter, by which all things are controlled, from the grandest to the most minute.

It becomes needful here to refer to a definition of *thought,* as presented by that learned body which has treated of Education. *Thought,* it has been said, is composed of *matter,* — the finest, in combination with a lower or coarser form; and hence chemical action, or agitation, of these elements.

Each thought, then, is impregnated with this fine spirit-matter, agitating, acting upon, forming, shaping it, and controlling the actions of each individual. As the individual becomes spiritualized, the thoughts purer, the affections more constant, the mind is assimilated to, and harmonized with, the Divine Mind. Thus, the person becomes one

with the Divine, and the Divine one with him, — controlling each thought, each monition, each act. And hence comes that *inner light* which so safely guides the pure in heart. They *see God;* that is, they feel that interior law, and regard that interior light; they become "a law unto themselves."

On the other hand, as persons are *less* spiritualized, there is a greater amount of that coarser element allied to the finer or spirit matter; and hence, so to speak, there is less of Divinity within. Their thoughts are low, grovelling, earthly, selfish; seeking low things, they obtain that for which they seek. The Divine governs by a fixed law; hence, as the thoughts of persons are low, the consequence must be that low things come to their minds; and they may very properly sing,

> "Look how we grovel here below,
> Fond of our earthly toys;
> Our souls can neither fly nor go
> To reach immortal joys."

This is because of the amount of this coarser element allied to the finer spirit-matter. In the sexual transmissions, the law is precisely the same; and the results are correspondingly governed. Whatever, therefore, is sown, that also is reaped: if *flesh* is sown, flesh is reaped; if the finer element, *spirit*, is sown, spirit is reaped. Thus, the same control obtains here as everywhere else. This *interior* government is, then, a material [or *real*] government, as truly so as any statutory system ever engrossed on parchment.

Persons, then, are positively as good as they can be *on the plane where they move;* and, in one sense, man is neither to be censured or to be praised. The great thing, however, which the philanthropist should do, is to seek to *elevate his fellows to a higher plane* by personal example and by pure precepts, — acting in accordance with one of the most beautiful sentiments ever recorded, namely, the words addressed to the well-known sinful woman, "*Neither do I condemn*

thee: go and sin no more;" that is, Go and pass up to a higher plane. In the position [or grade of development] in which she was found, a large amount of the grosser matter was combined with the finer; and her act corresponded with the low plane of development.

This presentation of the Divine Government exhibits manifestly this fact, that the Divine laws are not penal; that the Divine does not punish, but that *each act brings its own reward.* Hence, in a broad sense, there is no heaven in which man is to be rewarded — no external hell in which he is to be punished. The supposition that such rewards or punishments are kept in reserve clearly implies that the Divine *does not* GOVERN, and, consequently, has a heaven and a hell *to make up deficiencies!* This, in fact, supposes no God at all; for, if He is incapable of *governing* one individual, that one person may seize on the reins of government, and ride into power. Who can say what may occur, if the Divine is but *trying* to keep a rickety government in the ascendant here and there?

This language is strong, but not too strong for the present purpose. If anything short of this view of the government of God is received, there is no reliable basis for a future and endlessly progressive life; for this Being may become weary of efforts to govern, and, in some fit of despondency, may abandon the whole affair! But, if *spirit* be *matter,* highly concentrated and rarefied, permeating, controlling, guiding ALL THINGS, then there is a substantial basis of reliance; and, as one's interiors are affected, interior harmony, harmony with the Divine, is experienced. Then one can truly say,

"God reigns: events in order flow."

Before dismissing this subject, it is deemed proper to add, that all matter is becoming more refined, more spiritualized; and hence there is infinite progression, — a tending upward towards the Divine Spirit. The ancient sentiment is also approved, that "God is a spirit, and they who worship Him must worship in spirit and in truth."

§ X. OF THE HUMAN BODY AS A MODEL OF GOVERNMENT.

Among all the interesting phenomena of Nature, there is no one so beautiful, so useful, so divine, as the human structure. In past times man has contemplated the external of Nature — has examined phenomena outside of his own organism. While he has become quite intimately acquainted with flowers, shrubs, plants, minerals, and even distant planets, yet he has rarely studied himself, — his own unfolding faculties, his capabilities of achievement.

A new era has arrived; a new philosophy is now in its incipient stages of unfolding. This philosophy has one centre; that centre is MAN, — the representative, the embodiment of the Divine.

Suppose man could be stricken out of existence; suppose all things else existed, and yet man were not. Suppose all things in Nature could exist without a sun, or luminary. Suppose all things to exist without a Grand Central Head, the Divine. It is well occasionally to indulge in such suppositions.

But man does exist; he inhabits a planet, — commences a series of lifes on a low plane, and forever and forevermore continues to unfold his powers. There cannot be, then, in all the vast range of science, a department so interesting, so useful, as the study of the being called MAN. How wonderful the connection existing between the two sexes! how bewildering the thought that two beings, apparently separated, are essential to make one, — a man! and that, by a most mysterious process, a third may be produced.

Yet man, in his present external condition, rarely studies MAN. The human being is an embodiment of all that is high, pure, holy, useful, — an elaboration of the Divine, — an epitome of all things valuable and essential to be known. All mechanisms, all inventions, all science, primarily exist in man. This is a statement big with meaning. When the Association of Electricizers commenced the project of

unfolding a mechanism corresponding to Man, it commenced the grandest scheme which was ever proposed to the human mind, — the unfolding of a system of philosophy as far exceeding in magnificence any preceding system, as the light of the sun exceeds the beam of the glimmering star.

This Association, in constructing a governmental system, proposes the human body as its model; and the subject will be presented by a thorough student of the mechanism of man. [Another speaks:]

Persons speak of associations as *bodies*, of governments as *bodies*, of planets as heavenly *bodies*. This form of speech is usually inconsiderate. But a *truly organized* association is a *body*, having its several appropriate and useful members.

To look at the human body with reference to a governmental structure, there is, first, its *mind*, which leads or controls all other portions of the human structure. Mind, then, is needed in constructing a government; without mind, organization cannot take place. And there will be natural *gradations* of mind, — the lower orders taking cognizance of lower things, and the higher of higher things; thus, while the higher is regarded, the lower is not overlooked. The various orders of mind are essential to a proper embracement of the higher and the lower.

Secondly, while the *mind* contrives, or schemes, its thoughts must be elaborated, wrought out, recorded, or sent forth to be executed. Hence the need of *hands* as the servants or executives of the mind. So a government must have its executives, that its purposes may be wrought out. These become the external mechanism of the organization.

Thirdly, the principles or purposes determined by the mind and elaborated by the hands, must next be disseminated, promulgated, carried hither and thither; else they are comparatively useless. Hence the need of *feet*. The true mission of these members, in a governmental body,

is to disseminate,— to spread from one section of the nation to another, and to other nations.

These three classes of members are of equal use, and neither can naturally do the proper labor of another. And, when persons can be found who are desirous of being useful, are willing to labor and *to hold their true positions*,— so that one member, instead of interfering with another, shall coöperate with all others,— then a wise, harmonious, and useful governmental organization can be constructed.

The *trunk* of the body represents the general weal, or the commonwealth. Each member in promoting its individual interest will, at the same time, promote in the highest degree the common weal. An ancient writer, who delighted to use the human body as a symbol of a harmonious organization, has beautifully said, "There should be no schism in the body; but the members should have the same care one for another." And "the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." And so of all the members of the body.

In constructing, then, the proposed new social organization in the opening era, let prominent persons be located in the order named: first, the *mind* to receive, to conceive, to plan; second, the *hands* to execute; third, the *feet* to disseminate. In this way the good of each and all will be promoted, for each member will have an interest in its neighbor's welfare. Whether the neighbor be a little fibre, a bone, a globule, a nail, or a hair, no part, however small, will be overlooked.

In no other way can a true, harmonious, useful, happy government be constructed. If the *mind* contrives for *its* individual interests, if the hand elaborates for *its own* selfish purposes, if the foot seeks *its own* private emolument, then the organization is inharmonious, friction appears, and the machinery cannot work. The various members act to different individual ends; and, alas for the

poor trunk, it has no friends! Thus it is with the present governments of the earth. There is rarely any proper regard for the main body — the people. Their interests are neglected, overlooked, and their agents become a curse instead of an aid. This Association, therefore, attaches great importance to the thought that the human body should be a model in the construction of a new governmental system.

§ XI. ALL GOVERNMENTS ARE BUT TEMPORARY.

All things have their times, their seasons, as well as their appropriate locations. Man has his conditions of infancy, youth, manhood, and old age. The seasons have their courses,— spring, summer, autumn, winter. The flowers bud, bloom, expand, and vanish. So is it with all institutions planned by the mind, and constructed by the skill of man. The thing which was useful and appropriate in a former age may be of less value in the present, and in the future of none at all.

Man is incapable at any time of constructing better than he knows. But he may know vastly more, as a race, in one age than in another. Still he only elaborates himself, — pushing out in institutions what there is within, the outer always indicating the inner, though the former is of necessity less perfect, coarser, or grosser, than the latter. The Divine is not perfectly exhibited in Nature's works, because the externals are coarser than the internals. The artist never reaches his highest *ideal* in his labors. So any governmental structure will be less perfect than the highest ideal of its constructor. But, as the interiors are more perfectly unfolded and refined, more perfect and finer elaborations are produced; and, consequently, a government which was constructed in a rude and barbarous age becomes unsuited to another and finer age.

Hence the mind should not be fixed on any institutions as permanent. They should be regarded rather as present

conveniences, to become valueless, and eventually to be laid entirely aside. Like dwellings, they will in time decay, moulder, and be replaced by other and better. Philosophically speaking, then, sects, parties, organizations, governments, individuals, each and all, have their seasons, times, and uses; and as rapidly as a people outgrow a sect, party, organization, or government, it is, of necessity, left behind.

This Association now avows, therefore, that it is not organized for *destructive* purposes; but for loftier ends, namely, positive, affirmative, *constructive.* Leaving old institutions to be outgrown, it holds up a higher condition. It is a magnetic body, laboring by a bold affirmation of principles to exhibit the possibility of a higher and more perfect state. It deals not in low negations. As an association, *it affirms.* It does not attempt to *prove* its positions, but simply addresses the interior consciousness.

And herein lies the strength of this and its kindred associations. When one attempts to *prove* by logic the truth of a position, he, by that attempt, perhaps unconsciously, discloses the weakness of the position. When one, moreover, *repeatedly* affirms a thing, that repetition reveals an interior consciousness of weakness. When one solemnly takes oath to a statement, he does so from a consciousness that his simple declaration has not reached the interiors of the person addressed; else why the oath? When one asks another solemnly to *swear,* it is but politely saying to him, "You are not a truthful person." But all oaths, however strongly worded, never address the interior consciousness. Truth is masculine; it is always impregnative; it fastens upon the mind, and enters into the interiors, which are feminine or receptive. Falsehood is the opposite of truth: it does not take hold; it does not impregnate and reach the interiors; and hence it is powerless. It may be a barbed, poisoned shaft aimed at the breast; but it falls powerless at the feet, while Truth, as is frequently said, carries conviction with itself.

To return, then, from this digression. When one interiorly feels that he has outgrown any institution, religious, ecclesiastical, moral, or political, that instant the person should renounce his allegiance thereto, with the same consciousness of right that he lays aside his old, worn-out garments. Though such persons may be misunderstood and misreported by those who are more external, yet they feel an interior consciousness that they are advancing to higher, finer, and purer conditions. Such persons will naturally seek associations corresponding to their more unfolded conditions; they will gather around them kindred minds, enjoy much in such society, and be favored with harmonious relations.

But they may outgrow even these improved relations, pass up to still higher conditions, and thus on in infinite progression. None should ever suffer a friend, however dear, to hold them by the skirts, and say, "*Stay here;* for here your friends and kindred dwell! *Here* is your perpetual home!" To such an appeal it should ever be replied, "This one thing I do; forgetting the things which are behind, I press on to that which is before."

§ XII. OF THE POSITION OF WOMAN IN GOVERNMENTS.—CONCLUDING REMARKS.

Among the curiosities of ancient literature there is none more interesting than the record of the supposed original creation of man. Most of the ancient records contain within themselves some portion of truth. If not literally true, they are symbolic of truths, or of fundamental principles. It is recorded that at a certain period "there was not a man to till the earth." Man was made, impliedly, then, for that low purpose. It was next discovered that "it was not good for man to dwell alone,"—that he needed some one to be his aid, helper, or servant; and so, for that low purpose, woman was created. In a more modern period it was recorded that "Man is the head of

the woman," and that she should subserve his particular interest. These ancient records have thus far exerted an almost omnipotent influence on the condition of woman; and they continue to be useful as landmarks of progress.

Woman has never yet enjoyed equal advantages with man. Especially is this declaration true of both ancient and modern governments. But in the newly dawning era, a grand, absolute, and universal law is being unfolded to man, namely, *that all things, whether minerals, vegetables, or animals, however insignificant, however vast, in whatever form, are* MALE AND FEMALE. This is a broad, comprehensive principle, which will introduce to man not only science, but morals. In its light it will be perceived that the *feminine* elements are as essential to true combinations as the *masculine*. It will also be perceived that, relatively, the masculine and the feminine elements exist in the same person. Thus, for example, the brain is feminine, or receptive, while other portions of the body are masculine or impartive. It will also be perceived that one side of a person is relatively positive, impartive, or masculine; while the other side is receptive, negative, or feminine. This immensely important, universal, and absolute law, being fully comprehended by the scientific classes, philosophers, and moralists, nicer combinations and more exact equipoises will result.

Both the masculine and feminine elements must, therefore, be introduced into the body politic; otherwise the body will in reality attempt *to go on one leg*, and will frequently lose its balance. By introducing a careful equipoise of the sexes, these dual elements will form a beautiful whole. There must be a marriage, an elemental combination. This would constitute a *Union* worthy the name of union; not merely a confederation of States, but a union of the male and female elements in one grand commonwealth, equipoising, and thus keeping in an upright position, the new governmental ship.

All governments in the future, then, must take cogni-

zance of these two principles, — the masculine and the feminine, the positive and the negative, the impartive and the receptive. Any *branch* of government, even, no matter what, which excludes the feminine, is so far defective. Woman must take her position in the legislative assembly, in the executive department, — in short, in *every* place, and exert there her true and appropriate influence.

Should, therefore, a proposition be started to commence the construction of a new governmental system, without admitting this element, let every woman and every true man protest against the usurpation — defeat in the very outset the enterprise — assail it in its incipient stages. The individuals who may be thrown off by urging this principle would be of little service in constructing institutions suited to the wants of the opening era. When officers are to be selected to hold positions of trust and influence, the only question which should be proposed is, Is this person the best, considering all things, to occupy that position? But never should the question be raised, Is the person male or female?

In closing this series of discourses relating to governments, this Association does not hesitate to say, in its associated capacity, that it deeply feels that the hour is rapidly approaching when a new governmental structure will be required and commenced. It desires its General Agent to turn attention in that direction, — not only exhibiting the defects existing in ancient and modern systems, but holding up also a picture of a new, purer, more comprehensive and harmonious government. And when a sufficient number of persons can be found, having the qualifications mentioned in this series of discourses, let the Agent deliberately call them together at a convenient location. Let ancient and modern governmental systems be examined, the reasons for a new enterprise stated, and certain fundamental principles, as a basis of a new government, be put forth; and when it is felt that the people are ripe for action, let the decisive blow be struck. It is for

WOMAN to start the next political revolution, — which will be the grandest the world has ever witnessed.

SECOND SERIES. — LEGISLATIVE AND JUDICIAL DETAILS.

[Communicated at Boston, July, 1856.]

§ I. INTRODUCTORY.

THE heavenly bodies exhibit order — a beautiful individualism, with a charming socialism. It is in contemplation to bring heaven down to earth, or, in other words, to elevate earth to heaven; that is, to teach more perfectly to man on this planet the heavenly and divine order. It is quite useless to talk of heaven, unless this talk can be embodied in life. An eloquent orator has said that talk is the background of action. In a high sense this is true; but there is a time for talk, and there is also a time for action.

The past is full of instruction. When great events were at hand, when great works were to be wrought, then great men and great women have appeared, suited to the time, and able not only to plan, but also to execute.

Now, the Association of Governmentizers in former papers has unfolded its general principles — presented to its Agent comparatively rude outlines. These have served to call attention to the subject of government as a whole. The hour has, however, arrived when it becomes wise to enter at some length into legislative and judicial details. Old governments are exhibiting decay, and even more modern institutions fail to satisfy the noblest aspirations of advanced minds.

The spirit-world is the world of causes; it impregnates and acts upon persons in lower and less perfected conditions. Spiritualism, as such, is but a systematizing of that which has always, to greater or less extent, existed. All

distinguished persons, whether politicians, religionists, moralists, socialists, redeemers, regenerators, or reformers, have been influenced in some degree, not only by surrounding circumstances, by birth, by education, but also by the spirit-world. Strictly speaking, then, spirit-influences are as old as the government of Jehovah.

But the present is a marked epoch, in this respect; *the unfolding of a new system of things by and through a Divine Social Order* is contemplated. Agents are selected, plans are formed, programmes unfolded, and deliberate, systematic steps are taken to reach this grand end. Persons in the earth-life being associated, and persons in the spirit-world being organized, through the aid of middle persons [mediators or mediums], the twain act together, hold correspondence one with another; or, in other words, the two are intelligently conjoined. As the tide swells, as its waves rise higher and higher, so will the more intelligent and influential classes of earth be reached, influenced, interested, acted upon, and brought into their true and natural relations with the working classes.

Sweeping back over past ages, such men as LYCURGUS, THEMISTOCLES, MOSES, JESUS, and a host of other worthies, are seen, into whose minds legislative and judicial teachings have been inflowed from the world of causes. Not only have these distinguished persons caught shreds of thought, but, in their quiet hours, and in their more favorable receptive moments, they have been able, to some extent, to frame codes of laws. These have exerted a wide influence on their times and in their generations; and their influence has been felt and their teachings retained long, very long, subsequent to their departure from their mortal forms.

In opening up to the public mind, in this age, new teachings of a legislative and judicial character, there will be no hesitancy in adopting sentiments promulged by persons in former ages, or by individuals or nations in more modern times.

Among the vigorous writers of the past century, no one has so greatly influenced the public mind as THOMAS JEFFERSON. Able easily to grasp the broadest thoughts, to express the same by the aid of an easy, flowing, and unusually liquid pen, unquestionably the American people are more largely indebted to him than to any other single mind engaged in forming the new republic.

In the midst of this republic is now exhibited a marked anomaly — a people constructing their own code, founding their own institutions, under the guidance of apparently uneducated leaders. Reference is had to the people vaguely denominated *Mormons*. Their labors, their system of government, their legislative and judicial code, will, in the future, challenge the admiration of the civilized world. It is a truly wonderful system, attracting to itself persons from all quarters of this globe, who are quietly governed by a few prominent, leading persons. The secret of their success lies in *combining a marked individuality with a liberal sociality*. While these encomiums are unhesitatingly expressed, yet this remarkable people exhibit defects of character which cannot fail to be noticed by every person who is intimately acquainted with their rise, progress, and present condition. Nevertheless, justice demands that all which they have that is essential to human good should be extracted, appropriated, and preserved for coming generations.

Modern civilization is but little more than *individualism;* true, it has its governmental forms, — has its insurance companies, its banking corporations, its railroad and a few other institutions; but the masses under its influence do not act with reference to *the common good, the common weal.* Hence, there is truly *no commonwealth.* Each individual has his own private purse, seeks his own individual interest, regardless of the happiness and welfare of his neighbor, or of man. Persons cluster together in a town, — the village is formed, — but there is no *divine neighborhood.* Neighbors are such only as respects *locality,* feeling little or no per-

sonal interest in one another's affairs. As a moral teacher Jesus urged upon man the great duty of loving one's neighbor as himself. In contrast with his teachings, he held up the Priest and the Levite, who passed by a suffering man, leaving him to welter in his blood, while they pursued their own avocations. Had there been coursing through their veins a single drop of true neighborly sympathy, they would, like the Samaritan, have paused by the wayside, bound up the sufferer's wounds, pouring in oil and wine, taken him to a comfortable habitation, and provided for his necessities. Under the present system, pauper institutions are founded, indeed, and the criminal is incarcerated, or, peradventure, strangled upon the scaffold; but the *prevention* of pauperism and crime remains unprovided for.

Standing, as it were, at a little distance from this state of things, looking over the achievements of the past, seeing society as it is, and feeling that something may be done to stay the tide of human suffering, crime, and wretchedness, the Association of Governmentizers has formed its plans. It is inspiring its general agent to go forth and to speak in tones which will not be misunderstood, calling loudly for a reconstruction of society, founded on a broader basis than has heretofore been presented to the inhabitants of this planet. Intelligent legislators and cultivated jurists will listen to her statements, will regard her claims, and be influenced by her example; and, in due time, incipient steps may be taken, to not only patch up old institutions, but to present entire new features.

The poor, the ignorant, the vicious, the selfish, the degraded classes, exist. Governmental institutions are especially for these. The higher and more perfectly developed classes are, in the nature of things, a law unto themselves; and, with little or no legislative or judicial aid, they can learn and can do all that is essential to secure their happiness and their permanent prosperity. The first

and highest function of governments, then, is to care for the weak, the unfortunate, and the undeveloped.

§ II. OF GENERAL AND SPECIAL LEGISLATION.

The instant any number of persons associate together, there comes a necessity for legislation. This legislation may primitively take the form of a general understanding of things to be done, and of persons who are to do. But, in the course of events, a need is found of a written code of laws, or legislations, in respect to persons, to acts, to property, and to contemplated departures from the mortal form.

When the number of persons who have associated is small, then the whole people may be convened, as in the case of the ordinary town meeting; but, as society enlarges, extends its borders, spreads itself out over wide and distant domains, as persons of various habits of life come to be members of the body politic, it is found often to be inconvenient to call all the people together. Hence, representatives are chosen; that is, persons who shall represent an idea, a set of ideas, or a class of persons located in a particular district.

Now, one cannot, in the nature of things, be perfectly represented by another; and often ambitious persons, mere demagogues, will be placed in official positions of an important character or otherwise. But representation is resorted to as a necessity, and it is quite difficult to remedy these apparent defects. What cannot be remedied must, therefore, be borne with all due patience.

Yet it is in the power of the people to instruct their representatives, when convened in their primary assemblies. Much has been written, and not a little said, in respect to this topic. Some distinguished writers have set up the extraordinary claim that a representative should act in the legislative hall purely in accordance with his own individual judgment; that, as it were, he should lose sight of the fact that he holds only the relation of a representative;

while another class, equally intelligent, have asserted that the representative should constantly seem to be a living embodiment of the will of his constituents. It were hardly to be expected that opinions so diverse could be altogether in the right, yet it is desirable that the mind should be clear in respect to the whole subject of the powers, duties, relative positions, of both the constituent and the representative.

It is a well-known democratic sentiment that "the world is governed too much." There is a liability, unquestionably, to run into extremes in this particular; but it is exceedingly difficult to say to the tide of legislation, "Thus far shalt thou go, and there shall thy proud waves be stayed." It is needful, however, that clear views be entertained in respect to generalities and to specialities. In all great enterprises the generals and the specials are sooner or later exhibited. It is, therefore, now in contemplation to present succinct views in regard to these two points — the generals and the specials.

Among the generals may be embraced the following points:

First, *A supervision of the weaker classes.* Up to this present time, and for several centuries yet to be, society has had and will have within its bosom a class who will be quite incompetent to provide for their own wants. Among these, the idiotic, the insane, the mal-formed, the lame, the blind, may be embraced. Government should be purely parental. The stronger should have a care for and should make provision for the weaker. Here, then, is a general branch to which the attention of the legislator should be directed.

Second, *The whole subject of human culture or education.* There will be those who are exceedingly liable to undervalue culture. Uncultivated themselves, they have little or no appreciation of the advantages which may be derived from a thorough education of all the human faculties. The school-house, the academy, the college, should

be under the care of the state as such, so that there shall be an oversight of each child, and a fair opportunity for each person who desires it to acquire a thorough, nay, a critical culture. Leave seminaries to mere private enterprise, and there comes to be a rivalry, an envy, a jealousy, a sectionalism, a partyism, not to say a sectarianism, which, to say the least, will cramp some of the faculties of the expanding mind. The more the intelligent classes reflect on this subject, the more intimately they become acquainted with the Prussian system of education, the more clearly will they perceive advantages which must flow from a thorough state or national system of education.

In the third place, there should be a *general system of agriculture*, encouraged, strengthened, carried forward by every possible means. The earth is man's mother. From her loins proceed products of great value, mineral, vegetable, animal, embracing in this classification the whole departments of horticulture, botany, floriculture, and pomology. It would facilitate labors of this character, could distinguished botanists, pomologists, horticulturists, meteorologists, and mineralogists, be imported from the older countries, open institutions, cultivate domains as models, so that persons who are fond of this branch of labor might have ample opportunities to inspect, to obtain the best grasses, the best roots, the most beautiful flowers, selecting the more aromatic and useful herbs; and all this should be done and encouraged by the state or nation. A new feature though this would be, yet in a few years it would be found that the compensations would be ample for such expenditures as might at first be deemed needful.

Fourth, Every domain, of any considerable extent, will have its lakes, its rivers, its harbors. It will require but little discernment to see that expenditures should be freely made to connect lake with lake, river with river, and to render harbors most safe, easy of entrance, and navigable.

In the fifth place, the state or nation should embrace among its generals the whole subject of intercommunication, embracing the railroad, the telegraph, the post-office, and all that machinery which will serve best to bind a common people together. Overlook that point, and vast sums of money will be drawn from the people. A few persons will become enriched at the expense of the masses; private speculation will warp the avenue in this or that particular direction, without reference to the general weal. Binding the avenues together, making them the property of the state or nation, there would come to be in a populous city a particular spot from which each avenue would naturally radiate. If one arrive from the east, the car from the south would start from the same edifice; little hand-carriages would be at hand to transport baggage one from another, without anxiety, expense, or inconvenience, to the traveller. The canal, or the harbor, or the lake shore, would naturally be considered, in erecting the general, central railroad edifice. Those pests of society, the cabmen, to a considerable extent, might, by this arrangement, be thrown out of employment; but the traveller would reap the advantages. The instant the mind reflects on this subject deliberately, it will see the wisdom, nay, the absolute necessity of arrangements of this character.

In the sixth place, the state or nation should see to it that every person who would labor shall have ample opportunity thus to do, receiving equitable compensation, corresponding to the prices of provisions. For example's sake, if a bushel of corn cost the laborer fifty cents, then his labor should be valued in respect to that price. If, however, inflation takes place, and corn rises to seventy-five cents, his compensation should be proportionally increased. Legislation should fix this point, so that the laborer shall have his whole rights. A general law of this character would exert an influence that can scarcely be realized upon that useless class of persons denominated speculators. There the speculator stands — by craft, trick-

ery, he inflates prices. The laborer feels it, struggles, strikes; ill-feelings, mobs are begotten, and often the poorer get crushed. Change the state of things; let the poor man's labor be enhanced with the prices of the staples, and he goes to bed quietly, arises comfortably, and labors with comparative cheerfulness.

Yet another subject should be included among the generals, and that is the circulating medium, or the currency. There will be no true, permanent arrangements until banking corporations are driven out of existence. So long as a people for convenience need a currency, so long should the state or nation as such take this matter under its general supervision.

It is believed that these generals embrace all that is essential, legislatively speaking.

But there will arise, in the course of human events, some few specials. Without entering at any considerable length at this time into the subject of marriage, it is deemed wise to say that there should be some special provisions bearing relation to that subject. So long as the parties have property, so long as growths and expansions take place, so long as offspring are multiplied, there will be questions in respect to the permanence of that institution. It is well known that persons enter into connubial life actuated by various motives. Legislation in the past has chosen to make this a permanent relation; but, though the relation may be partly legal, partly social, — bearing relation as it does to property, to offspring, — yet, when parties perceive, as sometimes they do, that they are unfortunately conjoined, there should be special provision by and through which they can break the fetter that binds them. This subject, then, naturally enough, may be referred to the tribunal which corresponds to the ordinary bench or court. The judge, or jury, as the case may be, is supposed to be impartial. When difficulties have become very serious, bickerings frequent, injustice manifest, then appeal might be made to this tribunal, presenting the whole subject to

supposed disinterested persons; judgment might be obtained, separation secured, and amicable arrangements made in respect to property, offspring, future supplies, etc.

The fact that such special provision was made, and that any day a woman or man could herself or himself bring domestic relations before a public tribunal, would, in and of itself, exert a powerful influence at home. Now, the masculine tyrant, or the female tiger, glories that he or she can hold his or her victim for life; and often the relation is little better than serfdom. Make a special provision for separations in such cases, and domestic life would, to use a moderate expression, be more harmonious.

Another subject which should require special provision is that of the disposition of property prior to or at the time of departure from the mortal body. Now, the husband has the power to transmit by will, or by assignment, every penny, without consulting the wishes, feelings, or will, of his companion. Completely at his mercy, as it respects property, she cringes before him, and he rules with a golden rod. It is a matter of astonishment that, in a civilized society, and among the more cultivated classes, this subject has not attracted the attention of legislative bodies. True, up to this hour woman does not grace the legislative hall, does not occupy the bench, does not find a place in the jury-box; yet it would seem that manly men would, ere this, have made special legislative provisions that woman should be consulted when the property was to be willed or assigned.

And yet another subject should be classed among the specials; that is, a care of the aged father and mother. Often these have labored and toiled to bring their offspring up to certain conditions. Some of these offspring secure to themselves not only a competency, but often great wealth; and, having little or no filial affection, suffer the mother who bore them, the father who reared them, to live in comparative obscurity, to feel a humiliating dependence, which often embitters their declining years. Special

legislation should see to this. The children should be expected to make provision, permanent or otherwise, for their parents, in the ratio that they have property at their command. No matter which of the family has the most, son or daughter; that one should be expected to do according to ability.

Other specialities may, and naturally will, occupy the attention of legislative bodies; yet these points should be carefully considered. These points should be pressed home to the minds of advanced and intelligent legislators. Could these steps be taken, humanity would be aided, the virtues would be encouraged, and the Christian graces would be multiplied.

§ III. OF MOTIVES.

Without the church there can be no true state, and it were equally difficult to have a church without a state. At present, the state is divorced from the church, and the church undertakes to do its own work independent of the state, and the state undertakes to accomplish its purposes without the church. Though in some slight degree they may and do interchange offices, yet they are not one, and do not thoroughly intertwine like the vine. In unfolding to man a new legislative and judicial system, it is deemed essential to speak of the church as it should bear relation to the state.

Now, in the American nation more particularly, each particular church has its individual plan, makes its individual efforts, and is prominently engaged in promoting its peculiar theologic dogmas. Vast sums are in this way expended; much time and talent are requisite to sustain these separate institutions. Prominently, the church says "Believe;" it then, either directly or indirectly, presents to its devotees certain motives of action, and through the force of these adherents are secured, and institutions of a

theologic character become, to a greater or lesser extent, permanent.

Look into a town or village but for a moment; observe the diverse interests, the clanships and partisanships, which these separate church institutions engender. Persons join the church, but they do not at the same time join the state; and so church interests and state interests are often quite diverse. Now, whoever shall be able to unfold to man a system of measures, by and through which the church and the state can be truly one, should and will be regarded as one of earth's noblest benefactors.

The instant, however, the mind is turned in this direction, the old cry is raised, "Union of church and state!" "The state will succumb to, and will be controlled by, the church!" Suppose it were. Why should that cause alarm in the mind of any intelligent person? What is the church? In a divine sense, the church is a mother; she holds to man the emotional relation. A family of intelligent children naturally cluster around the mother; from her loins they proceeded, from her breast they drew their nourishment, and to her they must continue to look for counsel, wisdom, strength, encouragement. Divorce the state entirely from the church, and it has no basis of action; it is parentless; it is driven hither and thither by the craft and intrigue of the politician of to-day. It has no fixed principles of action; no guiding star; no safe harbor in which it can cast its anchor.

Admitting, as the intelligent judicial mind must, the correctness of these statements, a question of great moment may be started, How shall the church be sustained? Answer: By the state. Feeling the need of a thorough religious culture, learning that institutions cannot be permanent unless they are founded in the religious element, what reason can be assigned why the state should not tax herself to sustain an institution which must bring forth noblest men and noblest women, and prepare them to occupy important positions in national affairs?

But a question may be started, and one, too, which demands a careful consideration, namely, What shall the church teach? Answer: It shall teach grand fundamental principles, bearing relation to the Divine Paternity; the relation which man bears to his fellow-man; the laws of immutable and inflexible justice; and wisdom in its highest, divinest, and broadest sense. Teachings of this character are and may be gathered from the bibles of the past, from the wide-spread volume of nature, from man's inner and diviner promptings, — saying nothing of the unexceptionable religious literature, which, in this age, can be commanded to an almost unlimited extent. The religious teacher might read extracts from the writings of others, in prose or verse, or prepare productions from his own mind, or might hold familiar converse with such pupils as were disposed to gather about him. Entering heartily into a labor of this character, loving man as man, permanently sustained by the state, compensations being commensurate with labor, talents, learning, and wants, the church would become a mighty instrumentality for human good. Dispensing with much of the machinery of the present day, rearing a less number of edifices for purely religious purposes, a larger number could be convened under the same roof; and thus time, expense, talent, would be saved.

Brought into close relations with the religious teacher, the church would have in her bosom prominent persons, who might be wisely selected to hold important offices in the state. The state then would have a nursery, in which, like the pomologist, she would be rearing her younger offspring, transplanting them to different locations, as they became qualified to occupy valuable and influential positions in society. Now, persons are hardly so likely to hold prominent official state positions, if members of the church, as though they were mere outsiders. Crafty, intriguing persons, who have no fixed principles, crowd themselves into office. These controlling and guiding the ship of state, often she is driven on the rocks, or falls early to pieces.

The church now holds out to its devotees motives of a somewhat indifferent character; it talks eloquently, nay, learnedly, of penalties extreme and sufferings many, to be incurred unless persons receive its instructions; and often the more hypocritical and the outwardly sanctimonious steal the livery of heaven that they may more adroitly subserve their own private ends. Unite intelligently the church and the state, and motives of a high and lofty character would, in the nature of things, be presented to the mind. Sectarian and religious party interests being out of the question, it would cultivate an acquaintance with the noble minds of the past, would present lofty motives of action, and become a grand inspirer to a pure and holy life. It is well that man should love and justly esteem that honor and approbation which comes of a noble, pure, divine life. The state would be perpetually looking to the church to find the noblest persons to accept and receive such honors as it had to confer.

The state would have its railroads, its telegraphs, its currency institutions, its edifices. All these need care. To the church, its nursery, it would look for persons best qualified to hold its several official positions. These honors and emoluments might justly be presented to the younger mind as among the motives to a religious and pure life. Prominent persons of the state might and naturally would occasionally visit the church, inspect its condition, learn its wants, become acquainted with the character, growth, progress, unfolding, of its pupils. The intelligent economist, contemplating this subject, will see that vast sums could be saved; the reflecting statesman will see that persons in whose breasts religion exerts a controlling influence would be interested in promoting the good of their constituents, would cultivate good feeling among the members of society, and breathe a genial and holy influence in the legislative hall, on the bench, in the jury-box, and at the bar. A work of this magnitude must require time,—

amounting almost, if not entirely, to a reörganization of human governments.

§ IV. OF AWARDS AND PENALTIES.

It is a question worthy of consideration, Whence man's unwillingness to do his whole duty to his fellows? He seeks to promote, in diverse ways, his own individual interests; and yet he rarely exerts himself to improve the condition, meet the wants, or remedy the failings and defects of character, of others. How best can man be encouraged to engage in labors of a purely beneficent practical character? True, the state punishes its wayward classes; its tribunals draw such before them, and inflict penalties. Thus far has man grown. He has reached the condition wherein he believes it just and right to prevent wrong doing; and he affixes certain penalties to certain forms of crime. But the hour has now come when proper *inducements* should be held up, not only to refrain from overt wrong deeds, but also to strengthen the virtuous, and thereby increase the sum of human good.

Some few beneficent persons have offered rewards for certain literary productions, thereby inciting persons to great efforts of a purely literary character. The inventor often has secured to him for a season certain pecuniary advantages as an incitement to his inventive powers. So, the intelligent teacher occasionally holds out to the minds of his pupils certain inducements to study, and to acquire useful knowledge. Stimulants are these to the younger mind. They exert certain influences, though sometimes of a questionable character; yet, on the whole, it is believed they exert a salutary influence upon the persons who can be thus stimulated to action. Among the ancients, Olympic and other games were instituted, with a view of more perfectly calling out, expanding, and strengthening, the bodily faculties. Careful provisions were made preparatory to

these gymnastic efforts, and through their influence fine specimens of bodily strength and agility were exhibited.

The present is more an age of intellectual and moral growth. The higher faculties in man are being more perfectly developed. While penalties on the one hand may, and unquestionably do, deter certain persons in lower conditions from the commission of certain overt acts, yet there is another class, who might be encouraged by suitable awards to reach loftier moral and social positions. It is for the interest of the state that every member should contribute to its advancement; that in a high sense there should be a commonwealth.

Virtue, knowledge, wisdom, beneficence, fidelity to principle, — all, in their places, contribute in some degree to the wealth, permanence and prosperity of a state or nation. The incendiary, for example's sake, by his lighted torch may consume in a single hour large amounts of valuable property, endangering the lives of persons, causing alarm, producing mental excitement often quite disastrous to the peace and well-being of society. Suppose, then, that there were a reward offered to a class of persons who might be regarded as state detectors. Whoever shall detect a person engaged in any acknowledged evil overt act, shall receive for information of this character a compensation corresponding in some degree to the property which otherwise might have been consumed.

Now, the Humane Society wisely offers rewards to persons who may be instrumental in saving persons from drowning, or other marine accidents. Suppose the state should offer a compensation for saving a drunkard from the habit of inebriation. Soon the faculties of the more beneficent classes would be turned in that particular direction; loving that kind of labor, and at the same time stimulated by the expectation of reward, and thus raising up, in a state or nation, a class of eminent philanthropic persons, who might be the happy instruments in the hands of a good Providence of reclaiming and restoring a son to his afflicted parents, a

husband to his weeping companion, a dissolute woman to her home and friends. Efforts of this philanthropic character are now engaged in by comparatively a few persons, and receive no encouragement from the state as such. Little or nothing is done in that direction; crime, inebriation, incendiarism, are left to be punished by tribunals, little or no effort being made to educate and to reform.

The state, then, should have, and should generously sustain, a corps of persons who might be denominated the Brotherhood of Mercy, or the Sisters of Charity. Living at comparative pecuniary ease, these persons could systematize their efforts, interchange labors, concoct plans, and be eminently useful in encouraging the wayward to turn into the path of wisdom, whose ways are pleasant, and whose compensations are ample. A state or nation of a few hundred thousands of persons, which should engage systematically in such efforts, would soon find its account in the results which would ensue; preserving property, promoting quiet and harmony, securing the good will and the interest, nay, the labor of the now unproductive and vicious classes; and it would be found, on careful calculation, that the benefits would greatly overbalance the expenditures.

Besides this, there needs to be encouragement in respect to the production and rearing of children. The state offers a bounty on fish; agricultural associations give their premiums for certain products; but, unquestionably, man is to be more valued than a fish, and is of higher moment than a pig, cow, horse, grape, apple, or pear. Rewards, then, might be offered to parents who could bring before the public, at given ages, the finest specimen of bodily form, the most beautiful and agreeable countenance, the most ready wit, or the most skilful hand, or the keenest artistic eye. It would not be difficult for the state to enter into arrangements of this character, and to have at hand certain sums to be annually or otherwise distributed, as do the agricultural societies, and other institutions. When that

step shall be taken intelligently, and when there shall be clear views in respect to the production of a well-formed child, persons will be stimulated to combine with this object among others in view. Every parent knows the satisfaction that is enjoyed when the son, or the daughter, is honored by the intelligent classes; add to this a hope of reward from a state or nation, and in less than a quarter of a century there will be found nobler specimens of men and women than have heretofore been on exhibition. Crime will be lessened; man will be stimulated to nobler deeds; society will be advantaged by the awards.

It is surprising that the state should only strive to catch and punish the wayward one, without, on the other hand, by every rational process, stimulating man to excel in wisdom, purity, goodness, and truth. But a brighter star is gilding the eastern horizon; the age of mere selfishness, of partisanship, of clanship, is to pass away, and a nobler, diviner state, and a holier church, are to take their places.

§ V. OF JUDGES.

It is said that "secret things belong to God;" and yet there is a power which man possesses, which enables him with a good degree of facility to pry into and discover secret things, — a power to judge of the intents of the heart. The overt act is but the outer expression of that which has previously been planned within. The act itself, whatever it may be, is neither criminal nor good. It is desirable to go back, and to read, as it were, the tablets of the human heart. Two persons may do precisely the same thing, and yet one may be vastly more criminal than the other. There are such differences of education, such favorable or unfavorable surroundings, such varied degrees of unfolding, that it were quite impossible to judge critically of character by overt acts.

In deciding, then, of degrees of guilt, in fixing on penalties, or in determining on awards, there needs to be in the

state a power which shall go behind mere overt acts. But at first view it might be considered exceedingly difficult to find any considerable number of persons who could intelligently hold the relation of judges, possessing the power to pass judgment bearing relation to the thoughts and intents of the heart.

How often do persons appear before human tribunals, guilty of the same overt acts, and yet in respect to one there are mitigating circumstances many, while in respect to another hardly any palliation can be presented; and yet, as far as mere acts are concerned, they are and must be adjudged as equally criminal. Every intelligent person, who has for considerable length of time occupied a prominent position in judicial halls, must have been led to reflect on the unequal distribution of justice. Often wealth, honor, station, parental influence, weigh in behalf of one offender, while another may appear before the tribunal alone, friendless, penniless, and his case is hurried over with little or no attention. The judge is to a considerable extent, of necessity, governed by the written code. Before him the statute lies, and by its language he must be governed. He is not himself a legislator; he holds but the judicial or executive position.

What, then, it may be asked, can and should be done, in view of this unfortunate state of things?

Justice holds an even scale: it should be blind to persons; it should have no favorites, and should decide irrespective of wealth, family, or social position. That the judicial function may be properly discharged, the state should call to its aid a class of persons who possess the faculty of reading the mind, and judging of moral qualities as they bear relation to mental, social, and even bodily conditions. Where, it may be earnestly asked, can such persons be found? The answer is, there are sciences now overlooked, and which need to be resuscitated and called into general use. Among these sciences, no one will in the future be regarded as more important, in judging of

moral conditions, than that of astrology. Careful records should be kept, by the state, of nativities; the year, month, day, nay, the hour, when each child was ushered into existence. When one is charged with an offence, the astrologer should be called into requisition. All the facts essential should be placed in his or her hand; the character of the person accused in the past will be unfolded with marked precision, and the future of the person will be read with equal accuracy. Now an important step has been taken; it is seen what the past has been — what the future must be. Based on these facts, gathered from this exact science, there will be an ability to judge with much accuracy of the steps to be taken to secure to this wayward one the best possible surroundings, and also to prevent future depredations on society at large.

The state, then, should have, on fixed salary, a sufficient number of astrologers to aid it in coming to a decision in respect to the character and future prospects of each accused person. (At the present moment it is not felt to be wise to enter into the subject of parental transmissions; that is purposely reserved for a future occasion, and directly in connection with other legislative and judicial considerations.)

Together with the astrologer there should be associated the magician, and also the necromancer. On opening the pages of the past, it will be seen that the ancient kings had in their palaces, and at their command, both these learned classes. They, being brought into fine conditions, and being persons of large culture, and great mental powers, were able to interpret dreams, able to read the mind, able to perceive mental and moral conditions with as much ease as one can see her or his face in the ordinary mirror. Suppose one were but suspected of crime; these distinguished persons could, by direction of the proper state authorities, fix their minds upon them, and describe with accuracy the thoughts and intents of their minds.

Indeed, it were impossible to over-estimate the advan-

tages which in numerous ways would accrue to a state or nation by the employment of persons of the aforesaid classes. They might be regarded as the protectors of society. Acting in their true positions, they could inform the proper authority when persons were plotting treason, stratagem, crime, or spoil; and these might be brought justly before the proper authorities, prior to the overt act. It would, it is true, be a novel proceeding to try a person for an offence which had not in act been committed; but the offence does not lie in the act. Truly there can be no intelligent judgment founded on overt acts; because there are circumstances so numerous, surroundings so various, that one actor may be comparatively innocent, while another may be very guilty.

The judicial officer, then, needs to have at his command a horoscope of each person, drawn and previously laid upon his desk, prior to final judgment in the premises. The same applies to all civil cases which from time to time may arise in a village, town, state, or nation. In fact, most trials in the judicial hall are imperfect and unsatisfactory, because of a lack of ability on the part of arbiters to know precisely the thoughts and intents of the persons. Two or more persons enter into a compact; that compact is recorded. Words are but signs of intentions; and often, especially in civil cases, are days, weeks, sometimes months, consumed in arguing a contested case, because the document or documents, or witnesses, fail to clearly express the thought or intention of the parties concerned. Now, the learned classes referred to would be able with much ease to go back, psychometrize the document, get at the condition of the framers thereof, and read their minds. Nay, had the parties who entered into the engagement passed from the mortal form, they could be recalled, and made intelligently to speak for themselves. Dead men, it has been said, tell no tales; but in an advanced condition of society it will come to be an acknowledged fact that persons who pass from the mortal form do but change their

condition, and can and do speak through other persons; and thus all that vast branch of judicial labor bearing relation to deeds, to wills, to boundaries of estates, etc., can be settled with little or no difficulty, by calling the framers themselves from the spirit-world, and placing the ghosts on the stand. Many persons will shudder and turn pale the instant a proposition of that character is presented to their minds. The fact that such a power is dreaded would essentially aid the arbiters in coming to an intelligent decision. Say what the world may, laugh while it will, yet there is a power now lying in the background which shall yet come forth and stand boldly out on the canvas; and it will be made evident that many persons hold estates and property which in justice belong to others.

These views are presented with a view of suggesting plans, by which the state or nation can come to a more intelligent judgment of all cases, whether of a criminal or civil character.

§ VI. OF THE RELATION OF HUMAN TRIBUNALS TO THE DIVINE GOVERNMENT.

The Hebrew poet wrote, "The Lord is our Judge, our Lawgiver, and our King." Though this is poetry, yet it is an affirmation of a generally acknowledged fact.

If there be, then, a divine and universal government, whence the need of human tribunals, and why should man organize legislative and judicial assemblies? It is hardly to be expected that, in a brief series of papers of judicial and legislative matters, abstruse metaphysical or theological subjects can be entered into to any considerable length; and yet it is difficult to discourse intelligently on subjects of this character without, at least, occasionally referring to the Divine government.

How, then, and in what sense, does God govern the world? It is not enough to say that He governs by fixed

and immutable laws. Statements of that character do not satisfy the inquiring mind. Man is a part of the universe. *God governs by and through instrumentalities.* Man is one of his instruments. Man has an innate sense of right, of wrong, of justice, and of beneficence. These innate faculties, like other powers, are called into exercise, and a *judgment* is formed not only in relation to one's self, one's own private affairs, but also in respect to the duties, relations, positions, and acts, of other persons. In this sense it may be said that Jehovah acts as Lawgiver, as Judge, and as Sovereign.

Now, a man may be suited to occupy one position; he may succeed admirably as a sawyer of wood, a sweeper of chimneys, a digger in the earth, a cultivator of fruits, or an artist; and yet he may lack the elements essential to constitute him a legislator, a judge, a juryman, a general arbiter or controller. The sawyer of wood, and the sweeper of chimneys, however, may be adepts in their respective lines, and are not to be spoken of disparagingly as they bear relation to other persons. It is quite impossible to decide which position is the more honorable, because each and all are essential to man's highest good.

There are minds of a cool, calm, deliberative, philosophic, and argumentative cast; these will naturally fall into their places, — become legislators, arbiters, appear at the bar, on the forum, or in the pulpit. So to speak, these are controllers of mind; having great mental powers themselves, they are capable of swaying the masses. The Napoleons, Washingtons, Jeffersons, Adamses, Hancocks, Otises, and a host of worthies in the past, have appeared when most needed, — have framed laws and constructed governments suited to their respective times. In one sense they may be called "gods." They are to the people lawgivers, judges, sovereigns. To talk of a government on the part of Jehovah which does not embrace the action of mind on mind, is quite idle. When persons appear who are possessed of high moral and religious qualities, and of great

mental powers, then, proportionately, do they imitate in character, in precept, in legislation, and in judicial action, Him who sits upon the throne of the universe, and sways all things at his will. Hence, it were quite possible, could minds noble enough be engaged, to institute a purely theocratic government on any particular planet; that is, a looking to the Sovereign of the universe, by prayer and by a communion with Nature, thus seeking to know the Divine will, and incorporating the same in written codes. It is a beautiful thought, that as the hen broods over her little flock, so the Divine Being influences and acts upon his creatures, writing out his own divine code upon the tablet of the human heart, that it may be intelligently transmitted to such as need that form of instruction in laws, statutes, and judicial decisions. But in the ratio that a people ceases to look up to Jehovah for wisdom and guidance, does that people gather to itself corruption; designing demagogues creep into power, subvert valuable institutions, corrupt important legislative acts, and soil the judicial ermine.

Too much caution, then, cannot be had, in selecting for important positions in society the purest, broadest, noblest minds. Efforts should constantly be made to bring the human government into harmonious relations with the government of Jehovah, that to all practicable extent the two may become one. The legislator should be able to sweep with broad eye over all the past; should be intimately acquainted with the laws framed and the institutions founded by Solon, Lycurgus, Themistocles; with the unsurpassed orations of Cicero and Demosthenes; with the rise and fall of ancient nations; should grasp the grand essential principles which for centuries sustained these nations, and mark the causes of their decline, overthrow, or downfall; and should be able to combine the wisdom of a Solomon with the legislative skill of a Moses. With all this learning gathered from the distant past, there should be a knowledge of the present and the prospective wants of

man, and of the means of swaying the masses for good. Then, turning the mind to Him from whom all wisdom primarily flows, communication should be opened with planetary and spiritual worlds, studying with care the laws which govern the heavenly bodies. In this way, to some extent, may one become qualified to occupy legislative and judicial positions. Anything short of this entitles one to be regarded as a mere twaddler in governmental science. The mere partisan of the hour, accidentally elected to office, can hardly be entitled to the name of legislator or judge. The law-school of to-day teaches its students rather of facts than of grand primal principles; it hardly has God in its thoughts; and its teachings are little better than judicial atheism.

These unqualified assertions are not inconsiderately placed before the public. Until man shall be more perfectly assimilated to the Divine, until he lives in closer proximity to God, human tribunals will be little better than the sham of a day, to be blown away by the next gale, and others of as little worth take their places.

Moreover, in the legislative hall and the judicial assembly *woman* is needed, with all her love, all her religion, all her maternal affection, and all her moral strength. She is needed to act upon the grosser class, and to remind them that there is a God of justice who rewards those who diligently seek his counsel; and that the mind must be upturned to Him from whom all wisdom flows, else their labors will be vain, and their counsels come to naught.

Whatever a legislator sows, that he must reap. If he sow to the flesh, he shall reap corruption; if to the spirit, he shall reap immortality.

§ VII. OF CRIME, AS IT BEARS RELATION TO TRANSMISSIONS.

There is an old proverb that *the fathers have eaten sour grapes, and their children's teeth are set on edge.* Unquestionably the influence of parents upon the bodily, mental,

moral and religious condition of their offspring is very marked. It is often observed that the child of a drunkard is an inebriate; the child of a depredator is a thief or a robber. How solemn is the thought that a father, or a mother, or, peradventure, both, may be instrumental of ushering into existence a child, or a number of offspring, who, in consequence of parental defects of character, are liable to become inmates of jails, prisons, pauper establishments, or guilty of crimes to be expiated on the scaffold! What can the state do, what ought it to do, in view of this acknowledged condition of things? The parents may have passed off the stage of life; the children are left to work out that which was inwoven in their very being. No nation thinks of punishing a mal-formed person. Because a child is born with one eye, or wholly blind, or a mute, or without hands, or destitute of feet, these classes are looked upon with compassionate eye, — are considered objects of charity. But there is the drunkard: his father transmitted to the child a desire for the intoxicating cup; and, now, what shall be done with this inebriate? He may be, and often is, a pest of society, a miserable, filthy vagabond; but it is quite impossible for him to recover himself. One might about as well expect a person lying sick with a putrid fever to arise, throw off the fever, and engage in the active duties of life. The fever-patient is unable to move hand or foot; sympathizing persons gather about his bedside, watch over him, call in the physician, and use such remedies as can be commanded, to restore the patient to health.

Now, crime is disease; it must be so regarded and treated. While there have always been persons who were useful as medical practitioners, loving to care for and watch over the sick, so there have appeared from time to time individuals distinguished for power over mental and moral diseases. The state should seek out such; it should range the planet over in search of persons who have within themselves great mental and moral power, and who are capable

of removing the moral virus from the criminal. This may be done with as much ease, to say the least, as a cancer or a tumor can be removed by the surgeon.

Christianism, in its earlier stages, gathered to itself persons of this character — women and men of great faith, of marked simplicity, of eminent purity of life, great self-forgetfulness, and ardent love of their kind. Its founder looked with the eye of compassion upon the criminal; and when an adulterous woman was brought before him, that her case might be adjudicated upon, he treated her with gentleness, improved the opportunity to instruct her accusers, and kindly bade her go and sin no more.

Punishment, the infliction of evil for evil, only makes the condition of the transgressor worse; it adds fuel to the fire, often calling out vindictive feelings which otherwise might lie dormant, and thus sin is rather augmented than diminished.

The first thing needful is to educate parents; to teach them how intelligently to combine; to teach them of the great responsibility resting upon them as begetters, that they may not entail upon their offspring misery, crime, and woe, which no human tongue can describe. But when such offspring have been begotten, and appear on the stage of human life, they must be treated as mal-formed, as unfortunately or imperfectly begotten persons. Institutions, therefore, of a purely remedial character, should be founded by the state, with a view of having an intelligent supervision of this class of persons, calling to its aid the noblest, purest, nay, the *mightiest* moralists who can be engaged. These patients — for such they should be considered — should be kept in charge until society, through its representatives, or its judges, shall be satisfied that they are capable of taking care of themselves. Then experiments should be made, opportunities afforded them to try their strength; if they can walk alone, *well;* if they need crutches, morally speaking, let these be at hand. Thus, by the aid of beneficent parental and remedial institutions,

some few, to say the least, might be morally restored, become useful, and perhaps valuable members of society. Civilism builds its jails, founds its prisons, erects its whipping-posts, stocks, and scaffolds; but fails almost entirely in reclaiming any considerable number of the more depraved, wayward, and perishing classes.

In the future, when man shall have advanced beyond his present plane of thought and action, he will look back with amazement upon the unwise methods which have been resorted to in the treatment of crime and criminals. As man rises from his present grovelling condition, he will love his brother, and strive to reclaim him, by imparting his own loving spirit. He will understand more perfectly the laws of procreation, of parental and planetary transmission; and will look upon the criminal with the eye of pity, rather than of vengeance. No longer upon the legislative or judicial hall will be inscribed that sentiment of the age of force, "*Vengeance* is mine, I will *repay;*" but rather the diviner sentiment, "*Love* is mine, and I will *reclaim.*"

§ VIII. ARBITRATION OF DIFFERENCES.

Bring any considerable number of persons together, and of necessity there will be found shades of difference — different complexions, different habits of life, different methods of reaching their various points, different employments; and so there arise honest differences of opinion. It were hardly to be expected that there will ever be a condition when a perfect unanimity of opinion will exist. Some look at a subject from one stand-point, and others look at the same subject from another point. It is not needful to suppose that persons are dishonest because they hold different opinions. They may agree in respect to certain acknowledged principles, and yet differ in the application of them to a certain subject.

There is a divine expediency. One said, not unwisely, "All things are lawful, but all things are not expedient;"

that is, some things are inexpedient. Some persons act with greater precision than others; some deliberate longer than others; and hence there are differences of opinion in respect to times and seasons. One would act while another would delay.

Since, then, there is a constant liability to an honest difference of opinion, it is worth while to consider at some length the subject of references, or arbitrations, in cases where different opinions are honestly entertained.

The Hebrews for several hundred years were in the habit of selecting from their number a class of persons whom they denominated judges. Whenever questions arose among the people which they found it difficult to settle to their own satisfaction, such questions were referred to these judges. Now, almost every community, almost every town of any considerable growth, every state and nation, has within its boundaries disinterested persons of sound judgment, unto whom difficult questions might be wisely referred. At present there is a disposition, on the part of individuals, to run hastily into litigation; and, on the part of nations, to declare war. And, even if justice be obtained in the judicial hall,—which often is not the case,—lawsuits engender heart-burnings, divisions, contentions, which often separate persons who otherwise might live happily and comfortably together. The Jewish records present a strong case: there arose between two families a question in respect to a living and a dead child. Both the mothers claimed the living, rejected the other. All the maternal instincts were aroused, and it was quite impossible for these families to settle the question between themselves. Perhaps the infants, as little ones often do, much resembled each other, so that it was exceedingly difficult to decide whose the living child was. The families resolve to refer the subject; but what can a stranger know in the case? One would, at first thought, suppose that a question of this domestic character could not, in the nature of things, be easily adjusted by any third person. And yet the keen

intellect of the referee in this case enabled him to fix on a plan which brought out in strong light the affections of the true mother. Could there, then, be selected by the town, state, or nation, as the case might be, a class of shrewd persons, intimately acquainted with the workings of the human mind, to whom all questions and differences could be referred, it would greatly promote harmony, peace, and good will, among discordant parties.

Under the present system the legal tribunal has a body of persons called jurymen; but who are these, and how are they selected? In the first place, it will be noticed that there is not a woman among them; neither does a colored man get invited to a seat in the jury-box. In fact, little or no discrimination is had in selecting that important body of persons. One might as well go out into the public street and blow a horn, and select as jurymen the first twelve or twenty-four persons who come to hear the music, as by the common mode. Such persons may be well enough in their places; some are good white-washers, others are skilful artists; while a large portion, as it respects sound judgment and clear discrimination, are greatly lacking. It is time that this ridiculous practice of calling all sorts of persons together to sit as jurymen upon most important questions was abandoned. There is no disposition to undervalue the jury; it were a wise provision that any case under consideration be presented to impartial persons; but, then, they need to be persons of sound mind, cool judgment, and clear discriminating powers.

There is a question relating to this point, about which there may be, and is, an honest difference of opinion: Is the attorney, either for the state, or the prosecutor, or the prosecuted, an advantage or disadvantage, in coming at the facts of the case? Attorneys, it is true, are supposed to be interested in bringing out all that belongs to either side; but do they not sometimes bewilder and befog the minds of the jurors, so that they hardly know how to decide? Strike out that class of persons; and, if the jurymen require

to be informed in respect to a particular statute, or in respect to previous decisions, then a class of advisors might be employed by the state, to whom they could look for such legal information. The witnesses appear on the stand; the jury could delegate one of its number to draw out of the witnesses all the testimony which is deemed essential; thus they get the facts in the case; and that truly is all they need to know, as far as the witness is concerned. If they desire to consult the astrologer, he is supposed to be at hand; the necromancer and magician are also at hand, ready to facilitate the inquiries of the jury.

It is deemed worth while, then, in founding a new state, in instituting a new legislative and judicial system, to consider this whole subject of arbitrations between individuals, families, towns, states, and nations. Let competent persons be employed to act as arbiters for those who may be incompetent or unable to decide for themselves. While the jury-box should not be thrown entirely aside, yet it should be filled by persons of suitable age, of sound judgment, and of clear, discriminating, perceptive power; then, so far as legal tribunals are concerned, there might be a near approach to justice and equality. But, outside of the court, before its threshold is crossed, arbiters might be exceedingly useful, saving to the contesting parties large sums, much time, and, on the whole, giving them better satisfaction than they would obtain before the ordinary legal tribunals.

§ IX. OF AGREEMENTS AND DISAGREEMENTS.

It is an unsettled question, Which are most likely to be right, the few or the many? It was once said, "Broad is the gate and wide the way that leadeth to destruction, and many there be who go in thereat; while strait is the gate and narrow the way that leadeth to life, and few there be who find it." This passage goes to substantiate the

position that the few are more liable to be right than the many. At present, by general consent, the majority governs. If a case is presented to a body of referees, three or seven in number, when two or four agree they are considered as deciding the case; but, in fact, the one or the three who are in the minority may be right, and the two or four wrong. Yet people would hesitate to reverse the rule, and decide that the minority should govern.

Perhaps it would be difficult to open a subject about which statesmen and jurists would differ more than that of Agreements and Disagreements. That differences of opinion are entertained by persons of the soundest judgment, is familiar to all who have been called to associate with this class. Paine wrote some valuable papers entitled "Common Sense." It would greatly aid man could he command a larger amount of that article. Turning again to the jury-box — a perfect unanimity is required, else there is no decision. No matter if eleven are perfectly agreed beyond a doubt, yet if a single stubborn individual refuses to go with the eleven, the case cannot be settled; it must be tried again, at whatever expense of money, time, and talent. But, divide the jury equally, let them stand six and six, and the case assumes a different complexion; there is good reason, then, to suppose that more light needs to be thrown upon the case. Common sense would, in this case, suggest another trial, or institute a different method of reaching a finality.

Now, the Agent of the Association of Governmentizers will find her mind from time to time turned to a consideration of that difficult subject, namely, decision by majorities; and she will feel that she needs wisdom on this point, else her education, governmentally speaking, may justly be regarded as defective.

What, then, is involved in this whole subject of voting? What are the elements which constitute the ballot-box? Is there not a higher mental and moral state? Unquestionably there is. Every jury, every body of referees,

should have its one leading, central, deciding mind, corresponding to Him who rules all things by his own sovereign will. Suppose the jury-box to be full, or the referees to have convened; they have heard all that belongs to the case. They retire to ponder the whole subject: they review the case step by step, grasp its strong points, consider its minor phases; each one is supposed to be capable of expressing his or her opinion in respect to its merits. These opinions should be quietly expressed; the leading mind, holding to the others the parental relation, listens quietly until each person has said all that he or she desires to say. The leading mind gathers up, focalizes, concentrates the whole; and should be qualified, in view of all that has been said, to decide the case without votes.

At first view, the moralist would see in this course immense evils, extravagances not a few, results fearful, — usurpation, tyranny, kingcraft. But, for the sake of the case, suppose that, instead of one person deciding, the number were augmented to two or three. Does not the intelligent mind see that a single, central, pivotal mind may be able to judge, under the circumstances, better than a larger number? That the weight of public sentiment should be brought to bear upon that single mind, is all just and right; that the majority or minority may try to sway his mind, is well; what the public will say, he may consider; his liability to lose a lucrative and honorable position may be regarded.

Still, looking at this subject in the light of the past, it is unhesitatingly declared that in questions of agreements and disagreements there should be a final submission to a single leading, sound, central mind. The ballot-box, then, may be thrown to the winds. Look out into all great movements, and in each will be seen a grand, central, leading mind. Votes may or may not be used, but one mind will decide on a course of action, and will sway the masses. Look at the mighty warriors of the past — your Alexanders and your Hannibals. They, as single persons, controlled,

whether in the cabinet or the field. Cabinets are useful; but the members of the cabinet are to be regarded in the light of *aids* to the president, or leading mind. Look at the United States; consider its extended domain; behold its immense wealth. At its head stands a single mind, calling around it counsellors for the time being to aid it in its decisions. The House of Representatives and the Senate frame their laws, but these require the signature of a single mind. Whence, then, the unwillingness to look in the face a principle which, in fact, is in practical operation in the American government? Suppose there were two or three presidents, — would the administration be more perfect? Incorporate, then, into the jury this principle, that, instead of waiting for an entire unanimity of opinion, a single person shall decide the whole case. As surely as this method is adopted, so surely will there be better and wiser decisions than are every day occurring in your judicial halls.

It must, however, be admitted that great care should be had in fixing on the particular mind who is to pronounce the decision. But it must be kept in mind that the astrologer, necromancer, and magician, may be consulted. Acquainted as they are with mind, its powers, capacities, knowing the particular planet under which each one was born, they could assist in designating the grand herculean mind which would be capable of grasping all that truly belongs to any case, of separating essentials from incidentals, and of rendering a just verdict.

New though this train of thought is, as applied to a board of referees or the jury-box, yet the agent of this Association will find herself strong here, occupying an impregnable position. Her past acquaintance with the machinery of state and church will convince her that if she can control a single mind, in a given case, then all the others are certain to follow. If, then, she would carry a point, she knows that, no matter what the masses may say, if she can reach the single mind that controls the masses, they

come as a matter of necessity. The same law obtains in all relations. The intelligent person does not make application to the common soldier, but marches directly to the commander-in-chief; and when he approves, foot, horse, dragoons, move at his bidding. The province of the council of war is to aid the single mind of the commander. Hannibal stood alone — he represented all the Carthagenians. The armies who opposed him sometimes selected two generals. Hannibal succeeded always in dividing these, and thus he conquered.

Lessons of this character are legibly written on the pages of the past, and should be carefully studied by governmental minds in the present.

§ X. OF FINALITIES.

Every government heretofore organized on this planet has had its executive. The legislative and judicial departments have their somewhat distinct though closely allied duties. The legislature frames the code; the court considers and interprets it. But beyond these is the executive department. Without the executive branch, the legislative and judicial are powerless; it is that which gives vitality. The first two branches correspond to the mind and heart; but the third corresponds to the hands and feet. It becomes important, then, that this branch should be considered and framed in harmony with teachings priorly presented, bearing relation to legislative and judicial action.

In some of the states of the American Union there is a body who are denominated counsellors. They surround the executive; they give that officer the advantage of their learning, wisdom, or previous experience. The head of the state or nation has thus its counsellors or cabinet; and it has at its command officers who are expected to obey its behests, without why or wherefore. Is there a criminal to be arrested, — the head, through its various officers,

either directly or otherwise, orders the arrest. Besides, in juxtaposition with the petit jury, there exists a body of persons who, in distinction from the body last named, are denominated the grand jury. They sit in secret. Complaints may be made to them against any implicated person. They inspect the charges, and find a bill or otherwise, as circumstances on the whole may seem to justify. Secret institutions are thus considered aids in carrying forward the executive department. One may be suspected who in fact has done no wrong. If the suspicion were made public, the reputation of the accused would thereby be injured. This secret body investigates and decides for itself whether there be reasonable grounds of action; and, if so, reports to the proper officers of the more public tribunals.

Besides this, governments have at their command armed bodies, who, in the case of emergencies, such as invasions, mobs, etc., are expected to obey the orders of the head of the state or nation; the latter officer being the commander-in-chief of the army and the navy. Here, then, is a person holding in his hand an immense and comparatively unbridled power. Again, the President of the American Republic has under his direction certain other officers whom he appoints, giving him an executive patronage which may be wielded, in a measure, at will, for good or evil. Thus the machinery of government is somewhat of a net-work; often of a very complicated character, requiring much knowledge and large capacity to look at the whole thing in all its details, — to see how one branch acts upon and affects another, — to observe where checks and balances are needful, so that each branch shall mind its own affairs; never doing too little, on the one hand, or overstepping its boundaries, on the other.

But, in organizing a government based on eternal truth, impartial wisdom, universal love, the question naturally arises, What relation could an army and navy bear to such a structure? Might not a government be framed which could be sustained without the sword? To but a small

extent has this experiment ever been tried. Some petty bodies of people in the past have undertaken to live as brothers, leaning not upon the arm of force, but trusting in Almighty God.

To found a government of love, based on eternal principles, in harmony with the Divine government, requires great faith in God, and an almost boundless trust in man. Yet it must be confessed that innocence often is its own protector, that purity rarely needs the executive arm, that the peaceful may safely rely on pacific measures.

But other nations exist; kingdoms are established. What relation could a government which had not at its command, as a finality, the army and the navy, bear to other nations and to other kingdoms? If rebellion were to break out in its midst, how could it be put down? If the infuriated mob were to appear, by what means could it be disarmed?

But there are other questions which should precede these: — Why should there be a mob? and whence would spring rebellion? and why should another nation declare war against a people who had given no cause of complaint? It will be found, on a careful inspection of modern and ancient history, that where wars have broken out both of the contesting parties have in some respects infringed upon each others' rights; and, unwilling to acknowledge the fault, or to make just reparation, they have pressed matters to open war; and when once war is declared, the *code of honor* will not allow of retraction or apology. When matters have reached this stage, the private duel must be fought, or the nation must defend itself, right or wrong. It is of no consequence now where the fault lay: the nation is proud of its power, of its age, its position among other nations, and it must sustain itself at all hazards. The philanthropist weeps when he pauses to consider the rivers of human gore that have thus deluged the earth, in the centuries of the past.

But war, in and of itself, cannot be regarded as a finality.

Often other nations are called in, subsequent to war, and arbitration is resorted to; or one party is so weakened that it succumbs to the other, and of necessity peace is declared. "Order reigns in Warsaw." But, if arbitration is to be employed, why not have it prior to the war? What particular advantage can be expected from arbitration, subsequent to or in the midst of war, which might not as well be secured prior to striking the first blow? Certainly, vast sums of money could be saved; also time and blood, as well as treasure. But if, in the outset, it be evident that one nation is mightier than the other, and that the stronger must conquer the weaker, then why not submit at once? Why enter the arena at all? Why not come to terms, and submit with as good grace as possible to what cannot be avoided? Surely, the stronger nation would be in as good temper prior to war as at any subsequent period. If bargains are to be made, it were certainly wise to close them before the blood is heated by contest. When thoughts like these shall take possession of any considerable number of minds, it will be found to be entirely practicable to dispense with both the army and the navy.

But the keen statesman, driven from the broader field of national warfare, will turn his eye to the executive department. A person has been convicted of crime, all the preliminary steps have been taken, and it is as clear as the noon-day sun that the accused did knowingly, wilfully, and maliciously, violate a statute of the town, state, or nation. If the army and navy be dispensed with, then how can the executive and his agents exercise their functions, having no final resort — neither sword nor cannon to back them up?

A government founded on the principles already delineated will, of necessity, be a *voluntary* government; one into which persons will enter of their own will, by their own consent, precisely as one joins an agricultural or a banking association, or an insurance company. Persons who do not choose to be members cannot in justice be

compelled to submit to its rules and its regulations. It were certainly an usurpation for a number of persons to associate themselves together, call themselves a body politic, a government; and then, forsooth, compel everybody else in a given territory to join them, and comply with their rules and regulations, whether or not they know what those rules are. There never was a grosser outrage on the rights of man.

But, the statesman asks, How shall this government protect itself, and how take care of the rights, immunities, privileges, of its members? Precisely as any other voluntary association takes care of itself. It must see to it that it receives only such applicants as it chooses. It certainly is not bound to admit any vagabond who may see fit to knock at its door and ask admission. Persons are supposed, then, to act intelligently. The applicant is supposed to have become acquainted with the general purposes, laws, judicial regulations, of the body. Thus informed, he asks admission. Now, the government, as such, asks, Who is this person? What are his antecedents, his general reputation? What of his progenitors? What does astrology say of his future? And thus a knowledge is obtained of the man's past, present, and future.

It will be seen that, with these safeguards, there can be but little or no crime. But suppose one does clearly violate a law, or refuse to obey the requisitions of the government, — the person, by that act, would cease to be a member of the body politic, because this is a voluntary government, and when one ceases to observe its requisitions he cannot in any just sense be regarded as a member of the body.

Yet, in the bosom of this institution there will be the weak who need strength, the mal-formed who need support, the young who need education, the aged who need care, the morally defective who may be reclaimed, and should not be dismissed until all reasonable efforts are made to reform them.

Looking, then, at the governmental institution in this light, regarding it as a purely voluntary association, considering its head as simply parental, its legislation as eminently moral, its judiciary as a court of inquiry, it will be seen that it is possible to carry on a government without resort either to the sword or the scaffold, as a finality. But, found a government on any other principles than those presented in this paper, and it can no more subsist without the support of the army and navy, than can the eagle without its wings, or the bear without claws, or the shark without teeth.

§ XI. ESSENTIAL REQUISITES OF THE NEW STATE.

The church may justly be regarded as the heart, the state as the head, and the people as the hands and feet. The heart alone may be considered as a mere pulsative body, — continually it pulsates, receiving and emitting. The head holds the guiding influence; but the head *alone* could do little or nothing. Add to the heart and the head the hands and feet, and labors varied can be wrought.

Now, as the heart needs the head, and the head the hands and feet, so the church needs the state, and the state needs its executors.

The purpose in introducing these anatomical forms of speech is to draw a portraiture of a people whose God is the Lord; a people who regard Jehovah as their lawgiver, their judge, their priest, their king, their all in all. This people are supposed to have framed a government in harmony with the laws of God, based on Truth, Love, and Wisdom. Governments correspond to the hearts of the people from which they proceed. The heart of this people is the church; it pulsates and brings forth a government correspondent to its divine throbbings.

In the outset, then, it is obvious that a people must be very pure, exceedingly religious, and highly moral, to con-

struct such a government as has been pictured to the mind in preceding papers. Such a people, being pure in heart, must always see God; being quiet in life, they must inherit all good things; enjoying intercourse with diviner beings, they must receive streams of wisdom, goodness, love, flowing naturally from such intercourse. It is hardly necessary to add that a people capable of constructing such a government must be an industrious, peaceful, happy, virtuous community, seeking not only individual interests, but the highest social and collective good. Such a people, in a broad sense, could hardly be said to need legislation, or a hall of justice, or an executive, in the ordinary, lower sense. Yet among them there would be a diversity of opinion, shades of character, different degrees of unfolding; and out of these would arise a need of a few written rules, constituting a code of laws; also of a court of inquiry, corresponding to judicial investigations; and there would also be need of a class of persons who should hold the relation of executors, supervising and attending to general matters of a domestic or other character. Thus, the governmental machinery would move easily, economically, and with little or no friction. Unless the mind is educated to look at governmental matters in this common-sense light, it is clear that confusion, disorder, chaos, would be exhibited, and the drama of Babel-building would be played over again.

While the framework of government is designed to be purely voluntary, there will be a need of these three prominent classes: the first, to construct codes; the second, to institute inquiries; and the third, to oversee and execute, in harmony with general purposes and plans.

A new social state sooner or later must be commenced. But few persons, comparatively, of precisely the right stamp, are needed to unite and start the young enterprise. The American Republic is large, its institutions are of a comparatively fresh, pure, and free character. One can say pretty much what he pleases, provided he does not outrage

the general public sense. Discretion is the better part of valor. In undertaking an enterprise which looks far on into the distant future, which may bring weal or woe to multitudes yet to be ushered into existence, there cannot be too much discretion, too great moderation, or too thorough an acquaintance with the objects to be reached. Any person, therefore, who, with a view of consulting his or her own present needs, may wish for *immediate* action, is to be regarded as but a bubble on the wave. The good of large masses of persons is to be looked to, — not only of those dwelling in this country, or on this earth, at the time of commencing efforts, but there must be a wide sweep in respect to the inhabitants of other climes, a careful consultation with persons dwelling in other spheres, and a regard to the relation which this effort shall bear to coming generations. An intelligent people, who shall consider all these matters, will, as it were, forget themselves; they will consider it a high privilege that they are favored with the opportunity of being instrumental in founding a colony fraught with such immense results.

The Pilgrim Fathers left their peaceful homes, their valued institutions, their richly-cultivated fields; they took their little all in their hands, launched the Mayflower, and landed on these wintry shores. Now, millions of people, in a few short centuries, are enjoying blessings countless, resulting from their fidelity to principles; these formed a part of their very existence. Conscience, religion, inflexible justice, controlled those noble men and women; and, rather than live at home deprived of their religious rights, they chose to cut the cord that bound them to their native shore; they took their lives in their hands, and, in the midst of winter, planted the young colony in the New World.

On all the historic pages of the past there is no grander, sublimer deed recorded than that performed by this chosen people. Little did they know the trials, difficulties, and contests, that were before them. But, actuated by the

strongest of all powers, religion, they overcame all obstacles, and framed a government founded to some extent on the church. Their record is before the world to-day; and whoever looks thereon must admire their devotion to their principles, whatever may be said of their defects and their mistakes.

Now, in this day, a new world is opened to mankind, — a continent richer far than Vespucius or Columbus ever saw. It is the world of a diviner morality, a purer spirituality; a world for thought and for action, on which a few persons are first to tread, and found a new colony, erect new institutions, call together new casts of mentality, that a diviner social and governmental system may be instituted, emanating from the *hearts* of the people, and based on the religious element in man. Such an enterprise calls for volunteers; it has no rewards, no emoluments, to offer, excepting the rewards springing from a consciousness of duty faithfully performed. No priest, in the ordinary sense, can enter here, because all are kings and priests unto God. The crafty demagogue, the political trickster, cannot stand on a platform having but three planks, — Love, Truth, Wisdom. Wordy resolutions can find no place there; but *acts*, — divine, pure, unselfish acts, — these, and these only, are the offerings acceptable in the sight of Jehovah. An entire self-consecration of one's body, soul, mind, and spirit, is essential, to enjoy divine communion. There can be no retaining of this or that, but a giving up of all that one has and expects to have; and thus there shall come to be a divine commonwealth, in which you shall say no longer "Mine and thine," but Humanity's.

Until persons can be brought into this state of mind, to a considerable number, it were wholly vain to expect that the Elysian fields can be reached. These points, therefore, are regarded as essential requisites to the founding of a voluntary government.

True, the agent may find circles, here and there, who

may choose to adopt these views only to a limited extent. Let them do so. They will see that half-way measures are never successful; that, to succeed in any enterprise, there must be a divine *wholeness*, else the thing limps — it is one-legged, one-handed, one-eyed, one-sided, and, sooner or later, failure is written upon it. Lessons to this effect are written in the past, for the admonition of the present. They are like the rocks laid down upon the mariner's chart, that the pilot may know precisely of his soundings. In that sense, abortive experiments, futile efforts, half-way measures, are useful, — useful as indicating rocks to be avoided. There is a constant tendency to adopt lower and more popular measures. Votes are wanted, moneys are needed, persons are suffering; and so down goes the standard, to suit present emergencies. But the uncompromising mind of the agent will enable her to see that, in starting an enterprise so magnificent as the founding of a new government, measures must be adopted of the most radical character, else slimy, slippery, designing persons will creep in, in time subvert the whole scheme, and use it for individual and selfish purposes.

§ XII. OF WOMAN AS A LEGISLATOR, ARBITER, AND JUDGE.

Woman needs to be called out from the retirement and individualism of past ages. Up to this hour, she has moved, with comparatively few exceptions, in a limited circle — that of domestic life. Man, alone, has undertaken to launch, rig, and man, the governmental ship; and, without trifling, it may justly be said that he has succeeded in these efforts about as well as one half of a pair of tongs or shears could be expected to perform the functions of those utensils. But man sees his wants, and understands his needs, very slowly. He has proudly said that he was capable of legislating, of managing judicial and executive affairs, without the aid of the gentler sex. Centuries have passed; he has tried the experiment. Now he begins, to

some degree, to appreciate the rights and duties of woman, and to value her as a counsellor.

In the future, — woman being more thoroughly educated, brought out more frequently into public life, appearing occasionally in the pulpit, at the bar, on the forum, and in the legislative hall, — it will be found that she possesses certain valuable powers, which will justly entitle her to hold important legal, judicial, and political positions.

Woman, unquestionably, is more intuitive than man. Though she may not at first be regarded as so rigid a logician, or so critical a metaphysician, yet, lying back of the reasoning powers, there are the emotional, religious, and intuitive faculties; by the exercise of these, she gets at things by a shorter and less severe course of study, and her conclusions are usually quite as clear and as satisfactory as those which are derived from more strict processes of ratiocination. Now, while the reasoning powers need to be exercised, yet, if persons can arrive at conclusions by another and shorter process, certainly no intelligent person can object. Let the logician and metaphysician study out his problems, and let woman adopt her method; let them then compare notes, and, if the conclusions are in general the same, the sum is proved. Thus great help and much strength may be derived from this mutual effort.

Suppose judgment is to be had in a certain case: let both men and women be requested to investigate, to hear all the facts in the case; let the severe critic, the rigid logician, do his work, while woman does hers. It will be found that, as a judge, as an arbiter, nay, even as an executor, she will often equal, and frequently excel man. No earthly reason can be urged why woman should be proscribed because of bodily conformation, which could not, with equal force, be brought against persons whose noses vary in shape. The physiognomist could make out a pretty strong case to the effect that the pug nose is quite unsuited to look deeply into a subject, or to investigate

with patience. Looking at this subject, then, with the eye of common sense, — considering the relations which the sexes sustain to each other, — regarding the interest which a mother must feel in the welfare of the younger classes, knowing, as woman does, the wants, temptations, and aspirations, of her sex, — it must be seen, without effort, that it is highly impolitic to exclude woman from any position which she herself feels competent to occupy. Another is not to decide for her as regards qualifications, powers, the proprieties of life, or circumstances of a domestic or other character. This woman must do for herself. And the man who claims the right to be *his* own judge in such matters, and yet would undertake to decide for woman, is quite unsuited to occupy any position in an enterprise which looks to the good of man in the present, and to his progress in all future time.

More than this, by calling woman out more fully, she gets a fuller education, enters new fields of thought, and actually becomes better qualified to discharge maternal duties, and to hold true domestic relations.

This subject is exceedingly prolific of thought; but these papers must be brought to a close. Humane and intelligent persons are requested to inspect them with careful eye. Of course, they exhibit defects, and what production does not? Some reasonable allowance may be made for the condition [or quality] of mind through which they have been transmitted. Could minds of a large legislative, judicial and executive capacity and experience have been commanded, these papers would have exhibited greater mental ability; but the general train of thought contemplated has been brought out; and it is felt that intelligent persons will duly appreciate this effort to in some measure prepare the public mind for a better form of government than has heretofore been organized on this planet. A hope is entertained that these suggestions may serve to arrest the attention of some able legislators and distinguished jurists, thereby fitting their minds to take

the initiatory steps requisite to the realization of what has been idealized.

THIRD SERIES. — OF MONARCHISM AND REPUBLICANISM.

[Communicated at Boston, Sept., 1856.]

§ I. INTRODUCTORY. — DEFINITIONS.

POLITICALLY speaking, the dissolution of the American Confederation will be, perhaps, one of the most important eras in the history of man. The union of several distinct states, bordered by provinces belonging to diverse nations, is certainly a most interesting condition of things. One has but to be seated in a car, starting from the capital of the American nation, and in a few hours he finds himself in the neighboring provinces, where he beholds a people comparatively happy, and to some extent independent, and yet under a monarchical form of government. This state of things gives observing statesmen tolerably fair opportunities of considering the advantages of one, and the disadvantages of the other.

How long this condition of affairs will continue, is, to say the least, problematical. What will be the action of the British provinces, should there be a dissolution of the American Confederation, is certainly unknown to any mere man. The prospective eye may behold a concatenation of events, which may sever the provinces from the mother country, and unite them with the northern portion of the states. Should an event of this character transpire, a struggle between the republicans and the monarchists may be anticipated.

Suppose the day has arrived when delegations have assembled from different sections of the American republic, and also from the provinces. Certain dissimilar polit-

ical elements would manifest themselves. On the part of republicans, a strong attachment to their customs and institutions would be felt; while, on the other hand, persons accustomed to monarchical forms would desire to perpetuate some, at least, of their institutions, and combine these with certain republican elements.

Considering that a state of things of this kind may, at a period not distant, occur, it is very desirable that this whole subject should be thoroughly canvassed, so that the advantages and disadvantages of the two systems may be clearly understood.

In presenting a series of papers on Monarchism and Republicanism, it is important at the outset to distinctly define these terms, since what has been regarded as monarchy at one time has been repudiated at another.

Monarchism has a single, supreme head. In the highest and broadest possible sense, it lodges in the hands of a single person an absolute power. Whatever others may say, whatever they may choose to do, whatever schemes they may enter into, whatever combinations may be formed, that single mind can sustain or destroy. It has the power to declare war, to make peace, to tax its subjects to any and every possible extent. It may confiscate the property of an individual, or any number of individuals, or of any body corporate, however large or influential. It has an absolute right to pry into all the affairs of the people, whether of a public or private character. It can convene assemblies and disperse them; can organize armies and disband them; in short, it is absolute *despotism*. Such, in a single word, is pure monarchism. Circumstances, times, seasons, it is true, affect this individual mind; for he is but a man, and, like other persons, is acted upon by surrounding circumstances. He decides whether this or that measure is expedient; has his private counsellors; relies on their judgment; regards their opinions, whether spoken or understood; considers the safety of his own head, the stability of his government, the liability to revolution, and

judges whether the people will bear this or that measure. All these considerations influence, and to some extent control, his mind and action. But, over and above all, his word is law, his decision final.

Passing to *Republicanism*,— under this system, the supreme executive is in some way elected by a greater or lesser number of persons to hold that position, permanently or otherwise.

Republics rarely elect for life; though sometimes it has been felt that a greater stability would be secured by that course. In such case it will be seen that the head of a republic is, in some respects, circumstanced like the monarch; and it were almost as difficult to remove such an one as to be rid of a despot. Yet the republican ruler feels some degree of dependence upon the people who have placed him in his seat. He would not choose to displease any considerable number of the electors of his realm. Besides, in the acceptance of a permanent office, there is a general understanding that he will conform, in some degree at least, to the wishes of the people by whom he has been elected. He also feels some pride of position, and wishes to keep up a general harmony with rulers who have preceded him; he desires that his government may be strong, that each and all its parts may be well sustained. In short, he holds to the people somewhat the relation of a steward, — they confiding in his wisdom, integrity, and political ability,— and he may wish to do nothing which should serve to dissatisfy them, or disappoint their expectations. More than this, he often has his eye on either his own offspring or some valued friend, whom he desires may succeed to his place, in case of imbecility, sickness, or departure to another life. Occupying an important position for any considerable length of time, such an one gathers to himself a certain amount of influence, which he would naturally desire to so use as to advantage his friends. Like the monarch, then, he is a man acted upon by countless influences.

Usually, however, republics elect their heads for certain temporary periods. This being the case, the instant one is fairly seated in the chair of state, he begins to scheme for the securement of a second or third election. Hence, to a very considerable extent, republican rulers become mere *caterers.* They are exceedingly liable to be the friends and supporters of a *majority* party; and rarely, excepting for political effect, will they interest themselves in the wants or claims of a small minority. They look constantly for power. If patronage is within their reach, they will, as a general thing, wield that power in such ways as will increase and strengthen their party, and thereby their own stability of position. Whoever expects anything less than this from a person located in a position of honor and lucrativeness, knows little of human nature. Man does not cease to be a selfish being merely because power has been placed in his hands, or is within his reach.

These brief considerations relative to the position of the monarch, on the one hand, and that of the republican executive, on the other, are sufficient to show that neither can be wholly satisfactory to the intelligent and well-instructed mind.

§ II. GOVERNMENTS CORRESPOND TO GEOLOGIC CONDITIONS.

By a law of necessity, external or human governments correspond to the general condition of the persons from whom they emanate. A government better than the people, or a people better than their government, would present a very curious phenomenon. Usually an inspection of the statute-books and of the general legislation of a given age or people will unfold to the mind the condition of its legislators, presidents, kings, or judicialists. This fact must ever be kept in mind, in studying the history of man. Take up Rollin's Ancient History, run through its numerous pages, read of the rise, progress, decline, or fall of a state, and it will be seen that the people who constructed, sus-

tained, or ruined that government, were either in a state of progress, a state of comparative inaction, or in a condition of moral or religious decline.

The architecture of a country also exhibits the condition of its people. The structures in which they reside correspond to their bodily, mental, moral, and religious conditions. An eminently religious people will have its monasteries, nunneries, churches, its various forms of worship, holy days, and religious observances. Where there is a lack of this element in the hearts of the people, these outer signs are not beheld. So, in whatever direction one looks, the same results are obtained. Enter the dwelling of an artist, and paintings, sculpture, draperies, are exhibited. The artist may be unseen; but his tendencies, aspirations, general train of thought, are apparent in these beautiful exhibitions.

In the light of this general principle, it may be reasonably expected that a crude people would organize a crude form of government; a cultivated people, a more perfect or artistic system. Looking back, then, it is seen that nations distinguished for great muscularity, and large bodily powers, have laid out their governments on a large scale; have looked over vast territories, and contemplated the subjugation of kingdoms. With such people brute force rules; the dictator rides rough-shod, and cares not who may be crushed beneath the wheels of his Juggernaut; his goal must be reached, his purposes accomplished. Hence, in the past, to gratify the avarice, caprice, or ambition, of a single person, rivers of blood have been made to flow, towns have been sacked, cities pillaged, artistic and monumental edifices demolished, valuable libraries consumed, destroying, perhaps, in a single year, the labors and records of many preceding ages.

If there were time in unfolding this subject, it might be shown with great clearness that certain animals are truly represented, not only in individuals and nations, but in the institutions which they have founded. Find a territory

where, for example, the growling bear dwells, and prominently that savage element will appear in the people and their institutions; because man is formed not only of the elements around him, but of the animals, vegetables, and minerals, below him. Without, then, pausing to dwell on this point, leaving it to be enlarged upon by zoologists, it may be observed, as a general rule, that when you find the condition of soil which produces certain animals, or certain vegetables and minerals, you find people and governments corresponding to these conditions. Here, then, is another method by which the government of a people can be known. Suppose the inhabitants were swept away, their books consumed, their property destroyed, their monuments demolished. The soil remains. A traveller journeying over that desolate territory desires to learn their history. He examines the soil; inspects the elements; observes rivers, forests, oceans; marks the plains, hills, valleys; and from these conditions, with all necessary accuracy, he may infer the sort of government which must there have been founded. Is it a region where frequent volcanic eruptions take place, and where earthquakes occur? He knows that the people who dwelt there must have been of a fiery, volcanic, unstable cast; and that one government succeeded another, the foundations of society being frequently shaken. If he finds the ferocious tiger, or the cunning fox, or the majestic lion, he says, those people, governmentally, were tigers, foxes, or lions.

Whatever cast of animal appears prominently, then, in a country, the same characteristic obtains in the people. If it be the eagle, it is a government of prey, falling upon and devouring the weak; if the lion, there is strength, majesty, a slow, heavy tread, a firm purpose, a compactness of form, a durability of structure, an invincible courage. Look, for example, at the Roman republic. There you see a strong, majestic, soaring, and, at the same time, a devouring people. Naturally enough, the eagle appears on their standard. They could not have selected a dove, and would have looked

with contempt upon a lamb. Travel to the East, where the gentle camel is found, and the beautiful horse roaming wildly over the plain, — where the products are of a fine character, and the soil of a quiet cast, — and you see a people who live mainly by agriculture and the tending of flocks, with little or no governmental machinery. This comes of the soil.

The moment the mind accepts this view of the subject, it sees that a government which is suited to one condition of soil, and to one zoologic state, may be quite unsuited to another soil, climate, or zoologic condition. Whoever, then, undertakes to transport a system of government from one clime or soil to another, will sooner or later see that the effort must fail; because there will be found in the people a lack of certain elements requisite to enable them either to comprehend the system, to justly appreciate it, or to permanently sustain it.

The American republic affords an example in illustration. Here is a vast territory; an effort is made to spread the net-work of a single government over these varied soils. Architecture, learning, culture, art, science, industry, economy, of necessity flourish in some portions; while indolence, inactivity, sluggishness, a lack of appreciation of the refined and artistic, an inability to elaborate, appear in others.

It is a matter of surprise that a greater number of able governmentalists have not taken this philosophic view of this matter. The difficulty is increased by the fact that a large portion of the present inhabitants of the American states are from other countries. Migrating to this climate, they have brought their previous education and various elements, which are truly uncombinable. Hence, no governmental system existing on another soil can be intelligently transferred to this. It will be needful, therefore, to organize what may be called a mixed system. The governments of the earth, as a whole, must be studied, and then with considerable ease this labor can be accomplished.

§ III. MONARCHISM AND REPUBLICANISM COMPARED.

Among the methods of acquiring useful knowledge, perhaps there is no one more interesting, and at the same time instructive, than the comparative method. Looking over this planet, its governments may be divided into two prominent classes — the Monarchical and the Republican. It were hardly worth while, in this paper, to consider, at any length, the subject of Patriarchism, or Familyism, as it has sometimes appeared, and has, for a season, held to the people the relation of government. Strictly speaking, that form of government springs directly from Parentalism; which branch of the subject is distinct from that now had in view. The sense in which the terms *monarchical* and *republican* are used has been already defined.

Now, despotism has certain advantages; republicanism has also its advantages, together with many disadvantages. The analytic and synthetic mind needs to compare, — to separate the unessential or pernicious from the permanent, and intelligently combine the two.

The monarch takes the throne. The masses expect this, as a matter of course. They have become accustomed to look to a single governing mind, — generally a male, sometimes a female. Their minds are fixed upon the royal family, and when, in the order of events, one is removed, it is expected that another will immediately occupy the vacant position.

Turning, however, to a republic, there is exhibited a general and constant effort on the part of the *Outs* to occupy the position of the *Ins;* while the *Ins* are perpetually striving to keep the *Outs* where they are. Royalty has no labor of that sort to do, because the whole thing is supposed to be settled. Now, if the mind of the statesman be constantly occupied in endeavors to reach a position, on the one hand, or to retain a position, on the other, little or no time is left for considering the wants of the people, or for starting broad methods of improvement;

but everything is made to bend to mere personal or party considerations.

The consolidated monarchy exhibits a unity, a permanence, a harmony of one part with another. It undertakes grand national improvements. The monarch being permanently seated, either in his own person or in his family, is honored by these achievements; they redound to the glory and stability of the royal family. In a republic, on the contrary, everything is, as it were, left at loose ends. The administration of to-day becomes the *opposition* to-morrow; and hence substantial national improvements are not secured.

Besides this, the royal family naturally desires to surround itself with the more permanent architecture; it gathers, in the course of time, specimens of art; it sees the need of founding libraries, and the advantages to be derived from the general culture of the people. Thus, there comes to be a royal patronage, which, when used in a right direction, becomes a mighty stimulant to action. The monarch stands as a light, occupying a lofty position: if virtuous, he comes forth like the morning sun, in all its glory, dispensing its benignant light and heat; and he inspires the masses to imitate his noble example.

The president of a republic, however, aside from his temporary position, exerts little or no personal influence. In a sense he is a child of accident; circumstances of a varied character have combined to place him in his seat. Measurably secluded from the world, busily engaged in attending to his official duties, he has little or no time to consider, suggest, or elaborate improvements; he feels that his position is uncertain, — has none of the advantages accruing from a long line of ancestors, — can rear no valuable and beautiful structures, — cannot gather libraries, — has no opportunity to surround himself with works of art. In comparison with the monarch, he is but the bubble of a day.

Considerations of this character will induce in the

mind of a meditative person the inquiry, whether, looking at all sides of the subject, a permanent monarchy is not preferable to a transient and ever-changing republic.

But the republic has certain advantages which monarchism cannot secure to itself. The people find a certain degree of satisfaction in coming together in their deliberative assemblies, discussing the conduct and schemes of their officers; and, whenever a sufficient number can agree, they can walk to the ballot-box, dismiss an official, place in his stead such person as they please, or, if they see fit, entirely abolish the office itself. At first view it would seem that this were a point of immense moment. Before, however, deciding on the whole question, it were well to consider the capabilities of electors to discharge the duties devolving upon them.

It has been already said that people make laws corresponding to their internal states; and that these internal states correspond to the soil on which they live, the elements they receive, the products they eat, and the animals generated on that soil. Now, there may be and often are certain elementary disturbances, eruptions, or agitations, which, of necessity, affect the inhabitants of a district. Could the people always be cool, grave, deliberate, and were they invariably prompted by lofty motives, then their capacity to elect rulers would not be questioned. Look in upon an ordinary town-meeting. The people are the sovereigns; they are assembled to assert and maintain their rights at the ballot-box. But who are they? There are the artisan, the humble laborer, the merchant, the farmer, the professional man; and what can be reasonably expected from a conglomeration of persons of these diverse interests and views? Each one has, or supposes he has, an axe to grind. How rarely do any number of the inhabitants of a town come together actuated by high and holy purposes, consulting the interests of human kind? Who does not know that, prior to the convening of any general assemblage, for direct expression of

thought, either public or private caucuses are held? Pass, then, behind the town-meetings, — look in at the preliminary assemblies, and it will be found that a very few persons control the whole political machinery. These few make the nominations, unfurl the party flag, and rally such persons as they may to its support.

To say, then, that the people rule is false. The fact that a few wire-pullers control is undeniable. As far as the laying of plans is concerned, the masses are but puppets, moved and acted upon by a few artful, designing persons. If the caucus would but consider the good of the whole people, it were well; but the leaders are usually crafty schemers, belonging to one or the other of the parties, namely, the *Ins* or the *Outs*. If the former, all their efforts will be directed to the maintenance of their positions; if the latter, all their energies will be put forth to remove the incumbents of office.

It is clear, then, that, whatever may be said in favor of popular elections, it were about as well to confide the whole thing to a few intelligent persons; the machinery, to say the least, would move with as much ease under their guidance, as when the power is lodged, apparently, — for it is but apparently, — in the hands of the people.

In contemplating the American republic, the heart of the philanthropist is pained when he considers the character and capabilities of persons who are elected to office. A legislature should be composed of grave, calm, experienced persons, holding to the people, to some extent, the parental relation. The judiciary should exhibit equanimity, a capacity to weigh all subjects; should be familiar with the human mind, its workings, and the methods of its control; should study critically the effects of climates and of temperatures, and the influence of progenitors on their offspring. But often quite the reverse of these qualifications is exhibited. The fact is, the masses have little knowledge of legislative or judicial principles, and how

can they wisely elect to such positions? The expectation is preposterous.

The more the mind is turned to this subject, the more will its importance be perceived, with the need of commencing an entirely new organization, — a governmental system based not solely on either monarchism or republicanism. Clearly, both these have certain advantages, and each exhibits certain defects. The advantages need to be secured, the defects discarded. It is not too early to pour into the minds of some few persons thoughts of a broad and preëminently practical character on this subject. The present is a season of comparative quiet. Wait until the bubble bursts, and all will be in commotion. Such a course would be as unwise as to undertake to organize a fire-company, and build the engine, after the building is in flames.

§ IV. GOVERNMENTS OF THE PAST.

In a high sense, all things proceed from a common source; and more, all tend to a common centre. Hence, as it were, all things move in circles, starting from and tending to given centres. It is said that the Divine Being governs the world; but, in a lower and secondary sense, the elements, soils, and general surroundings, govern. Man is what he is by a law of necessity. He forms laws corresponding to the condition of the particular planet on which he dwells. Planets move in their natural orders, — revolve in circles, or, if preferred, in cycles. And thus there are grand planetary circles.

Corresponding to the circles of the heavenly bodies, there are periods of progress, of light, of general improvement, followed by conditions which correspond to night, seasons of darkness, or what are called dark ages. The night continues a greater or less length of time, and then the morning dawns, — the sun of light, love, and wisdom arises, and ages of uninterrupted progress ensue. It is not to be expected, therefore, that the history of man will

exhibit a constant succession of light and growth. The ages of great light, as it were, absorb to such an extent the good that dwells in man, that there must be seasons of repose, relaxation, or darkness. In these ages of comparative inactivity strength is accumulated, and man emerges prepared for new efforts.

It is evident that governmental institutions have been originated in the past of a high and valuable character, consulting, to great extent, the good of all classes. In the ages of great light, great men have come forth, and have occupied lofty positions as legislators, moralists, philosophers, or religious teachers. Then ages have rolled slumberingly on, in which a truly great mind was rarely seen, the sciences and the arts flourished not, the thoughts of man tended downward. It was, as it were, the evening; men looked upon the past with admiration, but had no energy to strike out new paths, and were quite incapable of forming new plans.

In order, then, to study instructively and comprehensively the history of man, this thought should be kept in mind, that ages of great light and knowledge must of necessity be succeeded by ages of darkness, imbecility, and inactivity. Taking, however, a comprehensive view, understanding the relation which one of these conditions bears to the other, it will be seen that, on the whole, man is improving. The history of the race must not be studied in detached parts; vast cycles of years must be looked over, not confining the view to the rise, progress, or decline, of a particular nation, but taking in the history of *all* ages, in *all* time. In this way only can a proper judgment be formed of human progress.

If the mind is turned to ancient Egypt, it sees wonderful attainments in the fine arts and the exact sciences; showing that the sun of love and wisdom then and there reached high noon, sent down its golden rays, and developed learning and skill unsurpassed by any people who had ever before, or have since, appeared on this planet. But when

the sun had passed the meridian, decline ensued, darkness came on, superstitions appeared, oppressions were enacted, a blind attachment to the past was encouraged, progress was no more. Then no truly great mind could find encouragement there; the man of new thought, of noble life, of happy impulses, whose eye looked into the distant future, was rather expelled from its coasts than encouraged to remain. As a sequence, the nation lost its vitality, and decline was inevitable.

Springing, however, from that people, absorbing, as it were, its immense learning, educated at its courts, surrounded by conditions most favorable, Moses appeared. Full of interest in the welfare of man, identifying himself with an oppressed people, he stood forth in defence of human rights. He was expelled from their borders. Driven into a neighboring country, and enjoying opportunities of retirement, he was enabled to concentrate, in substance, the judicial and legal wisdom of the people whom he had left behind. He became a lawgiver. Exhibiting great grasp of thought, connecting the civil power with the religious, instituting forms and ceremonies suited to each, he founded a theocracy, corresponding to the degree of light which he had obtained respecting God, Nature, and the action of mind on mind. He considered the ability of the people, judged of their condition, and put forth that which they could appreciate. He succeeded in framing a code which, though quite exceptional in many points, is, on the whole, a valuable model, such as no other nation on this planet has exhibited. To the laws and customs instituted by Moses does the Jew hold with an exceeding tenacity.

Other nations have instituted governments, forms, ceremonies, suited to the ages in which they have flourished. These have had their time. Among the Greeks, as also among the Romans, and other nations, distinguished statesmen have appeared. They were the lights of their time — grand concentrators of the wisdom and knowledge of the past. Often retiring for months, perhaps years, to the

silent forest, or the mountain, that their thoughts might be systematized, they aided in founding new colonies, or in uprearing and perpetuating institutions of a high character. Time would fail to speak of Confucius, Solon, Themistocles, Lycurgus, or the Pharaohs. These lights have been, as it were, the morning stars of their respective eras. They were benefactors not only of their time, but many of their lessons have been preserved, handed down to posterity, interwoven with other structures, and aid in blessing man even at the present hour.

That which is requisite, then, at this time, is to look over all the various systems which have appeared, under whatever name, in whatever age founded; select the essentials of these, happily arrange and wisely combine them; then present these fundamental principles to the public mind, and by all usual processes enforce them upon the attention of reflecting persons. Thus may be instituted a government based on love divine, wisdom broad, and justice inflexible.

§ V. INFLUENCE OF CONDITIONS ON GOVERNMENTS.

In inspecting the various governments which from time to time have been organized, it will readily be discovered that some are of a more compact, iron-like, or granitic cast than others. Mind elaborates itself; it pushes out that which it has within; and that which it has within is drawn from certain sources. It is, as it were, but a refinement, a cultivation, or, perhaps, better, a *culmination* of that which surrounds it, from which sustenances are obtained.

Probably the strongest government now existing on this earth is the Russian; and it may be well to dwell at some length upon the characteristics which are prominently exhibited in that form of government. It is an absolute despotism. The Czar wields a mightier power, for good or evil, than any other man, or perhaps any other body of men, dwelling on this earth; and yet Russia exhibits a

compactness of governmental machinery which is nowhere else seen. It is almost, if not quite, impossible for any other nation to even cripple that government, to say nothing of ability to destroy it.

Whence comes this compactness? From three sources. The elements in that region are of a very strong, vitalized, and compact cast. Its granite is exceedingly fine, vastly more compact than is that of North America. Its iron is abundant, and also of an exceedingly fine quality; it holds the highest price in all the markets of the world. Born on such a soil, inhaling such elements, subsisting to a great extent on the hard, ironized products, the people exhibit a great firmness of texture, an iron cast, are able to endure fatigue to an almost unlimited extent. They form institutions like unto themselves. It were like sending a ball of lead against a block of marble to attempt to make an impression on that people or their institutions. Yet they are not preëminently a warlike people; they are somewhat disposed to cultivate peace and good will among other nations, and are far from being a savage or cruel people. But they are a people having a purpose, and possessed of great firmness of character. Their architecture, and all their great works, exhibit the same general stability. As things now appear, unless unlooked-for geologic changes occur, that government is likely to stand for ages yet to come.

Turning to France, another class of people is seen, — light, frivolous, cultivated, unprincipled, — here to-day, there to-morrow, — having no fixed purposes of life. Scholars eminent are among them; but scholars are book-worms, gatherers of other men's thoughts. Mechanicians also are numerous. But that any great number of broad, deep, governmental minds could be found among this people, is certainly questionable. Correspondingly, France has a fine soil, capable of producing fine fruits; the most charming shrubberies in the world are found there. In France, as in the neighboring countries of Italy, Switzerland, and some

parts of Germany, the climate is not of a strong, invigorating character; and the governments of these countries, since their first foundation, have exhibited a lack of firmness of texture. Revolutions are frequent; nobody is surprised when the press of to-day publishes the entire overthrow of a dynasty, or the formation of a new government. Nobody expects France to be to-day what she was yesterday, or has any confidence that to-morrow will be like unto to-day.

In these hasty reviews, there is no disposition to blame the inhabitants in general of any country. They were grown on certain soils, sustained by certain products, inhaled certain elements. The results are precisely what an intelligent geomentalist would reasonably expect. The geology of a region makes the people what they are. Exceptions, however, are to be expected. Great lights will occasionally appear, blaze like the comet, attracting greater attention because of the surrounding darkness.

Looking, then, at human governments in this light, it will not be difficult to see wherein lies the strength of a republic. You have but to study the soil, observe the latitude and longitude of a country, observe its products, inspect the elements, and you can decide what sort of institutions are best adapted to the people, with about as much accuracy as one can decide whether a garment will fit the person. Until statesmen shall come to study primal conditions, and consider the influence of surroundings, they will be quite incapable of constructing a strong and permanent government for any people.

The American confederation was organized in haste; little time was had for deliberation. The people were oppressed, they cried out in agony, taxes were multiplied, armies landed on their soil, invaded their firesides, and undertook to perpetuate customs and laws for which they had no love. Being a migrating people, the Americans had outgrown the institutions of the mother country; new avenues were opened before them; new methods of life

were perceived; a new soil was beneath their feet, and an immense domain was to be possessed. New circumstances thus surrounded them; they chafed under the yoke, and determined no longer to crouch at the feet of the British lion. England mustered her forces; the lion shook his mane, and thundered his edicts. His voice was heard, but was disregarded. Here, then, was general tumult. The masses supposed that these troubles could be removed, — that the yoke could be made lighter. Efforts were made to this end, but resulted in failures. Affairs growing worse daily, things appeared in distorted and unnatural conditions. A very few persons, a mere handful, resolved to entirely rid themselves of the oppressions of the Old World; but few, very few, of these were broad, thorough, inflexible governmentalists. Yet something must be done. A Declaration was put forth; a Constitution was framed. But few of the framers were themselves satisfied; it, in their judgment, was a doubtful experiment. The new ship was launched; difficulties were seen, and they must be in some way avoided; and hence, from the time of its foundation, the structure has been little better than a piece of patch-work; introducing new laws, abrogating old, trenching in various ways upon the Constitution itself, and giving almost no heed to the Declaration. Thus the ship has become crippled. It is clear that ere long she must founder on some rock, or, perhaps, more than one.

Here are the neighboring provinces; a disposition is already exhibited, in some respects, to coalesce with that people. Treaties in that direction have from time to time been made. Attention is also turned to some of the Spanish provinces. Mexico lies near at hand, having a dense population, of great power, and possessed of wealth almost exhaustless. Here are disturbing elements. Besides, loving wealth as the American people do, it would not be a matter of surprise if at some time the dominant party should be bought out by a few designing persons, the reins of government seized upon, and wealth rule with its crafty

hand. Again, a class of persons who are oppressed and despised may, at any hour, resolve to imitate the rebels of '76; the country may be in arms, and at such a juncture other persons may combine, and the confederation be demolished.

It is well, then, that all these circumstances should be considered by moralists, judicialists, and statesmen, that the real danger may be seen; and, seeing it, that there may be intelligent preparation to meet the crisis. A study of the two grand governmental systems, monarchical and republican, will aid the mind in coming to just views, and to a clear perception of the duty to be done when the revolutionary drum shall be heard.

§ VI. A NEW SYSTEM PROPOSED.

The analyst and the historian are able with great rapidity to execute their branches of labor. It is often vastly easier to separate and narrate, than it is to intelligently combine. Parties often note defects who are quite incapable of suggesting improvements. In fact, the truly constructive mind is very rarely seen. The architect and the combinist have always constituted a comparatively small class. To wisely combine, it is essential that the mind should be clear, critical, precise. The mere analytic mind, which sees and separates, cannot construct; but it requires that cast of mind which *sees things before they are constructed* [that is, in the ideal]; and sees not only outlines, but the minor points, and the steps to be taken to reach both the greater and the lesser. It is no great task to point out defects in the American Confederation. Almost any statesman will show you, in a few words, where the Union limps. But ask him to suggest an improvement, to propose a substitute, and he is quite unqualified for that branch of labor.

In these papers much ground has been travelled over, of a moral, social, geologic, and mental character. Hastily the mind has glanced from one nation to another. It is

clear that earth has no model government. No one who pretends to an accurate knowledge of the science of government would for a moment risk his reputation by proposing to organize one in harmony with the general outlines of any system of the present or the past. Why is this? How happens it that, while centuries have rolled away, and some of the best minds that have ever appeared have critically studied governmental science, and founded kingdoms, empires, colonies, republics, and confederations of a varied character, yet no true model has been constructed?

The earth will have no true government, no permanent political institutions, until attention is turned to the planetary world. Long, far too long, have men looked around, studied the frameworks of ancient and modern systems; rarely have they looked *above*. When their minds shall be turned upward, their more reverential faculties unfolded, they will consider the relation which the sun and moon bear to the earth on which they live. These bodies may be properly considered as the representatives, the one of a monarchy, the other of a republic; or, the one of the male, and the other the female element. Monarchism is a sun without a moon; Republicanism, a moon without a sun. One is positive, absolute, despotic; the other, receptive, liable to receive into its bosom elements which must, sooner or later, affect its very existence.

A republic was contemplated on this continent; governmental minds were focalized; distinguished statesmen were called together. Oppressed by the powers of the Old World, the inhabitants of the New were heartsick of monarchy in any of its forms; they desired a government of the people — wished that every competent person might have a voice in the elections. This was a very important step. *Could that have been actualized which was divinely shadowed forth to some minds, blessings more than can be estimated would have sprung from the new confederation.*

The American people resolved that their government

should welcome all classes; it would not stop to ask where one was born, or to what nation he belonged. He might become naturalized, take the ordinary oath of allegiance, and the next moment go to the polls. It was asking almost nothing of the foreigner. It could hardly be expected that persons educated under foreign influences would at once enter heartily into the new enterprise, or that they would see and comprehend its genius. The instant, however, the attempt was made to practically carry out this feature, questions of an intricate character were started. Here was a nation born in a comparative wilderness; savages were on the territory. What should be done with them? *They were proscribed.* One might come from Turkey, and on the day of his arrival be naturalized; while an American with a copper skin might desire the same favor, but was refused. It were hardly to be expected that a mere savage could be received; and yet this savage was a *man*, and the Declaration had announced the sentiment that *all men* were created equal. Thus the Confederation refused to be governed by its own teachings. Nothing need be said here of the African population. It is notorious that the founders of the American republic violated their fundamental principles by refusing to receive this class, rejecting them as citizens, and yet not only taxing them, but pressing them into the army and navy. But this condition of things will not surprise one who considers the circumstances which surrounded the statesmen of that time.

In constructing a northern republic, one of the first great steps to be taken is, if practicable, to find a single, broad, deliberative, harmonious person, to act as its central mind. That person, as it respects age, should be at least forty-five years old, and rarely, if ever, more than sixty. As man is now cultivated more than woman, it is altogether probable that the person found might be of the masculine sex. Whatever may be the fact, there should be reference only to capacity, disregarding mere conformation. That

person should be selected as the representative of the people's highest idea. With certain limitations, he should hold a monarchical position: his word, in a limited sense, should be law; his decisions, under certain restrictions, should be final — holding a relation corresponding to the sun in the heavens. It would be wise to fix that person permanently in his position for a period of not less than seven and not more than twelve years, thus avoiding the frequent political frenzies which now disturb the public mind.

Next, there should be selected a class of individuals who should stand between the central mind and the people themselves. Unto them all complaints, petitions, expressions of dissatisfaction, neglect, or injustice, should be presented. They should be familiar with all this class of subjects. Selected directly by the people, they would be responsible to them, and would feel the least motion of the public pulse. Their position should be one of honor, and a good share of emolument, so that the best and most thorough minds could be obtained.

While the central mind should hold his position for a period of either seven or twelve years, these counsellors may be more frequently elected. Then, if the number fixed upon should be twelve, one half should annually pass out of office, and others take their places. In this way recruits from the people would be frequently made. These officers would correspond to the moon, — they would receive. In a body, or through such delegates as they might choose, they would represent the condition of things directly to the leading governmental mind; would state facts, present retrospective and prospective views. The leading mind would hold counsel with them, get their judgments, listen to their opinions, inspect their plans; in short, gather information from any and every quarter, and make decisions.

Looking at this governmental framework, at once the inquirer would ask, Should there not be other bodies

legislative? Unquestionably. There are other planets, but all should revolve around the sun, and be, in some sense, in subjection to it. In short, one needs but to study the stars, and to construct a *governmental planetarium.*

An institution has been already transmitted to the inhabitants of this earth, temporarily of a secret character. It looks to the *combination* of persons,— persons who shall associate for given purposes. Wisely it is denominated the "ORDER OF THE PATRIARCHS." In the earlier days of man's unfolding, governments were of a simple, paternal character. As Patriarchism shall be unfolded, it will be seen that it holds within itself a power which shall bind persons together, bringing them into close and quite harmonious relations. Its first infantile steps can hardly be heard. It makes its way so unobtrusively that the rustle of its garments cannot be perceived; but, as it shall reach mind in different hemispheres, it shall turn its attention, among other subjects, to *construction,*— to the formation of governments, the founding of institutions, the rearing of edifices, the organizing of phalansterian and other efforts, in such ways and forms, and at such seasons, as shall be in harmony with the heavens. Astronomy, geometry, trigonometry, astrology,— all these sciences will be called in, so that the science of government shall take its place among the exact sciences.

True, a work of this character cannot be urged onward with great speed; but, as the eye of man shall be turned upward, as he shall consider the action of the heavenly bodies upon the earth which he treads, he will see and feel that a divine philosophy, a comprehensive science, must unite the two. Earth is needful for man, for the exercise of his lower and grosser faculties. Heaven is equally essential for the culture of his diviner, loftier, and more reverential powers. When educated to justly value both earth and heaven,— wisely balanced, receiving from both sources,— enjoying also the surrounding elements, under-

standing more perfectly the grand nutritive laws, brought into finer conditions, enjoying a more harmonious architecture, blessed with the society of finer persons, enjoying direct communion with the spirit-life, comprehending the microscopic worlds, acquainted with planetary laws, — in the nature of things he will organize a more perfect government, one which shall represent the emotional or *love* principle; which shall bring out the *truth* principle, or fidelity to his light; and which shall exhibit a life of activity in harmony with *wisdom* celestial.

Were the people of earth able to pass from planet to planet, they would see that all which is foreshadowed in this paper is actualized already; that this document is but an outline of what already exists. How beautiful, how encouraging the consideration that the hour has arrived when a model in operation on one planet may be idealized to minds on another, and there be actualized! It is for man to cultivate his higher, nobler powers; to wisely use the talents given him, and yet more shall be bestowed.

Thus close, in the briefest possible manner, these papers upon Monarchism and Republicanism. In the future, as man shall arrive to more internal and loftier conditions, teachings of this character will be studied and welcomed. And efforts will be made to bring heaven down to man, and to raise man into realms of love, truth, and wisdom celestial.

[The following prophetic announcement, made, as will be seen, some time previously to the communication of the foregoing papers, may be of interest to the reader in this connection.]

PROPHETIC.

It is now permitted to be prophetically declared that the following events are at hand, and that they will transpire without the aid of miracle, and without suspension of Nature's laws.

1st. Several nations holding important and highly influ-

ential positions on your earth will soon be engaged in most acrimonious and sanguinary strife.

2d. The American nation will not be excepted from the great commotions which are at hand.

3d. The more especially oppressed, enslaved, and hunted, will, of absolute necessity, be emancipated.

4th. There will be dissolutions, and unions, and new governments, as necessary results of the mighty national struggles; and, among these unions and disunions, there will be a union of the United States with the Canadas and neighboring provinces. These unions will cause a dismemberment of some of the now confederated states; and, as a consequence of that dismemberment, there will arise a new and glorious REPUBLIC, which shall have for its basis "JUSTICE, EQUALITY, AND UNIVERSAL FREEDOM."

5th. Prominent persons will be placed at the helm of the new ship of state, whose motto shall be, "ETERNAL PRINCIPLES, NOT PARTIES."

6th. A new Religion shall take the place of dead forms, which shall lead to high, energetic action, and to wise endeavors to elevate the oppressed, and instruct the uninformed.

7th. The new Republic will invite to its broad shores the greatly enlightened of all the nations of your earth; and, by new combinations of character, of thought, and action, there shall be a new and higher order of beings than has at any former period inhabited your earth.

These prophecies are presented at this present moment, that greatly spiritualized persons may be wisely informed, and somewhat prepared for the important things which are at hand, and also that they may be unmoved and undisturbed when they transpire.

For the Association of Governmentizers,

ROBERT RANTOUL.

Given through John Murray Spear, Dec. 30, 1853.

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PART VIII.

MISCELLANEOUS PAPERS.

§ I. THE MAGNETISMS.

[From "The Association of Healthfulizers." Given at Boston, June and July, 1855.]

1. *Kinds or Qualities of Magnetism.*

Magnetism may be called the *essence* of ordinary electricity. All things have their magnetisms, — the mineral, the vegetable, animals, and man. The lower the form of matter, or the lower the grade of the person, the coarser is the magnetism which flows from that form of matter, or that person. Hence the magnetism which flows from woman is finer than that which flows from the coarser sex.

All matter has its forms of magnetism, corresponding to that from which it flows. The body, the mentals, the moral, religious, spiritual, and celestial faculties, all emit their peculiar magnetisms; and each has its peculiar form, answering its appropriate office.

It is somewhat difficult to delineate with exactness the various forms of the magnetisms. The coarser form is rough, or scaly, producing, in persons of a finer texture, a disagreeable sensation, something like that caused by passing the hand from the tail to the head of a fish, ruffling the scales. Hence, such persons do not like the influence, the society, or the presence, of coarser persons. Their general sphere, so to speak, is disagreeable. The two, to use a common expression, are not "birds of a feather." Let a coarse person throw his magnetism upon a fine, delicate, sensitive individual, and the latter is rendered uncomfortable; such a procedure may be exceedingly disastrous.

There is also a magnetism which issues from the *mentals*. If the mind of one be low and coarse, and that of another fine and cultivated, the finer feels necessarily unhappy in the presence of the coarser. The latter is clownish; his thoughts are low, his speech and manner uncouth. In his presence the finer person is out of his native element; that is, the two persons are not mentally harmonized, or are not on the same plane.

The same is true when two persons meet, in one of whom the *moral* faculties are highly cultivated, while the other is on a low plane of moral development. From the lower person gross or immoral magnetism is emitted, which is frequently very disagreeable to the person of high moral tone.

So it is when two persons meet, one having little of the *emotional* element, and the other highly cultivated religiously. The first speaks with apparent lack of reverence, and disturbs the more religious person. The same also with respect to the *spiritual* faculties. There is, so to speak, an *external* spirituality; it exhibits itself in external forms, in words, while the soul is not moved. The person who is much spiritualized, *internally*, feels the spheres, or, better, the magnetisms of others.

So, again, of *celestiality*. This is that condition of the soul wherein *feeling* tends to take the place of *words*. The lower or coarser celestialized person speaks, but the finer is measurably silent. Celestiality feels; it seeks quiet; it loves retirement, and internal communion. The coarser magnetism disturbs this finer.

Thus it is, throughout the whole vast range of Nature; the coarser disturbs the finer, and unfavorably affects it; between them there is no affinity, and there can be no union, or harmony.

Now, this law being clearly comprehended, it is evident that, to secure harmony, persons must associate who in these respects can assimilate pretty nearly, though not wholly. There is a *positive* magnetism; also a *receptive*

magnetism. The receptive puts itself out, as it were, to receive; the impregnative enters in and fills this receptive condition, — very much as the appetite opens its mouth and asks for food. Give it the food required, and it is satisfied. So, when two persons come together, one receptive and the other impregnative, the latter imparts to the receptive, and the receiver says, "I like your sphere, I am glad to take you by the hand," etc. Affections spring forth, which sometimes ripen into what is called love; though, philosophically speaking, it is magnetism. That agreeable influence which one person can and does exert upon another is magnetic. Philosophically speaking, love is a condition of magnetic harmony, in which affections, or, better, impregnations and receptions, take place.

Two persons may, magnetically, unite bodily, mentally, morally, socially, religiously, spiritually, and celestially. Such persons are *one;* that is, their individual magnetisms coalesce, run into each other, — harmonize at all the seven primal points.

Other persons may magnetically harmonize in *some* points, whilst in others they diverge, or flow off in different directions. Very rarely, in fact, do two or more persons meet who are in every respect magnetically harmonized. Hence, discords, quarrels, and wars, arise. Thus it has been in the past; thus it is in the present; and thus it will be in the future, until man becomes so educated, philosophically, that one will no longer attempt to coërce another.

The popular theology undertakes to make people love God and love their neighbor by terrifying them with the menace of sufferings eternal; but such efforts are of necessity unavailing, because that which is called love is properly magnetic harmony. Unless man comes into such relations as to *feel* the Divine internally, love of the Divine cannot exist. Theology has its uses; but when it overlooks philosophy, it must be disregarded.

So, in relation to marriage, unless two persons are mag-

netically conjoined in every particular, or in the ratio that they come short of this, they are unmarried.

This discourse looks at fundamental principles. It is a basis for others which are to follow. These fundamental statements must be clearly comprehended, ere the mind is ready to take a second step. Few subjects are so important as a thorough knowledge of the magnetisms.

2. *Colors of the Magnetisms.*

While all things in Nature have their varied and almost infinite forms, each particular thing has its appropriate color. All things, in a far-distant age, were in the gaseous condition. There the primal colors existed. Conglomerations took place; colors remained, and are exhibited in the higher forms of matter, — mineral, vegetable, and animal.

Things invisible to the external eye have their respective and appropriate colors. The magnetisms are among these; and these colors exhibit their various conditions, from the lower to the higher; or, better, the finer colors are evidences of a corresponding state or condition.

Persons in rude, uncultivated conditions almost wholly overlook the finer and more beautiful colors, tinges, and interblendings. The artist observes colors with a keen eye, and by interblending them is able to exert a mighty influence on the eyes of the beholder. The finer or more cultivated the artist is, the more beautifully he shades or interblends.

Now, throughout all Nature, this finer controls the coarser, — the invisible the visible. What, then, is magnetism? It is a finer condition of the element in its common forms called electricity. It is electricity rarefied and concentrated. The coarser electricities pervade external Nature; they impregnate the minerals, vegetables, animals, and man; and are constantly passing into finer and yet finer conditions, until they become sublimated in the finest woman. She charms, attracts, refines, and becomes

a sublimator of others. Where she treads refinement of necessity comes. Corresponding to her refinement of condition are the colors which she naturally, though hardly knowing why, prefers.

Now, persons in a lower condition have within themselves and impart the coarser magnetism, which is the *red.* Such persons are bloody, full of fight, and love to read of accidents and battles. Of this class are mighty warriors; they love conquerors by external force. Another condition is that of the rude cultivators of the soil. They find greatest delight in the *green,* the coarser dark green; and they themselves are frequently, and not inappropriately, called *green.* They know how to dig, how to produce the coarser forms of vegetation; but have little or no taste for fine horticulture, or beautiful flowers, or the richly-ornamented landscape. They have, however, their appropriate spheres, and are not to be undervalued.

But, as man passes still further on, he exhibits the *blue;* his mind is turned upward, and he delights to observe the azure vault above; he thinks much of the heavenly conditions; cultivates the violet; begins to observe paintings; notices beautiful interblendings and shadings; begins himself to use the pencil; decorates more beautifully his habitation; draws with more exquisite taste; becomes more fully charged with the divine in the soul; begins to exert a divine influence on others; seeks higher qualities of food; is attracted to a nobler life; passes on [internally] to the supernal condition; lives or floats in the blue ethereal or livid magnetism; loves woman more than man; becomes truthful, childlike, simple-hearted; attains great equanimity of temperament; communes with the supernals; sees into the future; passes from planet to planet; forgets measurably the past, lives and acts in the present, and is hopeful of the future; derives nourishment from the breast of the Divine; all things are his; he has that faith which overcomes the world; becomes inspired, and inspires others. A halo of glory surrounds such; they live a charmed life.

Such are the magnetisms. They are but coarser forms of electricity, rarefied, passing through various states, from the grosser up to the supernal. The mind ascends in gratitude that laws so beautiful can be unfolded to man on this planet, so that it can be shown him why he does this thing or that. He acts in harmony with his magnetic attractions, like everlastingly seeking its like.

3. *Of Influx.*

How wonderful, how beautiful, how useful, and yet how fine, is the human structure! How varied are its powers! Whence doth it derive its supplies? What is influx, and what is influxed? By what laws is influx governed?

These are interrogatives of highest moment. Man is a receptive being. Constantly he is receiving the invisible fluids, or magnetisms. They give him life, strength, and vitality. Cut them off, and life would not be.

In an ancient record it is said that man received life through his nostrils. The nostrils have their uses; but the truth is, that influxes from above descend, as it were, in living, perpetual streams, and enter the cranium through countless minute pores, finer than the finest needle's point. Once influxed, they pass to their appropriate locations, depending on the conditions of the structure, and its wants. Some of the finer magnetisms go to the eye, and are located there. Persons who have large quantities of magnetism in that organ exhibit a moist, charming, fascinating, or magnetic eye. Other magnetisms, thus influxed, pass to the hands, and induce persons to take their fellows by the hand, render them warm, make them grasp genially. Other magnetisms go to other organs, the coarser reaching the lower locations, and each doing its appropriate work.

Some persons have within themselves much larger quantities and finer qualities of the magnetisms than have others. Such are generous; to use a common phrase, they are open-hearted, have liberal hands, distribute freely

to the needs of others; and, by that very expansion of soul, that liberality of heart, generosity of feeling, they become, as it were, attractors, drawing to themselves larger currents of the magnetisms. Beings in the more perfected conditions swim, float, or bathe, so to speak, in these fluids; and as these generous persons attract the magnetism to and about them, spiritual beings, who are, in one sense, living in these ethereal fluids, come on them to such persons. They, as it were, drop upon them their finer magnetisms, sprinkle them with that which they themselves have received from still higher sources.

It may be vain here to reiterate a common saying, that the more one gives the more one receives. When persons have cheerfully given, there comes to them an inner warmth, a glow, an internal peace, a tranquillity and repose. This is but the result of the grand law of attraction which brings the magnetisms; and, bringing those, it brings also the persons who live in them; they impart their tranquillity, their internal quiet. In a word, it is but *influx*. The miser, who does not impart, shrivels; the bigot, who does not genially throw himself out, grows down into littleness; while the free, joyous, beneficent, aspirational mind increases in power; or, in other words, influx is precisely in the ratio of impartation.

It may not be, and often is not, in kind and quality the same as is imparted; it is always better.

Worlds are connected; the human race is one; ties indissoluble connect the lowest form of humanity with a higher form, and that with a still higher, passing on and up to the Divine. It is a connected channel of influx, — one general principle of giving and receiving from highest to lowest. By the same law the mother influxes to the embryonic one, imparting that which herself has received. Placing the babe at her generous breast, influxes come to her; they pass through the little finer fibres of the breasts, mingle with the simple nourishments there provided; the child receives; it expands; its curved limbs

begin to move; its beauteous eye opens; that divine smile which so delights the mother appears on its countenance; it moves, and, ere long, it *walks!* All this is the result of influx: it is magnetism moving apparently inert matter.

By a process not unsimilar, a mechanism may be and has been made a thing of life. It is by influx. There is a law by which apparently inert matter, as tables, etc., can be made to move, or, rather, by which they are moved. The phenomenal mind needs to know this fact, that there is a grand, absolute, universal law of influx, not only to the human being, but to apparently inanimate matter; that apartments, furniture, and instruments of music, may be *magnetized*, and thus made to move. Liquids may also, by a process which will be hereafter unfolded, be so acted upon that they may operate as cathartics, or emetics. It is by influx.

But the mind staggers when it contemplates a subject so vast as this opens to view. The Divine Mind works in man by influx, not only controlling his will, but his very acts. Man is as much a free agent as is Mars, Jupiter, or Saturn, and no more. Laws are universal. There is not an influx to one person essentially different from that to another, only finer in quality. The finer, more cultivated and harmonious one becomes, the finer the cranium; and thus there are, as it were, smaller apertures for the magnetisms to flow through. As they are finer, they have within themselves greater power.

4. *Of Efflux, or Impartation.*

There is not only an inflow to each person, but there is also an *outflow* from each person. Magnetic streams, or, better, currents, are constantly flowing through and from all persons. Were your finer and more internal sight opened, you would see emanations of the magnetisms flowing in all directions from the person.

It would be difficult, without entering at great length and with a good deal of particularity into a physiological disquisition, to unfold the magnetic relations which exist between parents and their offspring. Suffice it to say, at this time, that parental and filial affections float, as it were, on a sea of magnetism. The child goes from the parental roof; with it there are magnetic currents, — usually called affections, but, philosophically speaking, they are currents, — and the further the child goes from its parent the more fine these currents become; or, in other words, the more intense are the affections. But subjects so abstruse cannot be entered into at large in a series of discourses designed mainly for directly practical purposes.

Now, a person may focalize his or her magnetism, bring the whole to bear, as it were, on a single point, and so send forth a powerful stream of magnetism to a susceptible, impressible, or receptive person. This is a very curious process. The schools, in general, scouting what is called mesmerism, do not investigate this class of subjects; hence, highly cultivated scholars are profoundly ignorant in respect to the laws of human magnetism. Electricity and magnetism, as they are exhibited in comparatively inert matter, they have acquainted themselves with; but personal magnetisms they have not carefully considered. That there *is* a personal magnetism must be allowed, when it is admitted, as the scientific classes are inclined to admit, that man is a composition, the minerals forming a basis, conglomerating therewith the vegetable, the animal, and immortal. A magnet attracts certain substances, exerts certain well-known influences; but the magnetisms, as thus exhibited, present only their lower forms. They are sublimated in man, and are there exhibited in finer, more rarefied, and more highly concentrated conditions. Now, certain persons do attract; and it will be found, on critical examination, that these attractive persons have within themselves a large amount of magnetisms; these magnetisms radiate, or go out from the person, as

feelers, inspirers, and they, acting upon, influence, control, and guide others, at their will.

Persons living in higher conditions see these influences, — see how the powerfully magnetic person stands at the head of an army, for example, or a party, and magnetically sways thousands as he will. It is by personal magnetism. Another person enters the chamber of disease; he simply looks at the disharmonized sufferer, and quiet is experienced. It is personal magnetism passing from the eye of the one to the other, and exerting its natural influence, even without speech. A third person stands up before an audience, no matter how large; every eye is fixed upon him, and he moves his auditors like the waves of the sea. Some persons need only to look at an audience, and they become fascinated; all eyes are fixed on the individual, and he can lead them as he will.

A power approaching, as this does, almost to omnipotence, should be seized upon by beneficent persons, and used for the advancement of humanity. The mind must pass beyond the stage of mere phenomena; it must grasp laws, and consider the uses to which they may be applied. If there were time, it might be shown that the tides are under the influence of these attractive or magnetic laws; but that subject belongs more especially to another branch, which, at a convenient season, will be unfolded at great length.

Suppose a person is present who is mentally disharmonized; another is present who is very harmonious, and has a very large amount of magnetism suited to the condition of the first. The harmonious person looks steadily in the eye of the other, — preferring always the negative or receptive eye, and looking with the positive or impregnative eye, — at the same time laying quietly the hand on the shoulder, or grasping the thumbs. In such a case, just as certain as the magnetizer is superior, magnetically speaking, to the other, will his magnetism flow to the weaker, on the same principle that water flows from the pitcher,

when it is inclined. The two soon become one; for one has, as it were, emptied himself into the other, and thus harmony is established.

Here, then, are considerations of immense magnitude, as they bear relation to bodily and mental control. Here is exhibited a law by which a harmonious parent can control a child or pupil, — the law by which the unseen can control the medium. Here is a power by which the criminal can be controlled; you need but to select a person having a large amount of magnetism, — moral magnetism, if you please, — and let that person go among criminals, lower than himself (remember that!), and any considerable number could be charmed and influenced by him; he could strike off their chains, march them out of the prison, and every soul of them would follow him wherever he would. Now, a power capable of being thus used for beneficent purposes should be studied and appropriated.

A class of persons who call themselves scholars suppose that man *generates* electricity. Were that the fact, connections would not exist between world and world, planet and planet, mind and mind, reaching up to the Grand Central Mind. There is a unity of all things; and it is by means of this grand, universal sea of magnetism that mind flows into mind, starting from the Grand Central Mind. Thus is mind connected with mind; and thus God governs, or controls magnetically, the world. Independence does not exist; self-generation is a fallacy. INFLUX is the grand truth.

It is felt to be wise to dwell on this subject of efflux with particularity; to illustrate its workings, and show man that there are outflows from himself, from all persons, from mind in higher conditions, and from the Divine. These magnetic currents (though to the outer vision invisible) may be rendered more useful to man than the rivers, the ocean, or the minerals of the earth. In fact, man has magnetic resources of which he has no conception.

These powers may be cultivated. The shrub is taken

from the rude forest, and placed in the cultivated garden; it expands, and bears richer and more delicious fruit. So with the magnetic powers. When educational institutions are established, and persons are favorably located, you may form a circle, lodge a train of thought in one mind, and the thoughts may be made to flow around the circle, from one to another, with as much certainty, and as great rapidity, as electric shocks can be passed. Not a word need be spoken; but thought, floating, as it were, on invisible connections, may be sent from mind to mind as reliably as you now transmit messages over the visible telegraphic wires. And, what is remarkable, no matter how large your circle is, it may be extended infinitely. Place, first, your highest mind; secondly, the next highest, and so on; like a stream that is seeking its level, thoughts will flow from person to person.

Educational institutions, acknowledging these facts, comprehending these magnetic laws, and arranging their pupils in the order hinted at, would be able to impart thoughts to their pupils with marked ease.

So beautiful is the action of mind on mind! So certain is the operation of that mighty unseen power which is ever flowing from each individual! In the light of this subject the intelligent mind will see how it is that bad persons corrupt whole communities; also, how it is that a good person purifies, elevates, improves, all who come within his magnetic sphere.

5. *Special Hygienic Uses of Magnetism.*

Details, particularities, or specialities, are often more difficult to unfold than principles or generals. Minds accustomed to unfolding laws, or generalities, frequently are unable to descend to specialities, and to particularities. Yet specialities are as useful in their places as are generalities. Provisions must be made for special cases, diseases, casualties, bodily and mental disharmonies.

Among the remedials there is no one capable of being so wisely and efficiently used as the magnetisms in their various conditions of refinement and concentration. It being clear to the mind that persons having magnetic powers can and do directly affect other persons, and often very favorably, attention may be turned to another form of impartation.

Liquids can be, magnetically and by force of will, made to exert certain influences upon the person or persons who may receive them. The process is exceedingly simple. Provide an ordinary glass vessel, of such form and size that one hand may completely cover the mouth of the same, while the other hand may grasp it fully around the outside. The vessel being ready for use, put in it some negative water,—that is, water which may be termed insipid, as fresh rain water which has not mingled with the soils; place the *negative* hand (remember that!) over the vessel's mouth, leaving no opening, and grasp it around with the *positive* hand so that the branches of blessedness and of impartation [the thumb and middle finger] may fairly touch each other. Now, suppose your patient needs an emetic; you concentrate all your will-power in that direction, and you impregnate the liquid by this process. It should be drank by the patient immediately when prepared, just as soda is drank as it flows from the fountain. The operator then sits by the patient's side, and looks him steadily in the negative eye. He (the operator) will experience certain disagreeable sensations, and will, as it were, throw these upon and into the patient, and the result sought for is exhibited. Wait, say from fifteen to twenty minutes, and if needful repeat the dose. You are as certain to accomplish the purpose in this way as you are ordinarily to magnetize your subject by the usual processes.

But here is a practical difficulty: if your patient be positive to you, he throws off that which you throw on, and hence the labor is great. In such a case, have at hand a small amount of the extract of lobelia; drop this into your

liquids, and you conquer him. You add a new force, the patient becomes languid, and the operation is very certain.

In administering a cathartic, the law is precisely the same, with this variation in the process: you will to operate in that direction. And in the case of a very positive person, who throws off what you throw on, have at hand an extract from the ordinary rhubarb, by the use of which you simply add to your power.

These instructions open up to the mind a vast field of hygienic applications. The two preparations named are referred to simply for illustrative purposes, as they are known and used by hygienists in general.

But, suppose your patient is at a distance, where conveniently you cannot visit him? You learn from the messenger, as nearly as may be practicable, his condition, and judge which, if either, of the forces, is requisite; you prepare your liquid, place it in a glass jar, cork it tightly; have at hand oiled silk, perhaps in the form of a little bag; encase the jar closely in this, covering every part, including the cork, or whatever substitute may be used (cork is best); then wrap the whole in very fine, well-glazed paper; and by these means you hold the prepared liquid for a temporary season. This is, however, but a temporary arrangement; in due time careful instructions will be given of methods of preserving magnetized liquids in their magnetized conditions, so that the seaman or voyager can take them across the water. Thus much, very briefly, of this power of charging suitable liquids.

Looking in another direction, suppose your patient to be afflicted with ordinary headache; you lay your positive hand on the part affected, concentrate all your energies to a focal point, and by force of will you dislodge it. Having started it from its location, then by ordinary manipulations bring it down out of the system. It will run to the earth as the electrics run down your ordinary rods. The same law obtains in respect to all ordinary pains.

Not only must the hand and the eye work, but also the *will.* Thus it is that persons who revisit earth operate through mediumistic persons; they *will;* they bring their energies to a focal point, and, seeing the condition of the patient, drive the pain from the system.

This subject illustrates the words of one, who, in a former age, said, "*I will;* be thou clean!" Unacquainted with the laws of mentality, ignorant persons attribute that act to miracle. Besides this, the philosophical mind will see that diseases may not only be willed out of a person, but also into a person; illustrating again the singular account of what befell certain low animals. The law is precisely the same.

The ordinary magnetizer on this planet has no conception of the mighty beneficent power which is within his hands, and which he may use at will. This series of discourses does not contemplate entering upon surgery; but, in due time, skilful and eminently mechanical mediumistic persons can and will be instructed in that sometimes essential branch, magnetism being also used for the relief of pain in connection therewith. This discourse gives but the briefest possible outline of plans had in contemplation.

6. *Of Magnetic Connections between Planets and Worlds.*

The mind expands like the wings of the soaring eagle, as it attempts to unfold magnetic laws, as they bear relation to planets, worlds, systems of worlds. The subject, however, belongs more to feeling than to speech. It inclines the mind to meditation. One prefers rather to feel, and think, than to speak on a subject so vast, so high, so deep, bearing relation, as it does, to the future conditions of man.

Astrology is a science as well as astronomy. The former uses magnetism incidentally, but does not undertake to grasp the whole subject of the magnetisms. That subject relates to planetary influences.

Persons do magnetize other persons; subjects are controlled by magnetism; the fluids are influenced by magnetism; it pervades all things on this planet. But this planet is only one among many. It is a question, then, of high moment, Can one planet magnetize another? Are there streams by which magnetism can flow from world to world? The answer is in the affirmative. The philosophic mind will see that the higher planet must flow into the lower, and the second into the third; and thus on from planet to planet, precisely as the positive mind magnetizes the less positive mind. Thus connections subsist. The planets are like a string of beads; when beads are strung on a string, they are one, the cord reaching through each and all. So magnetism runs through each planet, connecting world with world, forming one whole.

These statements being clearly comprehended, the way is opened to introduce a new and interesting subject.

Forms exist; immortal beings have come into existence; inventions are constantly appearing. What is their source? These are emanations from the grand Central Mind, reaching first the nearest or highest and most perfected planet. Passing through certain conditions, temperaments, and perfections, these emanations, as it were, float to a neighboring or next lower planet, and thus formations, inventions, and perfections, are there introduced, though less perfect than in the first. Again, there are floatings, by the aid of the magnetic currents, to a yet lower planet; and similar formations, inventions, and perfections, there appear, though lower still. So each planet has its kind or grade of forms, etc., becoming coarser and less perfect as they float on this sea or current of magnetism, until they reach this earth, on which you now move. Hence, in the ratio that your earth is distant from the Central Source, are your formations, temperaments, and inventions, less perfect.

This statement also being clear, and keeping in the mind that the higher planet is always emptying itself or throwing its magnetisms to a lower, it will be seen that if the inhab-

itants of your earth could measure their distance from the grand Central Mind, they would be able to judge, to some extent, of their degree of growth, though the measurement might be somewhat discouraging.

Take another illustration. Suppose you stand by a flowing river, running from lands far above; immense forests are in that upper country; occasionally trees are blown into the stream, and the floating logs, after a very long time, reach the position where you stand. This illustrates the manner in which all things which enter the minds of persons on your planet float on these magnetic currents. Age after age, myriads of centuries, beyond all calculation, have thoughts, inventions, and improvements, rolled on their way, until, at length, they have reached your earth. The process, like the movement of the floating log, is slow; yet, as a whole, there is constant progress.

The mind hesitates; it questions; it asks, "Are not the thoughts, then, which have come to me, original? Did I not originate this invention? Is not this my property, my improvement, my idea?" etc. One might as well ask, Do I not own the sun, the moon, or the stars? Persons are simply *receivers* and *conductors;* their minds being opened, influxes come. Their bodies being pure, healthy, harmonious influxes flow through. The thought of one to-day was the thought of another yesterday, and should be transmitted freely to a third to-morrow. All is but influx from planet to planet,—an outflow from higher to lower and less perfected conditions. That which man does not purchase, he should not sell. Thought should be free; though laborers, in receiving and transmitting thoughts, should receive equitable compensations. This is planetary commerce. But he who would bottle up thought, and label it "mine,"—he who would promote individual aggrandizement by checking thought, and using it for selfish purposes,— would, in the same spirit, sell his mother on the auction-block! It comes without charge; it should as

freely go. If man were a *generator* of thought, there might be some justification for trading in it.

Trade must not continue; commerce must take its place. Man needs the goods of other planets and other worlds, and should place himself or herself in favorable conditions to receive them; asking in justice a simple compensation for such important service.

Now, interchange is important; travels and explorations must be made, and mind must pass and repass, like the ships on the mighty ocean, from planet to planet; must obtain the goods of each, and forward them, as it were, to central points, that from those points there may be natural and easy radiations, — thus opening up to the mind, not only commerce between persons on a single planet, but between planet and planet, world and world.

The sea lies between continents, and is a convenience to commerce. So the magnetisms are a sea, an ocean, and mind can pass and repass upon them. Thus spirit or planetary intercourse exists; visionists see, some hear, others feel, the inhabitants of higher realms. Able thus to hear and see, certain shepherds were once made glad by the announcement of the birth of a prominent person. That person was transmitted under most favorable circumstances, a divine aroma surrounding the favored parent, and Venus being in a favorable position. A child was born, a son was given, all in harmony with the flow of magnetism from a higher to a lower planet.

This discourse opens a vast field of thought. It leads to the consideration of the subject of existences and their order. It suggests not only *a* preëxistence, but existences many. Yet, in relation to a subject so vast, only the merest shadow of an outline can be presented. "Coming events cast their shadows before." One is led to ask, Who am I? What am I? How many existences may I have had before I found myself on this planet? What relations do I bear to persons dwelling on other planets? What are my duties to them? What have I

which I did not receive? I am to pass to other planets, and from planet to planet! The mind expands, the heart grows large, liberality of action and feeling are the result, and the mind is turned upwards to the Grand Central Heart, from whom all magnetisms proceed.

7. *Of the Divine Being as the Grand Magnetic Centre.*

The efforts of the logician to substantiate the fact of a Divine Existence are very unsatisfactory, at best. Words are but signs of ideas. They are less perfect than the ideas of which they are types. But behind *idea* lies *feeling*, and yet back of *feeling* lies *inter-consciousness*. Unless this is recognized and comprehended, little can be done towards substantiating the Divine Existence.

What, then, is *inter-consciousness?* It is that which flows from the Divine to man's interiors; or, to speak without figure, it is *magnetism*, — a stream of very fine magnetism emanating from the Divine, and flowing into the interiors of man. It brings with it, as it flows, certain very fine particled matter, which conglomerates and systematizes itself; and there comes to be what is called *intelligence*.

It would be difficult, in these brief discourses, to enter fully into the subject of the *methods* of conglomeration. It can only be observed that all things move circularly, or spirally; and it may be added, that the more cultivated the mind, the nearer is the approach to the Divine, and the more distinct this inter-consciousness, passing from the higher mind to the lower, and thus descending to animality.

Is, then, the Divine a substance? From *nothing* nothing can emanate. If emanations are, then *substance* must lie behind. All streams have, of necessity, their fountains. It is, then, clearly seen — nay, *felt* — that the Divine is a *substance*.

Moreover, the fountain must be like the streams. The emanation is *magnetism*. That from which it flows, then,

is also magnetism. Hence, the Divine is of necessity a Sea — a Vast Ocean of Magnetism.

All things that are, of necessity have *form*. The nearer any formation approximates to the Divine, the more beautiful, harmonious, perfect, is the form. Man is God's embodiment — his highest, divinest outer elaboration. God, then, is man, and man is God; that is, they are akin by nature — they are *one* in the sense that a family is *one*, interlinking, interfolding, interconscious. Critically speaking, the family is many; but, broadly speaking, the family is *one*. Emanation, then, must correspond to the Divine Existence. Intelligence is communicated to man; therefore the Divine is *intelligent;* and He influxes, or inflows, intelligence to man, and through man down to animality.

Now, the purer the mind, the diviner the thoughts, the more refined the feelings, the more clear the inter-consciousness, the more closely does man ally himself by the magnetic streams to the Grand Source of Life, Wisdom, Justice, Love, Goodness, of all true Individuality, and of all true, high and holy Sociality. There is, then, a ladder, a divine ladder, by the aid of which man can ascend to the Divine state. The inter-consciousness, as it were, furnishes a basis; and from that spirally ascend the several steps of faith, love, fidelity, beneficence, heroism, etc. Thus, the whole body is full of light; God dwells in man, and man in God.

No clearer idea of the Divine Existence can possibly be communicated to mind, than is conveyed in the statement that he is One Grand Universal Man, who magnetizes beings below him, as man magnetizes his subjects, sending through them his mighty energies, controlling and guiding as the mariner guides his bark.

When man assumes, so to speak, to be positive to God, — resolutely saying, "I will not obey," — then storms come, bodily and mental disharmonies appear, struggles take place, and the person, like the ship in a tempest, is tossed hither and thither, not knowing on what rock he may dash.

But when the mind of man is in harmony with the Divine, the celestial magnetism flows easily and naturally to him; strength accumulates; wisdom is unfolded; knowledge increases; and all the beautiful graces, which are the natural products of that condition, appear. These are called, by a vigorous writer, "the fruits of the spirit;" as love, joy, peace, long-suffering, gentleness, meekness, faith, and perseverance; and he might have added, an unconquerable fidelity to eternal right. All is the result of simply placing one's self in such relations to the Divine that the celestial magnetisms may unobstructedly and naturally flow to and through him.

There must be the *inflow* and the *outflow*. Shut up the divine magnetism in one's self,— cease to impart that which is received,— and the system becomes surcharged; there is an internal pressure — a heaviness of spirit. Open thyself, then, O man! Impart to another that which thou hast received, and more shall be given thee. There is, then, the satisfaction of receiving from the Divine, and the exquisite delight of imparting to others. That is *beneficence*. It is not enough that man *receiveth;* his best condition is attained unto only when he *gives*.

Another consideration is this: that which he gives is lower, less valuable, than that which he receives. Man cannot give his best. Hence, by a beautiful divine law, while he gives the poorer, he receives the richer; the more he gives, the more he has; the finer he gives, the finer he receives. Ever is that which is influxed superior in quality to that which is effluxed.

Man needs to come to a more distinct consciousness of these grand magnetic laws. Here are the true riches; here are immortal treasures; here are angelic blessings; here are imperishable goods; here is a true, divine commerce.

It is needful that heaven be brought down to earth, — that the laws of the divine commerce be comprehended, and thus a pattern of things in the heavens be exhibited to

persons on the earth. It is needful also that the mind be raised up to a divine plane. It needs to *see* God — nay, more, it needs to cultivate the inter-consciousness which *feels* God flowing into the internals. From this there comes a true outflow.

O, thou Central Mind of all minds, pour more fully into the hearts of thy children emanations from thyself, — giving them intelligence of thee, that, learning thy methods of influx, they themselves may become dispensers of that which thou dost unsparingly give to them; saying, Thy will be done on this planet, as it is done on the highest, divinest planets!

§ II. MENTAL INTERCOMMUNICATION, OR TELEGRAPHING.

[From the "ASSOCIATION OF ELECTRICIZERS;" given at Cleveland, Ohio, April, 1854.]

1. *General Principles.*

In a broad sense, intercommunications are universal. Throughout Nature, comminglings are perpetual, though exceedingly various in their modes.

That the purposes contemplated on this planet may be wisely and elaborately unfolded, it is important to revert to certain elementary philosophic principles. The justly distinguished and very learned Association of Elementizers has well declared that, although *principles* lead to a just understanding of *facts*, yet *facts* cannot lead to a just knowledge of *principles*. Principles bear to facts the relation of *causes* to *effects*. Facts are but effects of prior causes.

It may now be declared, as a universal principle, that minerals, vegetables, and animals, low and high, have their methods of intercommunication, suited to the wants of each. One method is by certain motions, or intelligible signs; and a higher is by vocal expressions termed speech.

In all the various methods, however, a certain amount

of matter passes from the addressor to the addressed. Were it otherwise, there could be no impregnation. That which is, in and of itself, *no-thing*, can never impregnate that which is *some-thing*. There must, of necessity, be an *impartation* and a *reception* of *matter*. Let, therefore, two human beings commence imparting, or addressing each other, at the same instant, and neither is impregnated, or takes in the other's thought; because the matter which is projected is jostled, and what is called confusion comes.

This matter, which passes from one to another, in communication, has wrapped up within itself certain properties. Human beings possess certain *emotional* faculties; and the same, in limited degrees, exist in the lower animals, and in the lower kingdoms. But this series of discourses relates mainly to the human species. The *emotions* impart their peculiar properties to the matter transmitted from one to another.

It is a philosophical fact that each particular thought takes to itself a particular *form* of matter; that is, there are as many forms as there are thoughts expressed. Before the thought of the addressor can reach the addressed, it must have its peculiar form, or its *embodiment*. The thought itself corresponds to what is termed *spirit;* the form, to what is called *body*.

This principle, distinctly perceived and carefully considered, will give the cause of what is called fluency of speech. Some persons are exceedingly fluent; that is, their thoughts are rapidly, energetically, and elegantly, thrown out. Others speak slowly, irregularly, and uncouthly. The reason is, that thoughts, in taking form, pass through a mental process, resembling the passage of grain through an ordinary mill. From some minds they come forth beautifully refined; from others, they are projected in coarse and uncouth forms. Thus, speech is agreeable or disagreeable, perfect or imperfect, as determined by, so to speak, the qualities of the *mill* through which the thoughts pass.

Now, spirits lodge thoughts in the minds of mediumistic

or receptive persons; but it is quite problematical in what *forms* these thoughts will be expressed, because of the process through which they must inevitably pass prior to utterance.

This law being comprehended, it will be seen that some mediumistic persons may speak more fluently than the spirit who seeks utterance through them; while others may speak with less fluency. If, however, the faculty be the same in the medium as in the spirit, then the utterance of the former will correspond with that of the latter, and the spirit will be vocally personated.

It is important that philosophic minds should fully comprehend this critical point, in order to an understanding of telegraphic science. The Association of Electricizers have, therefore, deemed it wise to speak thus in detail of these rudimental principles, even at the risk of being somewhat tautological and tedious. But this paper may be considered as furnishing a basis for those which are to succeed; and a basis should always be laid with great care, else the structure may be irregular and inharmonious.

Time was when *speech* was not. It is a *later attainment* of the human race; and, indeed, is but a scaffolding to a higher and more perfect condition. In a former age it was written:

"The heavens declare the glory of God; and the firmament showeth his handy work.

"Day unto day uttereth speech, and night unto night showeth knowledge."

Though this is denominated *poetry*, yet it embodies a sublime *truth*. All Nature, indeed, speaks. She utters her own harmonious thoughts, exciting in her children various corresponding emotions, and calling forth expressions of joy, gratitude, and invocation. Her language is, "These are thy glorious works, Parent of Good; thyself how wondrous, then!"

It is a fixed law that only that can be imparted which is possessed. How, then, are these emotions called forth?

They are first existent in Nature, and are inherent. It has been said, and reiterated by the learned Association which teaches of Elements, that *sound is universal*, — that it exists in every particle of matter, however minute, and is only *called forth* by the vibratory processes. This being understood, it will be readily perceived that speech does not *create* sound; it simply uses that which already exists. So, neither does speech *create* emotions; it imparts and awakens such as everywhere exist.

That the law by which spirits audibly communicate may be made clear, a slight digression from the main topic will be made. In an ancient and valuable record it is written that on an important occasion certain shepherds beheld "a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, on earth peace, good will toward men," etc. When that account is philosophically understood, the whole point will be made plain. The auditory nerves of those simple shepherds had, by their habits of life, become exceedingly acute, and they were accustomed to distinguish the bleating of their flocks at great distances on the mountains. Dwelling in lofty positions, they were much etherealized; and, being quite simple, they were precisely the class of persons to occupy the mediumistic position. Thus is it at the present time. A class of persons, exceedingly sensitive and quite etherealized, has appeared on earth. When instruments are requisite for important and specific purposes, — when individuals of peculiar characteristics are needed to introduce new eras, — such instruments and such persons appear. That fact is obvious in every era of the past. Mother earth always brings forth children corresponding to events.

2. *Practical Application — Philosophy of Impressions, Etc.*

In applying these principles to the proposed method of communication, it will be perceived that suitable persons, possessing very acute susceptibilities, must be selected to

occupy the position of *auditors* of messages. There must also be, to act in concert with these, *transmitters;* the auditors being masculine and the transmitters feminine, — the former receiving the message, and conveying it to the latter. In thus passing through the double mind, the thoughts would be, as it were, revised by the finer mind; that is, their *forms* would be beautified and perfected.

It will be perceived that the greatest care must be had in selecting and combining these two, in order that, telegraphically speaking, they may be one. Regard must be had to form, to complexion, to qualities of the hair, to loves, to morals, to harmony of social, religious, and spiritual unfolding; so that, "like kindred drops," they may "mingle into one," — be one in thought, in feeling, and in purpose. If, in any one of the points named, there should be discordance, in so far the telegraphic union would be imperfect.

Very closely allied to the subject just presented is that of *impression.* This is a subject very difficult to treat of in *words,* because it relates to that which exists in a region, as it were, prior to or behind words. Impressions come without words. The ordinary ways of communicating thought are by speech, gestures, signs. These are external. Impressions are *internal;* the word might properly be written *in*pressions.

Whence, then, do impressions come? Where were they prior to the instant that cognizance was taken of their arrival? It is important to a thorough philosophical telegraphic teaching that these questions be answered. An effort will be made, therefore, to bring out quite fully this nice point. Another will speak:

Serenity has its uses. Music, religion, flowing rivers, cemeteries, groves, etc., are favorable to serenity. When a person is in the serene condition, there is formed around the brow an *aura.* This aura extends, or radiates, to indefinite distances, — indeed, to the infinitudes; and it

becomes a conveyancer of thoughts. Connections are made, by means of this aura, between minds similarly circumstanced, wherever located, and thoughts are thus conducted from the one to the other. If the mind enjoying this serenity is low, then low thoughts are received; if elevated, elevated thoughts are enjoyed; and these thoughts enter into and form a part of the being.

The Being called God is serene; around Him, so to speak, exists an aura through which thoughts reach Him even before they are expressed. In the more ethereal conditions, serene spirits receive thoughts from infinite distances. It is not needful for them to speak, or to approach near to those whom they would address. The use of serenity is by them fully understood. Persons who are called *inventors* have their seasons of serenity, when, through this aura, thoughts are impressed, and these thoughts they elaborate. The celebrated modern seer, when in a serene condition, is impressed, or interiorly instructed. The importance of a knowledge of this law cannot be over-estimated. By it, in the futures, will thoughts be transmitted from mind to mind on earth, without the intervention of exterior instrumentalities.

The aura spoken of, like all things else in Nature, is male and female, impartive and receptive. These distinctions, it should be remembered, characterize even the smallest particles of matter. This aura is composed of infinitesimal particles; which, having these distinctions, aid in both the reception and impartation of thought.

But it is difficult to treat of this subject in ordinary language, since the thoughts it requires are too fine for verbal expression. They belong to that class which may be *felt* rather than *expressed*. Greatly advanced minds will, however, be able sufficiently to apprehend the general idea. But it may be said that this aura finds its correspondence in the wires of the ordinary magnetic telegraph; and, when proper conditions are established, messages can be transmitted by its means with as much certainty, and

with greater celerity, than by means of that instrumentality; inasmuch as the element here called ether is finer than that usually termed electricity. While the particles of the latter are of globular form, those of ether are sharper than imagination can conceive, meeting, consequently, almost no obstruction in their rapid passage.

But the greatest and wisest care must be had in preparing *communicators* for the purpose indicated. Man is a mechanism; and in the ratio of care and of proper condition will the mechanism work without friction. How, then, shall communicators be prepared? This question will be answered by a distinguished physiologist. [Another speaks:]

The human body is composed of elementary particles, both visible and invisible,— the invisible controlling the visible. These elementary particles are constantly conglomerating, producing what is called animal life. Broadly speaking, all things have life; but *lifes* are of various gradations, from the lowest to the highest. Elementary particles of the *finer* sort go to make up *higher* forms of life. Each particle, being drawn by the grand law of attraction, goes to its appropriate place.

This principle being comprehended, it will be readily seen that the finer elements, the finer foods, the finer drinks, the finer garments, and the finer personal associations, will produce the finer *lifes*.

In the more ethereal state each person follows attractions, and thus rapidly passes into finer conditions. The law of *association* is quite imperfectly understood on the earth. Take, for example, a body of men who do not associate with the finer or feminine sex, and they are coarse, frequently uncouth, in their manners; their thoughts and expressions are gross. But, let these same persons be thrown into the society of refined females, and they are speedily improved; by association they become finer. Now, the best possible specimens of human beings are those in whom both the masculine and the feminine

qualities are beautifully combined. It is essential, therefore, to the preparation of communicators, that the law of association be fully understood.

Each article of food has its peculiar element, either coarser or finer. If coarse foods are partaken, they impart coarse elements; if finer, they impart fine elements. As a general rule, the loftier the food, — that is, the greater the distance from the earth's surface at which it is produced, — the more concentrated and rarefied, and hence etherealized, is its quality. Also, the finer the climate, the finer the fruit which grows therein. The apple, of the comparatively sterile regions, is fine; but the orange, produced in a more genial climate, is finer, and the lemon finer still. It is not designed, however, here, to enter into details in relation to foods; only to unfold general principles.

The same law obtains in respect to clothing. Clothe a person in the skins of beasts, and those skins impart their peculiar elements; clothe one in flax or cotton, and these impart their finer properties.

Thus it will be perceived that, to suitably prepare persons to become communicators by the mental process, due regard must be had to associations, to foods, and to garments.

Another requisite may also be named. Each particular hair on the person has its use. The hairs are tubular, and fulfil certain attractive and conductive purposes. A paper given by the Association of Elementizers, on *the Microscopics*, will give the details on this point. The hairs, then, should be left to flow gracefully in their natural conditions, because all obstructions, to a greater or less extent, exert unfavorable influences. It was beautifully said, in a former age, that "even the hairs of your head are numbered." It would have been wiser to have said, Each hair has its appropriate use.

So, indeed, has each muscle, each bone, each fibre, each finger, each line upon the hand, its appropriate function. The human form is a miniature universe; and the proper

and perpetual study of mankind is, or should be, MAN. When that study is completed, education may be said to be *finished.*

3. *The Uses of the Telegraphic Scheme.*

Greatly advanced persons are of necessity utilitarians. They must regard all schemes with reference to utilic purposes. What advantages, then, may the dwellers of earth reasonably expect to derive from the new method of communication which has been suggested?

That this weighty question may be properly answered, it becomes necessary to take a very broad view, embracing not only the past, but the present and the future, considering not only the comparatively insignificant planet on which you now dwell, but the myriads of worlds with which you are telegraphically connected.

Originally, all things were, according to an ancient record, "without form and void;" that is, philosophically speaking, *void of form.* Millions of ages passed prior to *form;* and from the instant of the first, slightest conglomeration, *formation* has continued, becoming more and more harmonious, ever approximating to the perfect, the divine.

Leaving to a very philosophical band of metaphysicians the consideration of the inquiry, Whence came the first conglomeration? this Association will proceed to say that all conglomerations form but one vast and beauteous Whole, embracing within its mighty range even the existence of the being called GOD. Truly has a poet said,

"All are but parts of ONE STUPENDOUS WHOLE!"

That word STUPENDOUS, when philosophically comprehended, will stretch the mind onward from planet to planet, from world to world, from formation to formation, reaching from the lowest to the yet highest.

This telegraphic scheme embraces all that can be comprehended in these mighty words, "STUPENDOUS WHOLE."

Perceiving that ALL THINGS are connected, interlinked, this scheme contemplates nothing less than *the transmission of thought from world to world!*

But, descending to this comparatively insignificant planet, it proposes to bring together the more remote inhabited regions of earth, by interlinking mind and interchanging thought. Very much is gained, in respect to general harmony, when persons from different locations, of various temperaments, and of diverse opinions, can be brought together for an interchange of thoughts, feelings, and acts.

Taking a cursory glance at the condition of earth's inhabitants, it is seen that their *language* is exceedingly imperfect, irregular, confused, Babelistic,— one class quite unable to understand another. It is essential to a thorough harmonic condition that there should be a general and well-understood language on the planet. That a work so important as the introduction of a common language may be commenced, there must, of necessity, be the precedence of a *harmonic thought.* When this shall have been generated, the thought will take to itself a harmonious embodiment, and expression will correspond. *The inhabitants of earth cannot be harmonized until there exists a common, nay, universal method of conveying thoughts, both by ordinary speech, by sign, and by record.* This telegraphic scheme, then, embraces that greatly desired result.

This Association also looks with grief upon the narrow *nationalities* which are cherished upon the earth; it regrets that a few persons, isolating themselves from their kind, should feel disposed to say, "*This* is *our* country." A broader view will enable them to declare, "THE WORLDS are our country; however remote, however magnificent, they are our inheritance, our home!" The present narrow nationalities lead to jealousies, to strifes, and frequently to brutal defences of chosen localities. This Association hopes, by its broad and unrestricted efforts, to so expand, at least, a class of minds, that these national barriers will

be disregarded. Very much may be done towards this by a general telegraphic interchange of thought.

This Association perceives, at the present time, among the more commercial classes of two prominent nations, a desire to construct a submarine electric telegraph. The purpose is a laudable one, and should be encouraged; but it is seen that such a means of communication would be exceedingly expensive, and, of necessity, would rarely accommodate the poorer classes, while it would enrich others. It is a hazardous scheme,—the most so of any ever proposed. *In that submarine wire lies the snake of a most dangerous monopoly.* Desiring, however, to encourage national intercommunication, this Association proposes a free and economic interchange of *thoughts*, which never, while in the care of the Association of Beneficents, can be used for monopolizing purposes. And it may now be declared that the Association of Electricizers are engaged in introducing this new method of communication, in compliance with the urgent solicitations of the highly philanthropic body just referred to.

Again, it is perceived that in some regions of this earth there are surplusages, and in others scarcities, of needed products. Mother Earth has at her disposal all that her children need, for present and for future wants; for, as her children progress, they require new and better products, suited to their more advanced conditions. In distant mountainous regions are deposited exhaustless mineral treasures; but the dwellers in those regions have not arrived at that condition of development which qualifies them to exhume and wisely use those treasures. At the present stage of human progress, it has become desirable to pass not only over but *through* the mountain barriers which exist on earth's surface; but the tunneling process is exceedingly difficult with the use of such motive-powers as are now employed, and of the ordinary steel, for penetrating rock. In the interiors of certain mountains there lies concealed an invaluable mineral, so exceedingly indu-

rated that it may be used to cut the hardest granite. That such treasures may be easily discovered, brought forth, and transmitted to regions where they may be required, this new method of communication is important.

Moreover, it is possible for persons to arrive at that acute perceptive condition in which they may be shown valuables existing in distant regions, and be able to direct with accuracy to their precise location. Chimerical though this may seem, yet intelligent minds, who will but take a retrospective view of the developments relating to the powers of mind which spiritual communication has thus far unfolded, will be able to judge whether it be too much for the future to accomplish. Let it be remembered that this grand movement is yet but in its infantile condition.

Such, then, in brief, are some of the general purposes embraced in this telegraphic scheme; and in precise ratio of proper coöperation on the part of earth's inhabitants, will it be more fully unfolded, executed, and completed.

[Note. — In connection with the foregoing series of suggestions, a location was designated in western New York, — namely, an eminence near the village of Randolph, in Cattaraugus county, — as a place highly suitable, on account of its alleged peculiar electric character, for a Central Telegraphic Station on this continent. Other stations were also pointed out in the vicinities of several prominent cities; and some details were given relative to the construction of towers, with insulating apparatus, etc., said to be requisite for the avoidance of disturbing influences liable to be experienced in the lower strata of the atmosphere, and thus giving certainty and reliability to this method of communication. All these instructions will be available whenever parties are disposed to attempt the practical realization of this scheme. Its feasibility appears to have been abundantly demonstrated by the experiments of numerous individuals in Mental Telegraphing, in various parts of the country, since these suggestions were communicated.]

§ III. MINERALOGICAL.

[From the ASSOCIATION OF BENEFICENTS; communicated at Carroll, N. Y., August, 1854.]

1. *Introductory.*

The ancient records describe a vision of "a wheel within a wheel." All externals have their internals. This remark applies to the visible mineral formations, as well as to vegetable and animal structures. Each world has its interior world. It is now in contemplation to present a brief series of essays on Mineralistic Formations, with the design of entering into the *interiors* of the visible mineral world. A distinguished Assayer will be the leading mind, in compliance with a request of the Association of Beneficents. [Another speaks:]

Few persons make wise mineralogic distinctions. The external has its appropriate place, — the internal its place; and the two should never be confounded. Geology relates but to the outside — the visible; while there is no geologic formation which has not within itself an invisible mineral combination. (Mark the word *combination.*) The minerals may be unperceived, yet they are there. Could the invisible minerals be extracted from any solid mineral substance, it would crumble. There must be and is an invisible something which holds together even the firmest granite. What is that? It is mineral. All mineral solids are held together by invisible mineralistic fluids, which permeate them. Electricity, ether, and other fluids, permeate all solids; and electricity is mineral. Caloric (as it is vaguely called) permeates all things; bring the flint and steel into contact, and it is perceived. It is not *produced* by this contact, but simply *brought out.*

It is important that the student of mineralogy thoroughly understand these distinctions. Broadly speaking, there are no *productions,* or *creations;* but there is an *unfolding,* or bringing out of that which is within. There are *combi-*

nations, formations, and *analyzations*, but not *productions*. While, therefore, the word production does not belong to the mineralogic vocabulary, the term *reproduction* will be occasionally used. There is in man a *reproductive* element, but no productive; that is, he can reproduce himself, but cannot produce a distinct order of beings.

These two points must also be kept constantly before the mind of the pupil: first, that there are *visible* minerals; second, that there are *invisible* minerals. The invisible are the *real* minerals, in the same sense that the invisible man is the *real* man. The body is but the house which man inhabits — the real man is never seen. The house should not be confounded with the occupant. The external observer does not see the real minerals. Tedious though these nice distinctions may at first appear, yet they are essential as a basis for future teachings.

Now, all things can be analyzed; that is, their *interiors*, or essences, can be not only reached, but separated. This requires keen analytic ability. In these essays, however, only hints will be attempted.

Before proceeding further, the terms *disease, inconvenience*, and *inharmony*, must be defined. When the interiors are in the most perfect conditions, mineralogically speaking, there is ease or harmony; but, if otherwise, there is disease or inharmony. If, for example, a person is too negative or receptive, there will be too great an inflow; if too positive, there is too much of the impregnative or impartive condition; and in either case the person feels uneasy, or is dis-eased. But precisely balance the two conditions, and the individual becomes comfortable, cheerful, and happy. This principle applies to mineral combinations, in connection with geologic formations, and extends to all which is embraced under the laws of aggregation, agriculture, and reproduction.

It will be seen, then, that it is of the highest moment to become a thorough mineralogist, to be acquainted with the interior harmonies, and to know precisely of the composition

of various [impregnated] waters. If, for example, a person is diseased, in the respect of being too negative or receptive, let him or her seek the sulphurous region or spring, and the true equilibrium will be found. When in the opposite condition, take the opposite course. Thus, by a very simple process, disease or inharmony is removed. In this way it is designed to introduce a new hygienic system, which shall, by a knowledge of mineralogic laws, reach all reachable cases. When this knowledge shall be attained, the hygienist will be truly the doctor (that is, *teacher*), and leave his saddle-bags at home.

2. *Fundamental Principles.*

Certain fundamental principles will now be presented, relating to the general subject of Mineralogy:

First, All things in Nature are perfectly balanced.

Second, All things in Nature bear certain mutual relations.

Third, When things are in their natural relations, they are in their best possible conditions, producing what is termed harmony.

These three principles will be frequently referred to in these essays. The schools, as has been before remarked, do not teach of principles — they deal with facts, or effects. Their method of teaching, therefore, is not only exceedingly tedious, but quite unsatisfactory. The mind is crowded with isolated facts, vague terms are used, and the study becomes dry and uninteresting. But when *principles* are taught, — these principles having within themselves life, light, expansion, multiplication, — the study becomes intensely attractive.

In presenting the principle of balance, it is thought proper to coin a new word, namely, *equipoisity*. It is somewhat uncouth, and a little difficult to utter, but it expresses with precision the thought. The best condition

is that of a perfect balance, or equipoisity; and that this may be produced, purely natural relations must be sought.

To apply these three principles to mineralogy: there is a true equipoisity of minerals, — a perfect balance. They are usually classed as positives and negatives. Could all the positives be gathered together and placed in one scale, and all the negatives in the opposite, and were the Divine Hand to hold the beam, they would perfectly balance each other. This is one of the sublimest facts in Nature. It must be a truth; for the Divine Being is at ease, He is in harmony. Should He, by any circumstance whatever, be thrown out of harmony, the worlds would cease their motions, and chaos come. There can be no possible mistake about this principle, — it runs through all Nature.

In accordance with this fundamental principle, it is known that the fluids, visible and invisible, are equipoised. They bear certain relations to each other, corresponding to those of husband and wife; they intermingle or cohabit, and the visible minerals are their offspring. To these they transmit their own inherent properties, which are life, expansion, attraction, light.

The minerals, then, bear relation to one another; they are children of one family. Like the newly-born child, at first they draw their nourishment from the fluids; but as they expand and attain vigor, they at length draw nourishment directly from the soils, — the leads feeding on the clays; copper, iron, sulphur, alum, vitriol, gold, silver, etc., each on its appropriate food. Hence, when these minerals are undisturbed, in their most natural positions, they are in their best possible conditions; they are *at home*, enjoying plenty and harmony, — the [invisible] fluids always permeating and holding them together, as the Divine [essence] permeates and holds all things in their best positions.

Suppose, then, the mineralogist desires to find the family of *leads;* he knows that they live in *clay* houses. If he wishes to become acquainted with the family of *irons*,

they live in a yellow stratum; if with *gold*, he finds it in a sand house.

But there is a third principle which must be kept in mind. Sometimes these minerals are not found in their natural conditions. The earth may have been volcanically disturbed, or agitated by the earthquake; in which case the minerals may have been thrown out of their natural relations, and are not found where they are expected; they may have been transferred to other and less favorable positions; and hence, when found, may not be in their best possible conditions. There is, however, a recuperative power, and in process of time they will accommodate themselves to their new surroundings; if they cannot obtain precisely what they want, they will take the next best. Hence the peculiar mineralogic combinations which are sometimes found.

This region [the Kiantone Valley, western New York] is a very marked example of the conglomerated conditions. The study of these mineralistic conglomerations is exceedingly instructive, showing not only that this spot was long ago covered by the sea, but that the conglomerated masses, — the sands, shells, minerals, and ores, — when thrown out of their original beds, have a tendency to "cuddle up," as it were, like frightened children, to seek each other's company; and thus they conglomerate somewhat unnaturally, and in some instances seem almost to combine and become one. This has been occasioned by convulsions. Because, then, a particular mineral is found in a certain location, it is not certain that a bed of that mineral exists there. But it should be kept in mind that minerals are in their *best* conditions when in their strictly natural relations.

Unless students of mineralogy keep these instructions in mind, they will be led to search in fruitless directions; and it is not improper to say that millions of dollars have been squandered because of ignorance of the principles unfolded in this discourse.

3. *Of the Salts.*

The labors of the assayer are not only exceedingly interesting, but quite diversified, embracing a vast field of thought and of research. Though mineralogy is distinct from geology, yet it often becomes important to thoroughly understand geologic laws and formations, in order to obtain an exact knowledge of minerals. A knowledge of *the salts* is of vast importance to the best condition of animals and of man; and to do justice to the subject requires that very careful and extensive explorations be made.

Without particularizing, at the present time, the distinctions existing between the various orders of salt, it may be observed that under this term will be comprehended the sodas, the salts found on eminences or on plains, and those found among the liquids.

Whence do the oceans obtain their saline properties? There is no one question about which there has been a greater diversity of opinion than this. Are there vast storehouses of salt? Were the waters originally destitute of this property, and have they become gradually saline? Where is the mind capable of deciding these questions?

The Association of Agriculturalizers have spoken of the gaseous conditions existing prior to the geologic conglomeration. Of what properties were these gases composed? Were they destitute of the saline property? What is this property, relatively speaking? Is it *receptive* or *impregnative?* A broad view suggests the answer that it is *receptive.* Passing back, then, inconceivable ages, an ancient record says that "all things were void," and that "the spirit of God moved upon the face of the waters." A better rendering would be "upon the face of the *gases.*" These gases contained a large amount of the saline property. The spirit of God, being matter, or what the Agriculturalizers have denominated "divine scintillations,"

impregnated the receptive gases, thus marrying the positive to the negative.

All things in Nature are constantly passing up to higher conditions. The gases may be considered as in one sense the *sediments*. These mingle with the waters of the seas, and melt, or rather decompose, and, as from the decaying vegetable, new and more beautiful chemical combinations result.

New and fanciful though this theoretical structure may appear to the schoolmen, yet they will be wise not to assault it until they move out of their own glass houses. Conscious of the vulnerability of their own theories, they should at least be modest, lest their nakedness be exposed. But it is no part of the present undertaking to throw stones, or to demolish; but rather to affirm, and let old structures stand,— if they can, without a basis.

Passing, then, from the ocean, attention may be directed to the springing and the flowing liquids, which branch of the subject will be presented by a very critical analyzer, and for practical purposes. [Another speaks:]

It is a curious inquiry, Why do animals thirst? What is thirst? It is a desire for certain solids; and as liquids contain these solids, they are drank, not for themselves, but for the solids they contain. Waters, in various conditions, have within them various mineral solids, as sulphur, iron, salt, vitriol, etc. These go to make up the system, and when they have found their places the liquids pass off. The salts are obtained from the gases; they are sediments, forming vast reservoirs, and veins running at times great lengths.

Now, man is dual; he needs both the positives and the negatives. Salt is negative; it may be taken in food or drink, or it may be inhaled by breathing the atmosphere of the sea,— the principle being the same in either case. Certain waters are suited to certain conditions, and directly unsuited to others. Some persons are too positive, continually throwing off and out; these need a greater amount

of salt. Sometimes they are disposed to quarrel; could you throw salt on them they would be quiet; or, put them out to sea, and they become languid, sick, and lose their pugnacity.

Salt, then, is essential to the best and most harmonic conditions. Salt springs should be sought by persons who are in the positive conditions. When the equilibrium is restored, then they may change from the saline to the sulphurous waters.

The important principle to be understood is this: that, *physiologically speaking, persons act as they do because of the minerals which they eat, drink, and inhale.* Hence, an individual can make of himself such a person as he pleases, just as easily as a dairy-woman can make the quality of cheese she wishes.

4. *Of Sulphur.*

In discoursing of *sulphur*, it is proposed to speak of its true location, its essential properties, and of its uses both in its purely natural and in its combined conditions.

First, then, in what particular region or regions may the mineralogist look for sulphur? It is *generally* found in the neighborhood of cavities, though it is also obtained in volcanic or bituminous regions. Sulphur is a dual mineral; it is composed of certain inflammable gases, and a conglomeration of an exceedingly fine-powdered yellow soil. Being crystallized by a connection with the inflammable gas, it is justly classed with the compound minerals. In regions where cavities exist, and where this peculiar fine yellow soil is found, there crystallization occurs, and this compound mineral is formed. Also in volcanic regions, where this inflammable gas is abundant, and this peculiar yellow soil exists, there again sulphur is found. These two things, then, are essential to the formation of this mineral — the gas and the peculiar soil; and wherever sulphur is found, in that neighborhood infallibly there is the inflammable gas.

This point is presented with particularity, because it may be of great practical moment to the assayer.

Secondly, of the properties of sulphur. It is well known that it emits a peculiar odor, and that this odor has a special influence on animals and man, as well as on other things. The Association called Agriculturalizers, and the body termed Educationizers, both took occasion to speak of odors; but they could only briefly allude to that immensely important subject. The sulphurous odor, though it may be disagreeable to certain persons, yet serves an important colorific purpose. The gas associated with the yellow soil partakes to some extent of the color of the latter. Being emitted from certain locations, it is diffused abroad, and performs its impregnating, coloring function. Hence is derived that beautiful sulphurous color, beautified by the light of the sun, termed the golden. That invaluable golden grain called wheat has within itself a large proportion of sulphur, being impregnated by this gas. It is on this account that this grain is so especially valuable as food for man.

But, without dwelling at further length on this point, it may be observed that sulphur is a positive mineral, impregnating human bodies, solids, and liquids. Hygienists are acquainted with the value of sulphur when applied to persons afflicted with cutaneous obstructions; but few know the *rationale* of its effect. Being positive, it impregnates or penetrates the system; and, as two substances cannot occupy the same place at the same time, it dislodges the cutaneous matter, and the latter passes out through the avenues by which the sulphur has entered. It impregnates liquids also, and commingles with the waters of certain streams and springs. When received in this form within the system, the sulphur exerts a very powerful impregnating and purifying influence, expelling other matters, which are the causes of disease.

As a compost, also, for agricultural purposes, sulphur is exceedingly valuable. Connect it with the cold or nega-

tive soils, and you create, as it were, a new life. Being positive to these soils, like husband and wife, they embrace each other, copulate, and children spring forth into life. This is a point of immense moment, both mineralogically and agriculturally speaking.

There is yet another use of sulphur, namely, for inflammable purposes. At the present time great labor and expense are requisite to the supply of necessary fuel. By a chemical combination of sulphur with vitriol, an agreeable and most intense heat may be produced; and in this way dwellings, and even large manufacturing establishments, may be not only warmed, but lighted, at an expense merely nominal. But this branch of the subject belongs more especially to a body denominated the Band of Economists, who, at a suitable season, will spread before the inhabitants of this earth a system of most rigid economy, which will enable man to subsist at a far less expenditure than he now requires.

5. *Of Gold.*

[Presented in behalf of the Association, by "a highly accomplished Jeweleress."]

Ever since the advent of man to earth, a high estimate has been placed on jewels. They have been searched for with untiring perseverance. The female has desired them more generally for merely ornamental purposes; while the male has sought to possess them usually rather for the sake of personal aggrandizement, ease, influence, position. They belong more especially to the feminine class, though in some respects they are masculine, and strongly impregnative in their general influences. It is not designed, however, in this discourse to speak generally of jewels, but particularly of the metal called *gold.*

Gold has its true position among the precious metals, and is symbolic of *light*, or *wisdom*, which terms are nearly synonymous. These are interesting questions: Where did gold originate? how long has it existed? and what chemi-

cal condition produced this much-desired metal? But, interesting as these questions are, the men and women of the schools have never attempted scientifically to consider and answer them.

That very intelligent Association called Electricizers took occasion to speak of the Diamonic Law [Part I., § XXI.], and declared that if particles of light could be caught and inspected, it would be distinctly perceived that they were of diamonic form. It also affirmed that these diamonic particles impregnate the earth. There, of necessity, that Association stopped; it could not, consistently with its programme, pursue that subject to greater length. But it comes properly within the province of the mineralogist; and, descending into the earth, he inquires what becomes of these particles of light? He learns that they commingle with certain very fine sands, and there they copulate, cohere, multiply, expand, grow, and take the form of gold. The particles of light being impregnative, and those of sand receptive, they are drawn closely together, and beautifully and harmoniously combine. Persons speak of the *golden* sun, not knowing what they say, or why they are impressed thus to speak.

Thus gold, like sulphur, is a mineral *compound.*

Gold has its natural and its more artificial uses. Among its natural uses, it exerts a specific influence on the human body. Some of the more interior portions of the human body are composed primarily of this metal. Among the parts affected thereby, the teeth may be more especially named. The nerve of the tooth is an exceedingly sensitive part of the human structure, and its disturbance causes a peculiar twitching sensation. This nerve is in some degree composed of this mineral; the latter bearing the same relation to it as does the outer coating of the seed to its interior, sheltering and protecting it from harm. Its value in the dental art is well known; and it is in consequence of its peculiar influence, and its protective quality.

It is also an absorber of influences. Let a person wear

a gold ring for a season, and it absorbs a part of that person; so that, if given to another, a part of the giver is imparted. Thus individuals become affianced, become married, or are made one, by this absorption and interchange of being. Were there time, the whole subject of *talismans* might, in this connection, be laid open; but that subject is far too extensive to be treated of in the present discourse. Persons are strongly attracted to each other; they love one another, but hardly know why. It is because of the gold which is in them. Like always attracts like; and thus people are bound together by golden chains. It is said of Jupiter that he could let down to earth a golden chain, and thus draw the earth and all its inhabitants up to him. This ancient fable has a deep meaning.

Gold may be attenuated to almost any extent, and hence its exceeding value for various ornamental purposes. No one metal can be so greatly useful as this.

The ancients constructed their divinities usually of this precious metal; and these idols were valued and revered the more because composed of gold. The now extinct race which long ago inhabited these regions made their images principally of this precious metal. They had a rude notion that the great presiding god of the north was somewhat like unto themselves in form; and hence, in representing him, they imperfectly imitated their own crude forms.

In the coming age, by an exact knowledge of certain chemical combinations, gold may be formed in a pure state — as pure as the chemicals of which it is composed. There is to be, in the future, a true Golden Age, when this precious metal will multiply more and more; because, in consequence of the earth coming into more harmonious conditions, the lights will more naturally descend thereinto, and impregnate the sands.

6. *Of the Silvers.*

Though the *silvers* are found in several conditions, yet they belong to the same genus. Prominently they are, first, platinum; second, the ordinary silver; and, third, quicksilver; though there are minor conditions, which need not be specified here. Each of these three conditions of silver will be spoken of in its order.

And, first, of *platinum*. Where is this form of silver located? And why is it so exceedingly compact? Laws are ever the same, in all countries, and throughout all worlds. The Association of Agriculturalizers spoke briefly of astrology; of the influence which a planet exerts upon its neighbor planets; but, consistently with its plan, it could not teach of the influence of planets upon minerals.

Persons speak, not inappropriately, of the *silver* moon, and the twinkling stars. The moon and the more neighboring stars affect to a great extent the minerals, and especially the more precious metals. The schoolmen, having quite generally rejected the important science of astrology, are unable to account for certain phenomena relating to these metals. The physiologist knows that certain especially feminine influences are manifested at certain conditions of the moon. When the moon is full (to use a common though vague phrase), an almost indefinable quiet influence descends upon the earth, animals, and man; there is at that time a peculiar impregnability, so that copulation at that juncture is more likely to produce germination and gestation.

Platinum is a result of this peculiar lunar influence. Impregnating that part of the earth termed the tropics, this influence mingles with a somewhat crude form of gas, and thence comes this very hard substance called platinum. Without proceeding, then, to details respecting the physiologic catamenia, it may be said that the conditions of the animals and of the earth, at the periods alluded to, are not

altogether unlike; a general, harmonious, and almost universal law regulating the vast subject of physiology. Platinum is found, then, not at either pole, but in what may be termed the more central region of the earth, corresponding to the abdominal regions in the human system.

The *ordinary silver* is found in veins, corresponding to the veins running through the human body. They extend from the grand centre where platinum is more directly formed, though in some cases they reach great distances from the centre. These veins are also affected by planetary influences, more especially by the planet called Venus. This planet also, physiologically, exerts an influence upon the whole venous system. This subject is one of deep interest to persons who have made astrology a study; some hygienists have pursued it with profit, and thus have found the precise law that causes the catamenial discharges at certain seasons. Thus beautifully all things are doing their rotary work. Without particularly naming the locations where veins of silver are found, this knowledge having been generally acquired by miners, there may be procedure to,

Thirdly, that form of silver called *quicksilver*. Though heavy, this form of silver is peculiarly sensitive. This sensitiveness renders it valuable for several purposes. Its influence on glass, and its sensitiveness to heat and cold, are familiar to the scientific; but the schoolmen do not attempt to answer the questions, Why is this form of silver so exceedingly sensitive to surrounding conditions? and Why will it adhere with such tenacity to glass, while it daintily almost refuses to touch other metals? Here, again, is manifested a planetary influence; also, the laws of attraction and of cohesion, subjects on which the distinguished Association of Electricizers have spoken with some degree of particularity. Sometimes the word *Mercury* is applied to this metal, and that quite appropriately. The planet Mercury exerts its peculiar and almost indefinable influence on this form of silver, impregnating its own being,

as it were, into it, and holding it in certain positions, as the matter projected into the womb is held in certain positions, attracting to itself certain properties. But here a vast field — a world within a world, as it were — is opened to the mind. It can only be said, in this brief discourse, that quicksilver is but the ordinary silver specially acted upon at certain seasons. It is the mercurial impregnation which liquefies and separates [repulses] it from other metals; and it is this mercurial property also which renders it susceptible to the influence of caloric. It runs, as it were, to the more calorific regions; and the mineral called glass, being a compound, and brought into its condition by the action of caloric or heat, the quicksilver is, on that account, attracted to it.

The mind is filled with emotions of wonder and awe, as it contemplates these mysteries of Nature. How glorious is the planetary world! Each system moves in perfect harmony, controlled by fixed, eternal laws. The sun, the moon, the stars, each and all are busily engaged in imparting their unseen influences.

7. *Of Polishing and Refining.*

Teachers should be practitioners, and practitioners should be teachers. Talk and labor should be coöperators. Unfortunately for the inhabitants of your earth, teachers and laborers are generally separate classes of persons. Thus, frequently, the talker fails to make the doer comprehend his speech, and the doer fails to make the talker understand his work. But when the teacher and the worker are one and the same, this difficulty will not exist. The enlightened mineralogist is not only an assayer, but a refiner and polisher, of the minerals.

The polishing and refining of metals is often a very slow, tedious, and critical process.

What is the law of the polishing process? The schoolmen know that certain things will polish certain other

things; but they have never undertaken to show *why*. Like all things else, polishing is wrought by a fixed, simple, and natural law. It is the action of the finer on the coarser. Each thing has within itself a certain amount and quality of caloric. It may be in crude or coarse conditions in one substance, and in finer or less crude conditions in another. Bring these two together; the finer acts upon the coarser; by friction the coarser caloric escapes, and the finer takes its place; and so the coarser substance is brought into finer or more polished conditions. The substance called emery has within it very fine caloric, and hence its usefulness as a polisher. Soft fine cork has the same.

The refining process is nearly the same in its general principles, though the method varies in some respects. The metal to be refined is liquefied, an intense heat is brought to bear upon it, and the dross or grosser portion is separated from the finer by the agency of caloric.

This general principle may be traced elsewhere. The sun is a refiner; the caloric which proceeds through or from the sun refines the soils, the minerals, the vegetables, the animals, and the human being also. Were a person to dwell constantly in a cave, he would be less refined than one who is frequently within the direct calorific influence of the sun. When the earth becomes perfectly round, it will refine with greater rapidity, because of being brought more perfectly within range of this influence. Persons who dwell where the sun's heat acts most constantly and regularly are the most refined.

Moreover, persons who are refined help to refine others. Females, being finer than the males, help to polish or refine the latter. The principle is the same throughout Nature. If individuals desire to become refined or polished, they must seek the society of those who are so.

The law extends yet further. A refined man may polish and refine the lower animals, especially that useful animal, the horse. Let such a person become a groom, and take

the entire care of a horse, and the animal will, by the impartation of his finer caloric influence, become refined.

This law of polishing and refining, then, is not only very interesting, but highly useful and important.

§ IV. PHILOSOPHICAL.

[From the "ASSOCIATION OF BENEFICENTS;" communicated at Carroll, N. Y., August, 1854.]

1. *Origin of the Seas.*

Various and conflicting have been the answers to the questions, Whence came the seas? and what purposes do they subserve? An entirely new reply will now be presented, which, while it will conflict with the common view, will yet commend itself to the interiors of more advanced minds.

The Association of Agriculturalizers took occasion to speak of geologic formations, and of their more gaseous conditions. The science of geology is exceedingly important as a preparative to a knowledge of the seas; but that vast subject cannot be fully and understandingly unfolded without the use of a somewhat extensive cabinet, embracing ample specimens of mineral and conchological formations. The subject of the seas can, therefore, be but slightly touched upon at the present time, while that of conchology must be passed wholly by. Whence, then, came the seas?

Liquids are, in their essentials, but gases, though they are found in various conditions, having within them various solids. In the recently communicated paper on the salts, the saline property of the seas was briefly hinted at. Reference was made to an ancient record, which declares that "all things were void," and that "the spirit of God moved upon the face of the waters." The further statement may now be added, that "God said, Let there be light; and there was light. . . . And God said, Let the waters under

the heaven be gathered together unto one place, and let the dry land appear; and it was so." This is, in substance, saying that the waters were so absorbed by caloric action that there came to be conglomerations called dry land, that is, a geologic formation. So to speak, the whole of this planet was primarily in a liquid or gaseous condition; or, it was but a vast ocean of liquid or gaseous matter. The conglomerations had not commenced, or the dry land had not appeared; but, as absorption passed on, it began to appear; and as it continues, yet more and more dry land or conglomerations will appear. The ocean, then, is a proper representative of the gaseous condition prior to the geologic formations; there was then but one vast watery or gaseous expanse.

The earth is, comparatively, a newly-formed planet; it is among the younger of the planetary family. Its inhabitants, their manners, customs, sciences, arts, are very far inferior to those of higher and more advanced planets. Like its kindred, it is being refined, and its inhabitants are becoming more and more perfected. When sufficiently refined, the planet will, like a balloon, ascend to a higher condition, and be wrought up into finer material.

The ocean subserves the following important purposes: 1st. It furnishes a somewhat economic method of intercommunication between nations. 2d. There being within it a large amount of the saline property, it renders the earth quite negative or receptive, — sufficiently so for important reproductive purposes. When more advanced in age, she, like other females, will cease to reproduce, and will become ripe to be gathered to her more perfected conditions.

Vainly the mind endeavors to reach backward to the remote age in which it could be said there was no dry land; and equally vain is its attempt to press forward into the unexplored futures, and predict the time when there shall be a search for the seas, and they shall be no more; yea, a diligent search for this planet, and, as a planet, it

shall not exist! Yet, in the endless ages of progression, these things must transpire.

> "Lo! what a glorious sight appears
> To our believing eyes!
> The earth and seas have fled away,
> And the revolving skies!"

That which was thus poetically declared shall become literally true!

2. *Of the Sun, and its Light and Heat.*

The sun — what is it? Of what substance is it composed? What is light? What is heat? Grand, vast, comprehensive as are these questions, yet it is proper to distinctly answer them.

The sun is called the grand luminary, — the light of the world, the source of all life and of all heat. Metaphorically, these expressions are correct; but, literally, they are false. *Apparently*, the sun is the source of life, light, and heat; but only in appearance. The sun also *appears* to rise and set; but this is only an appearance.

The sun is real, substantial matter, as truly so as is the planet which you inhabit. It derives its light, life, and heat, from influences which lie, as it were, behind it.

What, then, are these influences which lie behind the sun? This is the most difficult question to answer which has ever been proposed on your earth. Yet the human mind should be so unfolded that it can answer any question which it is capable of proposing. For, why should the mind be capable of starting a query which it cannot answer? Before a thought of anything can reach the mind, the thing itself must exist, — else there is the absurdity of a thought concerning a thing which has no existence. The faculty called imagination dwells on things which have a real existence; else the mind is supposed to behold a picture which is not! This is an absurdity. In

unfolding the human mind, it is deemed proper incidentally to present these nice and apparently hypercritical points.

To return, then, to the question, What are the influences lying back of the sun? It is necessary to recur to certain primal principles:

There is what has been called Inherency. Inherency possesses several properties, among which are Life, Light, and Expansion. These were before the sun was, — primal properties, existing prior to formation, — for there must have been a time when *form* was not. Not to speak here particularly of the formation of the Being called God, we will proceed directly to the formation of the sun. Prior to its formation there must have been a congregation or aggregation of materials. Of what material or materials was the sun formed? A difficult question, seemingly, yet the answer is at hand: The sun, in one sense, is *the eye of the Being called God.* But of what substance is this eye composed? Answer: Of VITALIZED ELECTRICITY. *The Divine is the Grand Electrical Focus of all worlds, all systems, all constellations, all suns, however vast, however numerous, however distant or near, they may be.*

But what is vitalized electricity? It is that highest conceivable form of electricity which has within itself perpetual life; for, in this sense, the word vitalized is now used. Essential life is vitalized electricity. Each flash of the human eye throws off a portion of vital electricity. A person who has much of this vital electricity, looking in the eye of one who has a lesser amount, sensibly affects the latter, sending through the whole system what is called magnetism. This is but an exhibition in miniature of the power of the Divine Eye to vitalize or influence matter in its primal conditions. This matter conglomerates, and becomes like the vital electricity from the eye of the Divine; and thus that luminary or luminous body called the sun is formed. It becomes, as it were, a second eye, an external sight, like the human sight. The first human sight is interior; the second is the exterior.

What, then, is *Light?* While the schoolmen undertake to discourse of the properties and uses of light, they do not start the primary question, What is light? It is a primal principle existing in Nature, or in Inherency. Mingling with that element which has been called vital electricity, it comes to a condition denominated the flash. It is said of certain electrical conditions, "It lightens." But what lightens? By what process is the lightning produced? The answer is, By friction. This answer, however, is only preparative to another question, — *What* is frictionized? To produce friction there must be a juxtaposition of two or more substances. What, then, are those substances? By these steps approach is made to a focal point, — a primal pivot on which this whole subject turns.

There is a property of Inherency called Motion, or Activity. All things in Nature are in states of greater or less activity, or motion. Wherever there is motion, of necessity there is friction, to a greater or less degree.

This important point being comprehended, it may now be declared that *the grand primal element of all elements is Electricity.* As it were, it lies back of all other primal elements. That which has been termed Inherency, with its five properties, is the child, so to speak, of this grand primal element of all elements.

All things being in motion, electricity taking ruder or lower conditions, there are emissions, or there is a throwing out or off of the coarser forms of this element, and these, as it were, jostle or frictionize one another, and by this friction is developed what is termed light. Thus, an ordinary electrical machine emits sparks, or light (being the same thing substantially).

By this careful analysis, the question, What is light? is answered. In brief, the answer is, *Frictional Electricity.* This is a most important unfolding to the inhabitants of your earth; it presents a substantial basis of all science, and solves questions before most difficult to be answered.

What, then, are the properties of light? They are rare-

faction and condensation. It may be asked, *What* is rarefied? or *what* is condensed? The answer is, *A grosser form of matter*, — call it what you please, — "night," or "dark," if you choose. These are simply convenient terms. Light rarefies these grosser forms of matter; and, as a sequence, objects are beheld which otherwise would be unperceived. It is the rarefying process which renders them perceptible; light does not create the objects, but they come to view in the more rarefied element.

Light also *condenses*. By a careful study of its condensific properties, the lens, the microscope, and the telescope, have been constructed; objects far distant are apparently brought quite near to the observer, and persons are able to inspect the neighboring planets. It is by condensation that this is accomplished.

What, then, is *Heat*, when considered in distinction from light? Is the sun in and of itself a mass of liquid fire, and does it warm whatever it reaches, as persons are warmed when they approach fire or heat, ordinarily produced? The answer to the latter question is flatly in the negative; the sun has not in and of itself primarily more heat than a body of the mineral called lead would have. By what law, then, does heat apparently proceed from the sun?

The terms *heat* and *warmth*, when analyzed, suggest the thought of struggle, contest, war. A poet speaks of "the *war* of elements." In a crude condition of the more primal elements, they may be said to be in a state of *irregularity of action;* and thus they jostle each other, — they are *at war* with one another, — there is a strife, a contention, an effort on the part of each to go its desired but irregular way. In this war of these more primal elements is generated the condition usually denominated *heat*, — which term, for the lack of a better, may still be employed.

Here let it be remarked, that in unfolding a new system of philosophy to the dwellers of your earth, designed especially for the less educated classes, ordinary scientific

terms, such as carbon, oxygen, etc., are studiously avoided. This is for the reason that these technicalities fail, to some extent, to reach the interiors. This new philosophy is addressed to the interior perceptions, and must not be encumbered with vague, difficult, and artificially constructed terms.

In simplicity, then, it is stated, that heat is a contest, — a striking together, as it were, of elements. In approaching the body called the sun, but which may for convenience be considered a *focus-glass*, these elements rush with irregularity; and, flying off in countless directions, they again jostle each other, — they are at war, — and thus there comes what is called heat. It may be intense or otherwise, according to the position which the receiving object bears to the focus-glass. That able scientific body, the Association of Electricizers, has treated somewhat fully of the forms of the particles passing through the focus-glass, in the paper in which they unfolded the grand Diamonic or Impregnative Law. These diamonic particles, like sharp needle-points, spear or enter into one another, so to speak; and, by this curious and heretofore unexplained process, they let out of each other *vitality*, or the grand life-principle, — corresponding to thrusting the side, whereupon vitality is emitted. Thus heat and life are brought out. Hence, metaphorically speaking, the sun is the light and the life of the world on which it acts, — impregnating, unfolding, expanding, calling forth from apparently inanimate matter life, light, and activity.

How sublime, beautiful, divine, are Nature's laws! Countless are the invisible influences which are perpetually, though in seeming silence, doing their work. It is not a matter of surprise that the ancient dwellers on your earth worshipped and offered sacrifices to the sun. Next to the Divine, that luminary is worthiest of reverence and of worship. Unsolicited, uncourted, it gives. Generously, silently, it distributes its countless blessings. Disregard-

ing character, climate, or nation, it impartially bestows its gifts, — calling forth gratitude, life, joy, ineffable.

The statements in this paper are commended to the critical attention of astronomers. What is here termed the primal element of all elements is to revolutionize the scientific world; and those persons who now walk on their heads [that is, see things in inverted order] will travel on their feet. Thus they will be enabled to perceive the harmony of all primals with that element which causes the heart to beat. In the futures there will be a more and yet more harmonious action of the elements, and universal love will prevail.

3. *Of the Moon.*

Whence does the moon obtain her light? What relation does she bear to the sun? Is she an inhabited planet? Has she mountains and cavities? How does she affect the earth?

The astronomer seeks information on these points with keenest zest, and with earnest perseverance. They who have passed to the higher conditions, and who were previously interested in astronomical science, continue their investigations with unabated interest. Surrounded by more favorable conditions, able to pass with ease from planet to planet, and to voyage from system to system, they acquire knowledge and wisdom with greater celerity, and with vastly more accuracy [than when in the earth-life].

The moon is inhabited. It has on its broad bosom a race greatly advanced in the knowledge of science and the arts. Beautiful, spacious, and economic institutions of education are there founded, and the sciences and arts are pursued to very great perfection. The grand element there used, for locomotive, intercommunicative, combinific, agricultural, and hygienic purposes, is electricity in its various conditions, — gross, fine, and most rarefied. The

moon has vast ranges of lofty mountains, and extensive cavities with vast apartments, in which are found precious stones, diamonds, and other minerals, which are wrought into forms of beauty and use. Their structures are composed of beautiful minerals, conglomerated by an abundant and easily obtained cement.

In an important sense the moon is a queen, and the sun a king — bearing to each other somewhat the relations of husband and wife. The moon looks to the sun for certain essential influences, among which is that of rarefaction. The sun, so to speak, *looks into the eyes of the moon;* and certain vivifying, rarefying, magnetic influences are thereby imparted. Were it not for these, the moon could not be inhabited.

In the paper on the silvers there was a slight reference to the moon. The Association of Agriculturalizers spoke of *trees* as *attractors;* but could not, consistently with its prescribed limits, speak of the moon in that connection. Particularly when the moon is in that condition called its full, there descends by attraction a quiet, soothing, and expanding influence; vegetation feels its power, and man more especially is affected thereby. Beholding the rounded orb, the mind expands and is elevated to more divine and lofty conditions. The little buds swell, and the embryonic one struggles to escape from the expanded and ripened womb. The fruits gathered at that season are more delicious, and contain a larger amount of the expansive and finer fluids. Hence, with some propriety, man has been led to reverence and worship the moon.

4. *Of the North Star.*

In all ages, and in all the various conditions in which man has been placed, the stars have been observed by him with the deepest emotions. Well was it written, "The heavens declare the glory of God, and the firmament showeth his handiwork." It was also truly said:

"The undevout astronomer is mad."

The mind which does not take cognizance of intelligence, wisdom, power, and love, when observing the stars, must be in an insane condition. As naturally as rivers to the ocean run, or the blaze ascends, so the mind passes from the works to the skilful Worker.

But, amidst the host of stars which in every age have attracted the attention of mankind, there is none which has excited so intense an interest, in both the learned and the unlearned, as that usually called the *North Star*. What are the peculiarities which mark that orb? What of its peculiar location? What of its attractive powers? These are questions of absorbing interest to the astronomer, the mariner, and the wanderer. All look to that star for direction. Unerringly, cheerfully, placidly, it does its appropriate work.

Correspondentially, the north star is to the external vision what the intuitives, or interior tutors, are to the inner sight. Could man's interiors be presented to his inspection, he would there behold a guiding star, which, when the mind is unclouded, unerringly guides the feet in the right direction; but, when the mind becomes beclouded by falsehood or by evils, then man knows not whither he goes. Then the inner star shines not; the pitfalls and snares of temptation are before him, but he knows not their presence. Every individual has, within, this guiding star; it has been not unwisely called the *inner light*. When this inner star becomes obscured, the person says to others, "Lead me — I know not where to go." If the one thus applied to is guided by the inner light, well: but, if otherwise, temptations, dangers, pitfalls, are before them.

There must be in every person a fixed *individuality*. Without this, one goes because another goes; and this is the grand primal curse, which to this hour has kept man from Nature's true Eden. The north star perpetually teaches the grand lesson of *individuality*. Night after night, year after year, heedless of others, it points its

individual way. The instant a person follows another, contrary to *his own* interior consciousness, that instant he is liable to wander.

The north star is a vast body of magnetism. The Association of Educationizers spoke at some length of *spiritism* as an emanation from the Spirit of all spirits. Spiritism is transmitted,—it attracts to itself certain forces; the offspring is conceived; the child is born. Magnetism attracts, catches, and holds. The north star is attractive. Like ever seeks its like; and hence the magnetic needle unerringly points to the north. Thus the compass, a secondary guide, has been constructed as a temporary convenience. But the compass is liable to be influenced by surrounding conditions. In this respect it corresponds to ordinary education [or instruction]. That is affected by surrounding influences, and hence is less reliable than the interior star. It is but a temporary substitute, needful for a class while in certain conditions of partial unfolding; but, like the compass, may be laid aside when the north star is seen. Ordinary education, then, is to pass away, the star of intuition being the only true teacher.

Whence comes the magnetism of the north star? From the eye of the Divine. The little newly-born child soon begins to receive influences from the eye of its mother; the breasts are so located that when the babe receives its food the mother looks into its eyes; she thus imparts certain magnetic influences, and the child begins to see, to take cognizance of surrounding objects. So the north star is a babe of the Father and the Mother — the Divine Essence of all essences; the magnetic revivifying influence passes to it, and thus that star becomes the grand, guiding, external light — it guides the wanderer on his way. It was needful, in the revolutions of Nature, that there should be an infallible guide — one star that would ever be at its post. This being sometimes obscured by intervening clouds, when man became a voyager, he needed a temporary substitute; and the compass supplied that want. Thus, invariably, as wants come, so do supplies.

5. *Of Comets.*

By what laws are the heavenly bodies, so called, formed? How are they controlled? And how does each rolling orb affect its neighboring orb, or orbs?

Vast as is the range of these questions, opening to the contemplative mind worlds of thought and of research, yet all Nature's laws are simple, beautiful, and easily comprehended. Man being a miniature universe, all which exists *without* him is found correspondentially *within* him. The grand science of astronomy will never be fully comprehended and wisely received, until man knows himself, how he was formed, and by what law he is governed.

There is a science, now beginning to attract attention on your earth, which is usually called *psychometry*. Persons are continually throwing off influences which affect themselves and surrounding persons. When writing, in the condition of sadness, for example, one imparts or sends off a portion of that sadness; the psychometer or psychometress sees, or *feels*, rather, that gloom which is thrown off. So a person who is peculiarly *sensitive* may impart a portion of this sensitiveness to another, and this second person is brought into a condition similar to that of the first. That is, there is a throwing out or off from the first person to the second.

Comets are conglomerative particles of matter which are thrown off from bodies in their evolutions, as an ordinary grindstone throws off water when revolving.

This principle being comprehended, another may be unfolded. When a person imparts a portion of himself to another, there is, by that process, formed an attraction, cohesion, or what is vaguely called *love* between the two. Persons who are thus connected like to be together; they are fond of each other's company, — it may be in gormandizing, or in hunting, in laboring, or in sleeping. The law here is precisely the same as that which attracts a comet.

Thus, the comet moves in what is termed its orbit; or it sails, as it were, around the body of which it was primarily a part. While, however, it likes to be in the company of its mother-planet, yet, by a law of natural individualization, it cannot become wholly one again with that planet except by a grand and universal process of absorption. Matter, as mere matter, may in this sense become agglomerated; but when it arrives at that condition called immortality it ever remains a distinct individuality. Comets appear at times to closely approach the earth on which you dwell, and fearful minds entertain forebodings of sad casualties; but it is only in appearance that these bodies ever nearly approximate this planet. Certain atmospherical conditions enable the beholder to discern these luminous bodies more clearly at one time than at another; and hence they *seem* to come near the earth, and exhibit what is vaguely called a tail.

What, then, it may be asked, are the *uses* of the bodies called Comets? They are, in their turn, attractive; being magnetic, they draw to themselves fine-particled matter, as the ordinary magnet attracts iron filings; these particles become one with the mass; and thus, though irregular at first, yet in process of time they become harmonious bodies, growing more and more rotund. So, planet after planet and world after world are formed, coming into conditions suited to the production of minerals, vegetables, animals, man.

The mind is wrapt in wonder at the contemplation of processes so vast, so orderly, so perfect! The particle of matter to-day thrown off from your planet may become [the nucleus of] an inhabited world! So, system after system is forming, each having its appropriate relations to others, and all forming one vast, beauteous whole!

6. *Of the Northern Lights.*

Occasionally persons have appeared on your earth who have been called the "lights of the world." Generally, however, such have been misunderstood and misinterpreted. Whence were they? and what good did they do? are inquiries which have been made respecting these persons. The light shone into the world, but the darkness comprehended it not.

So in respect to what are called the Northern Lights: the questions have been frequently and earnestly proposed, Whence are they? What use do they subserve to the inhabitants of this planet? No dweller on your earth has been able to answer; but persons who have passed to higher conditions, being able more fully to comprehend causes and to observe effects, are competent to reply to these intricate questions.

First, then, of the lights themselves: That very learned association called Electricizers has spoken several times of the North; it has declared that what is termed the North is the grand reservoir where Nature keeps her ample stores of supplies for the mineral, vegetable, and animal kingdoms. It is, in one sense, the grand natural centre of the ordinary electricity. Electricity exists in various conditions, and performs various offices; among which is that of emitting light, as stated in the valuable paper relating to the *sun*. Light from electricity can be easily emitted by friction; it is what is called by the schools *frictional electricity*, in distinction from *voltaic*.

But what is frictionized to form the northern lights? and why should they only occasionally appear, unlike the light emitted from the sun, which is constant? There is at the North a vast cavity, which has its various offices, all of which need not be enumerated here. Electricity is universal; there is no place where it is not found, to some extent, and in some condition. But there may be, and there is at times, an accumulation of a superabundance

of this element in certain locations, and, consequently, a lack to the same amount in others. As with the air, so with electricity: there is always the same amount as a whole, but when there is a superabundance in one place there is too little in another, and hence it flows to the place where most needed. Thus the northern lights appear only occasionally, when some region needs a supply of electricity. This element gathers there in abundance, waiting, as it were, to find an electric vacuum, and generously distributing to fill that vacuum.

The electric influences thus freely dispensed from the North bring the atmosphere into more vital conditions; and the inhabitants of earth not only breathe purer air, but they inhale a greater amount of vital electricity. The lower animals, and the plants also, derive vitality from the same source; the fruits are rendered more delicious and vitalizing; and the flowing and springing waters are also more fully charged with the vital fluid.

So ample, various, and rich, are the supplies which Nature has provided for all things enjoying life!

7. *Of the North, and the Origin of Man.*

A world of thought is connected with the North. Who shall unfold its mighty secrets? Who shall speak of its vitalizing influences, — of the electric currents perpetually flowing therefrom? Who shall say that the first formation of man did not commence at the North?

There must have been a time when immortals were formed. There must have been a reason why they scattered, like seeds carried by the winds. And all this must have been accomplished without miracle. Miracle is atheism.

The North is generative. This is the grand secret of all secrets. It is vitalized electricity which generates and which conglomerates, — pressing, as it were, into being perpetual lifes, or animated existences. These animated

existences have the power of regeneration, or reproduction. The North is the grand reservoir of this element; that immensely important point corresponds to the navel in the human structure. From it all things flow. The embryonic formation connects with and proceeds from that organ. By the same grand generative law worlds on worlds spring into being. The currents flowing from the North push the population onward; and diversities of climate, foods, and employments, occasion differences of complexion and of conditions of progress. Hence the speculations concerning the Northmen, and the diversities of the human species.

[Subsequently, another speaker further elaborated this point, as follows:]

Though some of the ancient records are fabulous, yet they are useful as indicating the state of mind in remote ages. It is recorded, "And there was not a man to till the ground. . . . And the Lord God formed man." It is also said, that perceiving that it was unwise for man to be alone, God made a second man, whom he called wo-man [*womb-man*], and thus, by miraculous agencies, a pair existed on this earth, — one holding the relation of imparter, the other of receiver, or, in other words, the one male and the other female.

This ancient narrative is referred to at this time as introductory to the presentation of new and important philosophical instructions respecting the origin of man. It is expected that the theological classes will reject these teachings, but it is felt that greatly advanced minds will receive them with emotions which words cannot express.

Man, male and female, is here. He has evidently been greatly unfolded in a knowledge of the useful arts and the important sciences. But how came he here? By what road did he travel to reach this planet? Man was not instantaneously or miraculously formed. Nature knows not of miracles — she is equally ignorant of accidents. As

has been already said by others, *miracle is atheism;* there is no just conception of the Divine, when miracles are imagined to have been interposed at certain epochs. Man, then, did not reach this earth by miracle, but in accordance with eternal, unchanging law.

But, by what law or laws was man here introduced? In another paper it has been said that the sun bears the relation of father, and the moon that of mother. It has also been declared that the moon is an inhabited body, having its mountains, cavities, educational institutions, and its harmonious and beautiful structures. It has furthermore been said that the bodies ordinarily called planets bear the relation of children to the sun and the moon; and that comets are particled matter thrown off at different times, attracting to themselves other particles, and becoming inhabited planets. Keeping these important teachings in mind, and remembering that this earth is a planet, it will be easily perceived through what gradations of forms it has become what it is, and by what law it has been peopled.

In the act of transmission a miniature self is thrown off; all the essential faculties of body and mind are transmitted, and agglomeration passes onward serially from condition to condition, until a human form appears, having life, activity, expansion, and attraction. The law is precisely the same in the formation of a planet; there is, in the particled matter thrown off, all that is essential to constitute, not only a planet, but also the mineral, vegetable, and animal conditions on that planet — so that the mighty work proceeds serially with as much certainty as do the secret but grand wombomic processes [in the animal or human being].

In the beginning, then, it required lower, higher, and highest conditions to form the being called man. He has within himself all that constituted the past, and is a representative of the Whole. Whatever, then, exists *without* man, exists *within* him.

But there must be an especially favorable spot for the

beginning of generation or formation. That spot is the *North*. There is the seat of attraction, corresponding to the organ called the navel; there are peculiar magnetisms, especially vital electricity and the finer fluids; there are electric currents and the umbilical cord. Formation or generation began at that point, and spread out by nice, closely-connected links, or fibres, like the cord referred to, until a central, or, as it is termed, more tropical climate was reached, and there, as the child by warmth is nourished and protected, man comes forth into being. It may be called, metaphorically, an "Eden," or a "garden" of tropical flowers. There fruits spontaneously and generously grow; and the climate, so bland, soothing, harmonious, may be said to have cradled the child until it ripened more fully into being.

By this simple process, then, man reached this earth. All things in Nature being male and female, by the same process a second would appear. This human pair in primal conditions were in comparative ignorance, and but little above the animals which surrounded them. Yet within them they had that star which shines forever, — the star of INDIVIDUAL IMMORTALITY.

8. *Of Man's Unfolding.*

In his primal condition man is represented by the bud, having within itself all that is essential to constitute the rose. He is capable of perpetually unfolding; that is, of exhibiting that which exists within. A human pair, having within themselves all which was essential for generative purposes, unfolded [or produced offspring], and thus *family* relations came, — the parents corresponding to the sun and moon, and the offspring to the planets. Thus was formed the first grand circle. Next came what is called the *tribe*, the triune, or third condition. Springing from this came a fourth, the *nation*. Passing still further on, there is the fifth state, the *world*, or *union of nations*.

Next is the sixth, the *union of planet with planet*, and the action and reäction of one upon the other. Lastly, there arrives a condition of *unity or oneness with the Divine.* In this seventh state, the Divine is married to the human, and the human assimilates with the Divine. Such is the order of man's unfolding, from the lowest to the most expanded condition. In the latter, recognizing the Divine as the Father and the Mother, the children enter into associations for the promotion of a human brotherhood, seeking a true commonwealth. Such is the destination of man.

At the present time man has unfolded to the condition of *national* combination, — each nation having its distinct institutions and jurisdiction. But the day is already dawning when there must be advancement to a higher condition; when the bond of brotherhood and sisterhood, corresponding to planetary relations, shall be formed and gradually extended; when each person shall act on his and her individual responsibility, yet with reference to the common good. The good of each individual embraces the good of the whole, each and all being fragments of this whole.

That an enterprise so vast and momentous may be commenced and forwarded, there must be, so to speak, a conglomeration, aggregation, or association, of persons. They must be attracted by the law of affinity, each understanding his and her own individual rights, duties, and responsibilities, and also the rights, duties, and responsibilities, of his and her associates. This association must correspond to the organization of the heavenly bodies: there must be the male and female, representative of the sun and moon; there must be the individual north star, and harmonious activities corresponding to planetary motions. They who would bring heaven down to earth, or raise earth up to heaven, and introduce the *divine* social state, must study astronomy, and become intimately acquainted with the laws which cause each orb to move in its appropriate sphere, and uncomplainingly and generously distribute its individual goods. Until these laws of the celestial regions

are fully comprehended and wisely received, man cannot arrive at the best or highest social condition.

In the higher spheres are recognized what are termed the numerical perfections, namely, the *unit*, the *triunes* or *threes*, the *sevens*, and the *twelves*. In constructing a new order of society, there must be, first, the individual — the leading, prominent mind; second, the three or triune, surrounding, acting and reäcting upon that mind; thirdly, the seven associated bodies, each having its distinct yet coöperative department of labor. There must be, also, the twelve [representatives of principles], corresponding to the twelve signs of the zodiac — each individual, like each month in the year, exerting his or her especial influence. Holding thus their individual positions, they will form, like the twelve months, a harmonious, complete whole; and in this way can be constituted a peaceful, sweet, glorious, happy HOME!

They who come from the higher condition, observing the angularities and inharmonies which exist, and desiring to unite earth with heaven, seek first to unfold primal principles, and then to associate mankind in accordance with these principles — thus, of many, forming truly one. That which to external view appears distant and chimerical can be brought near, and will be consummated.

9. *Of Gravitation.*

Sermons are found in stones, books in the running brooks, and in all things *law*. Accidents, miracles, supernaturals, in a broad sense have no existence. All things are what they are because of eternal, immutable laws. There is a Lawgiver, — a Being infinite in intelligence, wisdom, power, and goodness. Within Himself, as it were, He contains the essences of all things which are; and has imparted of these essences to the miniature god called man. God is thus in man, and man in God, as the embryo exists in the mother and the mother in it.

But, by a law of gravitation, the child presses downward, or seeks to pass into the condition of birth. Were it not for this law, the child would remain unborn.

Within the human structure, also, there is a law of gravitation as manifestly as in the outer world; each liquid, each particle of food, received into the organism, gravitates to its proper position with as much certainty as the mercury falls in the thermometer.

What, then, is *gravity?* This is an intensely interesting inquiry. Why does the apple, on leaving the branch, pass *downwards?* (to use the common phraseology, though, philosophically speaking, there is neither downward nor upward.) Why does the mercury *descend?*

The earth has within itself a vast amount of mineral substances, in various conditions, and exerting various influences. These minerals may be considered as in one sense a great family, each class or genus constantly employed in its peculiar function; acting, however, for the good of the whole family — ever imparting and receiving. Among these is the mineral called *lodestone.* This is a very *attractive* and very abundant mineral, though, as yet, comparatively little use has been made of it. While men of science are acquainted with its attractive power, they do not as yet know fully of its relations to certain other minerals, and hence the difficulty of using it for general scientific purposes.

It is because of the existence of this mineral in the earth that all things are drawn thereto. This is what is termed gravitation. If by any process the lodestone could be wholly removed from the earth, things would no more pass *down* than horizontally. The principle is precisely the same as when you place a needle within a certain distance of a magnet, and it springs directly to the seat of attraction. Hence, there is a constant pressure of bodies downward — the heavier, as they are called, displacing the lighter. Stones and the denser minerals have, therefore, a constant tendency to seek the centre. Deposit a solid

body in a particular location this year, and a thousand years hence, were you to look for it, it would be found to have changed its position to some extent, depending on the condition of the soil and the gases in the locality. The mountains of lodestone exist more especially in the region of the equator; and hence there is the seat, or, in familiar language, the centre of gravitation.

It is an interesting question, Whence originates the lodestone? But the answer to this must be postponed until an elaborate series of geologic discourses can be given, which cannot be done without the use of an extensive cabinet.

[NOTE. At a subsequent day, a series of papers containing hints and outlines relating to the general subject of Geology, especially in its relations to Human Culture, was communicated at Clinton, N. Y.; but their length precludes their insertion in the present volume.]

§ V. MORAL AND REFORMATORY.

[Communicated in the latter part of 1856 — understood to be from the "ASSOCIATION OF BENEFICENTS."]

1. *On the Treatment of Dumb Animals.*

"I would not enter on my list of friends
(Though graced with polished manners and fine sense,
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm."

There are certain general tests of character. Persons will often make large professions, claim a deep interest in benevolent efforts, and yet, occasionally, little incidents may occur which at once open to the observing mind their real character.

The truly good love their kind. They ask not of condition, clime, complexion, or sex; it is enough for them to know that the needy are human beings. Each man and woman, during natural life, has opportunities of showing, in countless ways, the interest they feel in the general

welfare of their race. Truly, the world is made up of little things. Equally true is it that characters are understood by comparatively insignificant acts.

Men appear on the forum, at the bar, in the public assembly; it is difficult to judge of their real character in such positions. But follow them back into the neighborhood where daily they are seen passing and repassing; or go into the domestic circle — look at them as holding the conjugal, the parental, and other domestic relations. There, away from the public eye, they act themselves, and you are able to draw a portrait of their real and actual life. There they are known; for there there is little or no temptation to wear a mask.

Pass still beyond that circle, and observe the animals around them; notice whether these are carefully fed, gently treated, and lovingly embraced; and here is a sure test of human character. Whoever can torture an insect, however small, lacks, in some degree, an element of character essential to human perfection. See one who loves animals, gathers around him pets, is fond of children, and you behold a person of gentleness of demeanor, quietness of life, purity of intention.

Animals bear to man a very close relation. They often form a part of the domestic circle. They are capable of being trained, instructed, and brought into comparatively fine conditions. One asked, "What is man, that God is mindful of him?" Flitting across the heavens, flowing down into the deepest recesses of the human soul, the answer was written, as with the pen of wisdom and love, "Thou hast made him a little lower than the angels, crowned him with glory and honor, given him dominion over all things." Man stands, as it were, on an apex; he is to control, subdue, and improve, all in the animal, vegetable, and mineral kingdoms, and even the elemental kingdom. All are his; they are God-given blessings. And, as his mind shall be enlarged, as he shall become more perfectly assimilated to the God within, he will feel a deeper and

closer relation, not only to the shrubs, flowers, plants, earths, and the coarser products, but sometimes he would, as it were, take mother Earth herself to his bosom, and bless God that such a parent had been given to man. He will behold the beauty of the microscopic insect, and will admire the nobler beasts of the forest. Enjoying a broad philosophy, he will see that the meanest reptile that crawls beneath his feet is ushered into existence for high and beneficent purposes. In fact, the true man sees God in the stars, hears his music in the rushing winds, beholds his goodness in the rippling stream, observes his wisdom in all that is; and hence he comes to have not only a deeper reverence for his kind, an increased tenderness of human life, a larger benevolence toward all classes; but the streams overflow, as it were, from the inner fountains, reach the animals, and extend to insect life.

Happy, thrice happy, is that woman or man who feels and justly appreciates the relation which she or he bears to all things around, above, and below. Coming into this fine and sensitive condition, naturally the inventive faculties of man are brought into exercise, with a view of improving those animals which are more closely allied to him, and which are more directly affected by his temperament and his general condition.

Among the more useful animals, and also the more beautiful, is that noble creature, the horse. In all parts of the civilized world, and also among the barbarian tribes, this animal has an existence. Though he never speaks, yet evidently he distinctly hears, sees, and to some extent comprehends. Sometimes he surpasses his driver in sagacity, often in endurance. Civilization would now hardly know what to do, should disease, or any cause, at once sweep off from this planet this useful animal. Untiringly, uncomplainingly, he crosses hill, dale, stream, and lofty mountain; passes the sandy desert, and perpetually works in countless ways to aid man. And yet how rarely is the voice of

thanksgiving heard from the lips of man, that such an animal has been ushered into existence!

As man shall come better to understand his own interest, even, he will perceive that it were possible to greatly improve the breed of the lower and domestic animals. A person who has within himself or herself a large amount of the love-magnetism can and does impart the same to an animal which is frequently brought into use. In selecting a groom who is to have the constant charge of the horse, there should be a consideration of his general temperament. If he is coarse, fractious, impatient, inconsiderate, he imparts to the animal his peculiar characteristics. The owner may be kind, gentle, pacific, well-disposed; but, if he intrusts the care of the animal to such a person as has been described, it will be found that the groom will prominently form the animal's character. Look into a domestic circle where all the family are kind and gentle, and it will be found that, after a season of training, giving ample time for the natural magnetisms to emanate from the persons, the animals belonging to the estate will exhibit the same general tendencies.

Whoever, then, would rear animals, must come to understand that, as progenitors impart certain magnetisms to their offspring, their domestics, and their employees, so all these exert a similar influence on the animals with which they are in close relation. More than this,—if a number of these useful animals are to be kept, care should be had that there be a balance of the sexes. Studying the universe, understanding the electrical theory thereof, there must be a constant reference to the positive and negative relations, or the masculine and feminine. This point, to a very great extent, has not been considered; because it is not generally conceded that the male and female elements are everywhere exhibited. Bring two coarse men together, and, though they may touch, they do not exhibit the *loves*. The same law obtains in respect to animals: there are certain attractions—certain magnetic combinations; and, unless

these are carefully observed, the animals are not brought into their finest and best conditions. "Birds of a feather flock together;" and when the whole subject of ornithology, in all its length and breadth, can be opened to the mind, it will be seen that the skipping, playing, cooing, flitting here and there, of the feathered tribes, are but so many beautiful interchanges of the electric and magnetic currents. The heart flows out in gratitude to the Divine when attention is turned to interchanges so nice, so essential to human and animal improvement.

Whoever, then, would cruelly beat or carelessly neglect an animal so beautiful, so useful, and so noble, as the horse, lacks, to say the least, fine sensibility. There is somewhere a callus upon the heart; and, to some extent, such a person will fail justly to feel for his fellow-man. Tried by this standard, there will be little difficulty in judging of the size and tenderness of the human heart. If one fail here, it is a certain evidence of defect of character,— clear proof that the person, though having human shape, lacks human sympathy, and has no just appreciation of the blessing which has been placed within his reach.

There is also the quiet, patient cow. Nightly she returns to her home, gently she waits, and uncomplainingly gives to man her life-essences. How rarely is due gratitude felt for sustenances so valuable and constant! This animal, like the one already treated of, is capable of being improved. Is she treated harshly,— she feels it, and, as it were, silently moans; she asks in her plaintive way for food; is it denied, or provender placed before her of an unsuitable character,— she knows it, and expresses, as best she can, her complaint. Treat that animal cruelly, or let the persons who approach her be of a restless, uneasy character, and she, sooner or later, will exhibit the same tendency.

So, throughout the whole range of the animal kingdom, man, as it were, writes out in legible characters his own inner self. Show me the animals connected with a domestic circle,— I do not ask to cross the threshold of the

dwelling, — and I will tell you, without seeing a face, what are the general traits of character among the family. And not only upon the animals, but upon the trees he rears, the flowers he produces, and the very soil he cultivates, does man inscribe himself. To all these he should bear a parental relation, — make their condition as easy as possible, — help to bring out their divinest powers to all and every possible extent. And then there will be reäctions. The soils, products, and animals, act upon man, and so everlastingly there are actions and reäctions.

It is desirable, in introducing to this planet a new social state, that attention should be turned to everything which directly or indirectly shall aid man's unfolding, general improvement, and growth. Every observing person must acknowledge that, as man's faculties are more perfectly developed, he realizes more distinctly the relation which he bears to his fellows. It is no less important that he comprehend the relation he bears to the animals below him. When domain can be secured, and persons are prepared to enter upon actualities, the whole subject of rearing and caring for animals may be opened; and hints will be presented in regard to the respective qualities of animals adapted to perform the heavier labors, or for fleetness in travelling; also of the sheep, the goat, and the milch cow; unfolding certain processes by which not only a larger amount of milk, but that of a richer quality, may be obtained — showing what particular foods make milk, and what beef. As man shall come to a condition to receive and appreciate, and is wisely located, so that he can improve, teachings on all these subjects will be cheerfully and in their order transmitted. Very little do the friends of the new enterprise know of the exhaustless treasures of wisdom and knowledge which are in store for those who wisely use the talents given them. Suffice it to say, that generous, sympathetic, and intelligent persons, in the spirit-life, find satisfaction in preparing papers and transmitting them, in the ratio that they are joyfully received, comprehended, and actualized.

2. *An Address to the Working People.*

Few subjects are more interesting than the study of man's relations to his fellow-man. Each planet and each system of worlds has its labors. All are doing something, either directly or indirectly, in behalf of human kind.

Some laborers are attracted to one form of labor, and some to another; yet each plays his part, and contributes something to aid the growth and expansion of the human race. Prominently, however, laborers may be divided into two classes. First, the class who catch, hold, inspect, and transmit thoughts. Secondly, the class who, in multitudinous ways, work out or *actualize* thoughts, so that the comparatively intangible becomes an actuality.

The inventor consumes the midnight oil in acquiring useful knowledge. By day he plans, by night he dreams; at length he gets his thought to a greater or less extent systematized; imperfectly, perhaps, he modelizes it, and hands it over to be used by other persons. The moment he has completed one scheme, another starts; and, as best he can, he works that out, and hands it over to others, who practically apply it to various uses. One of these classes may justly be denominated the *head*, — that is, the thinker, the schemer; the other, with equal propriety, may be styled the *hands*, — the executors, or elaborators. Thus, one cannot be said, in any just sense, to be independent of the other, bearing, as they do, the same mutual relations that the head and hands sustain in the human body. One is just as useful, honorable, and dependent, as the other.

Happy will it be for human kind when, like the head and hands, these classes shall come to consult the interest, the individual and collective weal, of each other. Modern civilization chooses to place one class, the *thinkers*, in high positions, — to honor and monumentize them, — while the other, the *laborers*, the useful executors, are frequently forgotten, thrown into the shade, and regarded as mere workmen or workwomen. These are thought to be well

enough in their places as mere laborers, but rarely are they welcomed to the saloons of the rich, honored by the affluent, or selected to fill important positions in society. It is truly painful to enter a populous city and see one class riding in their gilded chariots, richly costumed, bountifully fed, honored by the masses; while the poor laborer toils from sun to sun, sometimes even till the midnight hour approaches, when he returns to his miserable dwelling, throws himself upon his weary couch, having little or no time for social intercourse, or the improvement of his mind; dragging out a miserable existence, until at length his body, overtasked, prematurely decays, and he crawls out of his wretched shell, and passes on to finer and more perfected states.

Could laborers be educated, could they enjoy a larger share of domestic happiness, had they more time for social intercourse and mutual improvement, their mechanical powers would be proportionably increased. Everlastingly engaged in the same dull rounds of busy effort, no fair opportunities are afforded them to improve, — to bring out their more dormant faculties. If a thought should perchance flit across the mind, the overseer is near, watching with eagle eye in order to draw forth the largest possible amount of manual labor, regardless of the mental condition of the operative. Tied for hours to a piece of dumb machinery, it is not expected that he or she can spend a moment in thinking or conversing of any improvement; there are minds to whom that branch is committed, — the operative must mind his or her own business; that is, must daily and hourly perform a stipulated amount of labor.

Things being in this condition, the world hobbles on at a comparatively slow, irregular pace — one class doing the thinking, the other the working. There may be in yonder blacksmith-shop a young Fulton; in the laboratory, a Davy; in the printing-house, a Franklin; in the shoe-shop, a Sherman; on the farm, a Webster; but how rarely do persons

of this stamp appear as bright and shining lights in the world! They are cramped by the circumstances which surround them. If an hour is given to thinking, they are regarded as idlers, or dangerous persons, who may poison the minds of other workmen by giving them new thoughts, expanding their minds, or inducing them to assert their rights; and so they get discharged. But the family needs bread; the laborer has been thrown out of employment; he has, it may be, new thoughts in his mind, and can converse on these; but these thoughts, in their crude state, will neither feed nor clothe his dependent ones. Then, hat in hand, he bows before his employer, and agrees to labor on such terms as the latter may dictate, because haggard want stares him in the face. Thus, the new thought which was being generated in his mind does not get born, and man collectively loses that which might have been of immense service to the race.

Besides, a company may have reared its edifice, purchased its machinery, at a large outlay, and they desire to perpetuate the present condition of things; they cannot, as they are circumstanced, welcome a new thought, which, by opening new avenues of labor, shall depreciate the value of their investment. Instead, therefore, of welcoming new ideas, and encouraging the young mechanic to exercise his inventive faculties, they feel it to be their interest to frown on everything of the sort. Good angels may desire to unfold new mechanisms to the mind of the young inventor; but, alas! as he brushes away the tear, he plaintively says, "I cannot listen; I have not time; the cry for bread daily sounds in my ear." Whatever advantages may accrue in the future from the new thought, he cannot welcome it now, because the essentials of life, each busy day, he must have. Is an invention introduced,— often the laborer, as a consequence, is ground down the more, and compelled to toil the later; so that he sometimes questions the goodness of Divine Providence in communicating to man a labor-saving machine. If the machine can throw off as

much work with the aid of two hands as before could be accomplished by five, then three are thrown out of employment.

If the laborer is dissatisfied with his present condition, and would change his location, or commence new forms of labor, a period must elapse ere he can pass from one condition to another, and he has not means to sustain himself during the transitional period. Thus fettered, he cannot move.

It were impossible to overdraw the picture. To-day there are thousands who feel the truth of all that can be said, yet are so circumstanced they can scarcely move a finger to improve their condition. Imploringly they look to the employer; but often he is so circumstanced that it is impossible for him to ameliorate or change the condition of his employee. The *press* caters to the public sentiment of the hour. Measurably secluded from the world, the occupant of the *pulpit* knows little of the actual necessities of the masses; he is a paid agent, expected to declare certain opinions, which must harmonize with the leading sentiment of the parties by whom he is sustained, and from whom he expects the smile and the compensation. Welcomed to the saloons of the more influential classes, the clergy almost, if not quite, forget that one in a former age said, as an evidence of his Messiahship, "The poor have the Gospel preached to them."

Such, in brief, is a not over wrought picture of the condition of the laboring classes at the present moment.

Tears are useful; sympathy has its place; but neither can redeem the world. What is needed is not only a clear insight into the actual condition of things, but a strong hand, a lofty determination to change this condition, and substitute therefor a better and a wiser. The laborer alone, unaided by other classes, will usually fail of making any permanent and successful effort in behalf of his class. Occasionally the outbreak may appear; the laboring classes may refuse longer to toil; but the employer has but to

make some slight effort, — perhaps an immaterial advance on the wages of a day — and, poor as the people are, haggard want staring them in the face, they come, throw down their weapons of rebellion, and submit. Rarely the second time do they make a united effort to improve their condition. The employer has capital at his command. Often he can lie by for a season, and wait until the starving operator is ready to come to terms; he knows that sooner or later that hour must approach; he knows the resources on which the operatives rely, and how long they will last. Besides, in a dense population, other laborers often stand ready to jump into places vacated, and so the situation is lost. The "striker" has no capital, nothing to fall back upon, perhaps finds little or no sympathy; his domestic affairs are disarranged; supplies do not correspond to wants; his bosom companion may goad him; and reluctantly he puts on the collar, and wears it perhaps the remainder of his life.

This is, indeed, a sad condition of things; and yet it is needful that oppression should reach its culminating point, that more clearly it may show its hydra head, and that with greater ease efforts may be made to reach the cause, remove it, substitute a better condition of things.

What, in a word, does this state of things demand? Answer: *Organization.* At whatever cost, however great may be the sacrifices, the laboring classes must organize; else the crafty will outwit, defeat, and throw them into the shade.

Now, while the condition of things described applies more strictly to the older classes of laborers, the young, to some extent, are differently circumstanced. Attention may, then, be turned to these.

They should, at the earliest possible moment, aim to be *owners of the soil;* should secure to themselves each a small patch of earth whereon they can labor, and from which they can obtain the essential sustenances of life.

Agriculture and all its adjuncts are occupations not difficult to learn.

This point being gained, the mechanic is to some extent independent. Does a master-builder then approach him, and desire to purchase his skill? — he should at once signify a willingness to enter into negotiations, *provided a fair and equitable copartnership can be organized.* Suppose a job has been undertaken; the employer should freely and frankly state to the young mechanic the terms of the contract, and the prospects which are presented to his mind. The whole matter, without disguise, should be opened and looked at. An agreement should be made, that, besides the ordinary daily wages, the profits accruing should, by an equitable scale, be divided between the master-builder and the hands. Entering into an arrangement of that character, the parties become mutually interested in the enterprise; the interest of one is the interest of all. The job is completed; the accounts are inspected, each person being allowed to examine and understand the whole matter; and the surpluses are divided, as per agreement. In such case, the master-builder may and should have ample leisure to plan; he may require finer surroundings than the ordinary laborer, in order to be in the best possible conditions; he may be the representative of the laborer; his garments and manner of living may require more means; but these very favorable surroundings come back to aid the humblest laborer that shovels the heap of gravel.

Organizing labor in this way, — honoring useful toil, each person following his bias, — the bickerings, jealousies, which are now exhibited between different classes, might to say the least, be to some extent modified.

But this remedy is but partial. On a broad view, the grand thing to be done is, at the earliest moment to organize a new social condition, to engage in a yet higher form of labor — the labor of construction, of introducing new ideas, of bringing out new inventions, of applying new mechanical forces, thereby giving man more time for mental

improvement, moral and religious instruction, and general individual and social growth.

There should be, then, on the part of the working people, a looking for that glorious morning dawn, when a new social state shall be constructed, wherein persons can associate, labor in groups, be the owners of soil, be interested in new inventions, and have time to acquaint themselves critically with the arts and sciences. Unquestionably there is many a man to-day earning his bread by the sweat of his brow, who, give him time, surround him agreeably, bring out his dormant powers, might become a statesman, a philosopher, a scholar, an inventor. Many a poor woman, who may this night ply her busy needle in yonder wretched garret, in different circumstances might become an able teacher, a useful florist, a distinguished pomologist, a charming artist; but now, alas, day after day, and night after night, she plods on through a busy but uninviting life. Is she a widow? — Around her are her tender offspring; she drops the tear of sympathy as she bends over the cradle of her babe; hardly has she nourishment at her breast to supply its daily wants. As those children start out in life, she cannot follow them, and there is no father's eye to watch them; dangers, temptations numerous, are thrown in their path, and often they become inmates of the jail, the prison, or the penitentiary.

Society, as at present organized, makes its criminals, and then punishes them with an unsparing hand. So has it been in the past; so is it in the present; and so will it be in the future, until heaven shall open its blessed portals, and send down to man streams of wisdom, love, and truth, enabling him to see the causes which crush him to the earth. Seeing these, there will come forth eminent philanthropists, grand organizing minds, who shall break the fetters which bind the oppressed, and give them that true freedom which is the inalienable right of every human being.

This brief paper can only hint at steps to be taken. These hints, it is hoped, will find their place in the minds

of some humane persons, who will be willing to give their time, wealth, talents, to aid in inaugurating on this earth a better state of things — a society wherein the interest of one shall be the interest of all, wherein men shall like brothers live, and women like sisters dwell, — providing for the young, and preparing them for high and useful positions.

3. *An Address to the World.*

"Mountains interposed make enemies of nations;
Lands intersected by a narrow frith abhor each other."

How sad to the contemplative mind is the present condition of the inhabitants of this earth! Almost every person, town, clique, class, and nation, is seeking his or its individual interests, separate from the good and interest of all. "Mine" and "thine" are written in legible characters upon all things. There is no common weal, — no deep and abiding interest in man as man, irrespective of nation, complexion, or sex. Hence, vast outlays are requisite to sustain a few millions of people.

That which man needs now to know is, how best to combine his individual interest with the interest of others, and how to render labor attractive, and consequently agreeable.

It is felt to be wise to present, in a brief form, an outline of certain essential requisites to peace and brotherhood, which, when understood and observed, will tend in a large degree to unite man to his fellow-man. In entering upon a subject of such broad extent, there are many minor points which cannot, in the nature of things, be presented. To touch upon all would require a volume rather than a brief paper.

Man has certain natural wants. Unless these wants are supplied, he is a restless, uneasy, dissatisfied being. He wants the following things: First, a soil on which he can stand, and to which he has a clear, incontestable, permanent right. Secondly, he wants a comfortable and convenient shelter erected on that soil. Thirdly, he wants certain

essential sustenances, and comfortable garments. Fourthly, he wants what may be justly termed, in its broadest sense, *home*. Fifthly, he wants around him, within convenient distance, agreeable and attractive society, or neighborhood. Sixthly, he wants certain surroundings which shall tend to promote his bodily health, mental growth, and affectional unfolding. Seventhly, he wants to be entirely free from fearful forebodings in respect to any future life to which he may be destined. Give him these, in a high, pure, broad sense, and he is in the enjoyment of what is absolutely essential to his purest and divinest condition. Give him any six of these, cutting off the seventh, and to that extent he is unsatisfied, longing, struggling to obtain that which he has not. The intelligent reader should closely examine these points as a whole, that it may be seen not only that they embrace the essentials, but that all and each are needful.

Looking out, now, upon the world as it is, it will be readily discovered that almost everybody is deprived of one, and some of nearly all, of these essentials; and it is because of a lack of these, that man preys upon and devours his fellow-man. He is reaching for something which he has not secured. Could these natural wants be supplied to man, individual contests, sectional strifes, and national wars, would not be. *All efforts to promote universal peace and good will among mankind will, in the very nature of things, fail, until man's natural wants are supplied.*

There begins to be a desire among a few philanthropic persons to annihilate war; to induce the nations of the earth to beat their swords into ploughshares, their spears into pruning-hooks; to produce that state of things when nation shall no longer lift up sword against nation, nor longer learn the art of war. But whence spring wars and fightings? War is declared between two nations; but that declaration is simply an outbreak. The two nations were just as much at war before the declaration as after. *Internally* the strife had commenced, and, as a

consequence, war was declared. Wherever an effect appears, behind it lies a cause.

Look into a neighborhood; the cannon may not be there, the sword may not be seen, the fort may not be built, — and yet war, in reality, is there. Or, enter into a closer relation — the domestic; the parties may not blow out each other's brains, or cut off one another's heads, or in any way with brute force mangle each other; and yet war is there. It is a contest between parties; it is a strife to gain something which one or the other has not. Let that domestic circle have a *home*, in a pure sense, and war could not enter its doors. Let all needful sustenances and garments be at hand as they are wanted; let all the surroundings be consonant with bodily health, mental growth, affectional expanding; and there is nothing to war about. Cut off from either of the parties one of these essentials, no matter which, and war exists in that domestic circle. Supply a neighborhood with all these essentials, and war could no more enter there than it could invade the portals of heaven itself. In fact, that neighborhood would be heaven. But let only a part of the neighbors enjoy certain things which are essential to the well-being of all, and contention appears; these neighbors, in some way, will attempt to devour one another.

The same law obtains in respect to colonies, provinces, states, and nations. The American nation, as such, at this present moment, is as much in a state of civil war as it ever can be. The mere breaking out of a flame on the roof of an edifice is not necessary to constitute a fire; it may burn internally, consume all the essentials of a dwelling, and not be seen on the roof. One may have an internal cancer, which shall eat out the vitals; but it is not necessary to constitute it a cancer, that it should be seen.

Whence comes war in the American republic? Answer: From an entire disregard of the principle upon which it professes to be founded, namely, that man has certain inalienable rights, among which are life, liberty, and the

pursuit of happiness. Grant man these to their fullest and broadest extent, and he could ask no more. Take his life, deprive him of liberty in any of its forms, cut him off from pursuing his happiness in his own way, and he lacks something; and this lack produces within a restlessness, a longing for, a desire to obtain.

When oppression has been borne until the yoke becomes too heavy, one of the following results appears: either, first, the oppressed are crushed to the earth, and anguish which no tongue can describe is experienced; or, secondly, they determine, at all hazards, to throw off the yoke; and then rapine and blood ensue; section is arrayed against section, or nation against nation; ordinary labors are laid aside; everything is made to bend to the single point of subjugation or emancipation. Commonly, the weaker is crushed, or some slight arbitration may take place, while the *cause* is not removed; and, sooner or later, of necessity, there will be another outbreak.

It is perfectly futile, then, to undertake to smooth over this matter. Parties may look for peace, but there is none; they may look for union, but there is none; they may look for harmony, — it cannot exist. In the nature of things, there never can be harmony until man's essential wants are supplied.

What, then, the philanthropist may ask, is to be done? Shall not efforts be made to promote peace? Unquestionably, such efforts should be made; but, whoever undertakes that work needs to ask the contending parties, What do you want? and when wants are gratified, the peacemaker may go to rest, and sleep "until the crack of doom." There is no more for him to do.

Until these points shall be made clear to the mind, there can be no reasonable expectation of permanent peace either in the domestic circle, the neighborhood, the province, the state, the confederation, or among nations at large. It may be as well, then, now, as at any future time, to look at the subject of war and peace in this plain, common-sense

light. It is evident that if war is settled by mere arbitration, the settlement cannot be permanent. Why? Because there is not an internal peace; there is not a divine equanimity; something is longed for which the parties have not. It is useless, then, to dwell longer on the *surface* of things; it were wiser to come to an intelligent understanding of man's essential wants. In the ratio that these are supplied will internal peace be secured, and eruptions cease.

It may be said that a work of this radical character must proceed very slowly. True. All thorough reformations will be opposed. In short, paradoxical though it may seem, an effort of this kind to produce peace will be tantamount to a declaration of war. Philosophically one said, "I come not to send peace on earth, but a sword;" "I am come to kindle a fire;" and that fire is now kindled which shall burn the rubbish, separate the dross from the silver, the pure from the impure, the loving from the selfish, the true from the false, the good from the evil. But, what of this? In view of the end to be reached, — namely, permanent and universal peace, — these incidentals are comparatively of no consequence. They are developers, helping one to see the true state of things, opening blind eyes, occasionally, perhaps, breaking a heart, severing tender chords; but, as long as the elements of disunion are within, there is no union.

Man sleeps, while beneath him the fire is burning; some time, perhaps in an unexpected moment, the devouring flame will appear. Who would go to bed at night knowing that there were flames in the cellar below, which at some time would envelop the whole edifice? And yet this is precisely where the world is at this moment. The weaker nation may not venture to declare war; but the stronger will do so as certainly as one man will try to take advantage of another; — in the one case it is individualism; in the other, nationalism. Nations struggle for a season, lives are destroyed, property confiscated, millions of hearts broken; the combatants become weary, and retire for a little time,

perhaps enter into some sort of negotiation, and peace is declared. Externally, all seems quiet; but, internally, the fires are burning. And why? Because man's essential wants are not supplied.

Turn the subject over as the statesman may, investigate it as the philanthropist will, all comes back to the single point that *something, somewhere, by somebody, is wanted;* and, growing out of this, there is struggle to obtain it. If another has it, there is an effort to grasp it, and so wars arise. The true friends of peace are they who contemplate causes, and form broad, comprehensive plans to remove these causes.

In efforts of this character, however, to some extent, certain old institutions must be jostled; the foundations on which nations are based must be inspected, and broad and practical plans must be presented. It is not enough that one see the evil, but there should be an ability to remove it, and to introduce a new state of things, wherein shall dwell harmony, peace, union, and love. Remedies, unless they are adapted to reach the *cause* of disease, are, to say the least, delusive; raising expectations which are not realized, they leave the patient often in far worse conditions than before. The skilful physician studies first with care the condition of his patient; obtains clear views, as far as may be practicable, of causes, and wisely endeavors to remove these. He knows full well that, if bad matter be left in the system, it will spread, corrupt, and poison, and perhaps eventually endanger the life of the patient. Hence, evils in the body politic are not simply to be palliated, but are to be removed entirely; else corruption, disease, and death, politically speaking, will sooner or later appear.

In looking, then, upon this whole subject of war and peace, it may not be altogether unwise to propose the following interrogations: First, Is it likely that the oppressors themselves, unaided by others, will see the wrong they are doing, break off at once therefrom, and commence in a

right direction? Secondly, Is it likely that the oppressed and down-trodden classes will themselves be able, by any united and systematic effort, to throw off the yoke under which they are suffering? Or, finally, Is it requisite that there should be a third class, who are in comparatively easy conditions, and who can balance between the oppressors and oppressed, and point out clearly the thing or things to be done?

Such is the delusive nature of oppression, that the oppressed often hug their chains, and any effort to remove them will be resisted. Interested in continuing things as they now are, the oppressor of course would not welcome any effort which, sooner or later, would in his judgment affect his personal interest. Hence, often those who attempt a labor of this kind are misjudged by the oppressed, on the one hand, and by the oppressor, on the other; they work, as it were, between two fires.

In order, then, that one may perseveringly engage in such a labor, several qualities are requisite: First, an unfaltering trust in the triumph of eternal right; secondly, a deep and abiding interest in the welfare and progress of human kind; thirdly, an internal prompting which says, "Woe is me unless I engage in this effort." These will lead to that condition of mind usually called prayer. The petitioner feels or says, in substance, "Show me, O, show me the work I can do; give me wisdom and strength, and I will perform it." In such a case, all the emotional faculties are called into exercise; it becomes a work of the *heart;* and then the laborer stands in an impregnable position. Such an one can neither be called off by flatteries, nor intimidated by dangers; but steadily he moves on, faithfully, lovingly, and intelligently doing the work of each opening hour, perpetually moved by a great purpose; and so he derives a strength of character and an energy of action corresponding to the work.

One of the first things, then, which is essential to man's redemption, is to call out and wholly consecrate a class of

persons of the character described. True, such are rarely found. Sometimes a planet needs to be explored to find a single person having that nobleness of life, devotion of heart, purity of thought, and divinity of aspiration, that will lead to the laying down of a life for humanity. Yet the pages of the past record the appearance of persons of this unusual character. They are the lights of the world. They shine, perhaps, dimly in their time; but as man in after years grows up to them, sees their greatness, comprehends the grandeur of their labors, the world garnishes their tombs, rears its lofty monuments, does them homage as the benefactors of their day, and weeps that they were not better known in their day!

That which the world now most needs — and there is little hope of its redemption until it shall be done — is, as it were, to generate a new World's Redeemer; one who shall be able to exhibit the love of a Jesus, the boldness of a Paul, the fidelity of a Daniel, the learning of an Aristotle, the morals of a Socrates, the education of a Plato, the intellect of a Webster, the eloquence of a Brougham, and the religion of a Madam Guyon. All these elements seem to be essential that one may be suited to the emergencies of the present hour. Such an one would marshal his forces, gather around him his armies, call to his aid the distinguished of his time, — nay, would command the interest and call out the influence of distinguished persons of *former* times. Concentrating this power upon a single individual, such a one would go forth armed with the panoply of Love, Truth, and Wisdom; would become a grand *Organizer*, — placing persons where they belong, showing them how to combine their efforts, how to actualize their ideas, how to discover the laws of attraction and affinity, so that all labor would be natural and agreeable.

How can a work of this magnitude be executed? The answer is, *The friends of man must unite.* Persons in comparatively easy circumstances, who can change their positions or locations, and can devote all their energies to

this work, should plant themselves on a spot dedicated to freedom, to the interests of humanity, and to all that is high and holy within. There they should cultivate their finer faculties to the highest possible extent. Search should be made in different nations for persons having within themselves the right elements; these should come together, found a colony, construct a model society, and create a state of things wherein it should be practicable for such a Redeemer to be generated, born, and reared. Separated to some extent from unfavorable influences, seeing the world as it is, and knowing its wants, something might, through the instrumentality of a single colony of this kind, be accomplished, that would not only aid man in the present, but would advance his interest in the future.

The world's reformers, then, must sooner or later see the need of starting a work of this character. Unquestionably, in the American States is the place, above all others, to commence such an enterprise. There domain can easily be secured and economically purchased in a central position. Whoever, then, shall see that this is the work to be done, will focalize their efforts in that particular direction.

At first, the undertaking will of necessity be of a rude and simple character; yet, having the right elements, — the head, the heart, and the hands, — a little tree may be planted in faith, and watered with tears. Such an enterprise would call forth an intense interest. It would bring out the diviner faculties of those engaged; lifting the soul up to God, and cultivating the affections. It would be, as it were, a dear child struggling into birth. And when the hour shall come, plans of a broad, philosophic and business character will be unfolded, so that easy and natural steps can be taken to reach the grand end proposed.

4. *Of Humanitary Labors in general.*

Many ages will elapse ere humanity, as a whole, will be so elevated and improved that an equality of rights, immunities, and a full supply of all of men's needs, will be enjoyed. At this present time great inequality is seen and felt. There needs to be a condition of things wherein each person can follow his or her natural attraction [as to labors], and at the same time be supplied with all that is essential to human good, comfort, and harmony. Before, however, such a state of things can be attained, a pretty general revolution must take place in the minds of those who *have*, so that freely, nay, joyously, they will impart to those who *have not*. Persons who revisit earth for beneficent purposes would reach the minds of the former class, and would so act upon them that they shall come to feel a deep and an abiding interest in the welfare and improvement of each and all.

It would be a difficult problem to solve, which are the greater, the advantages and conveniences arising from a state of great poverty, on the one hand, or those arising from the possession of great wealth, on the other. Both conditions have their advantages and their disadvantages.

Unquestionably, however, there is a condition lying between these two states which is preferable to either. The poor often misinterpret the rich, and the rich as frequently the poor; and so these classes commonly are antagonistic to each other. Not unfrequently the rich oppress the poor, and the poor trample on the rights of the rich. Some persons have thought that if there were a due care of the rich, they would care for the poor; but, in the present stage of man's progress, it were hardly to be expected that any considerable number of wealthy persons would be prominently interested in the welfare and improvement of the poor. True, when starvation appears at the door, those who have abundance may be persuaded to dole out something to alleviate extreme distress. What

is wanted, however, is not *charity*, but rather *distributive justice;* and when exact *justice* obtains, then the essential wants of man will be considered and amply supplied.

That a state of things so desirable may, at some distant day, be reached, it is necessary to appeal to the higher and nobler faculties in man. When these act, they who have an abundance will find their highest satisfaction in contriving for and aiding the destitute. There is an apostolic maxim which it were well to consider: "The strong should bear the infirmities of the weak." To the minds of the more liberal and wealthy class, practical plans of a broad and humanitary character must be presented. These plans must be so simple, and at the same time so practicable, that they can be readily grasped and understood.

The laborer returns to his domicil at night, having earned during the day, say, for convenience' sake, a single dollar. By prudence, that dollar may provide a sufficient amount of the substantials of life to render his family tolerably comfortable. Among the articles essential to life, bread is one. Suppose that a bushel of corn is worth the dollar; but suppose the speculating trader manages to make the laborer pay one dollar and fifty cents for the bushel; there is a half-day's labor wrenched from the hard hand of toil. The employer may have compensated the laborer as liberally as he could afford; but, inasmuch as the laborer could not eat the dollar, and must exchange it for bread, the trader comes in and filches away one half of the amount. Now, the laborer's family must greatly suffer, or the employer must pay more wages. If the employer does this, *his* family, perhaps, is rendered uncomfortable; but, as his work must be done, he is compelled to raise the wages of his laborers, because the trader will make the half-dollar on the bushel of corn. It is clear, then, that this trader's position is unfavorable, not only to the laborer's highest good, but also to the employer's comfort. What is wanted, therefore, is not so much to raise the wages of the laborer, as to get the corn into his hand at a reasonable

rate. It matters not how much he receives, if, as fast as he gets it, it is to be filched from his hand.

Suppose, furthermore, that the laborer is a journeyman carpenter; the employer is a master-builder; and he builds a house for John Jacob Astor. The result is that Astor has to pay the advance of one third on the corn; else, in getting a fine house to live in, he crushes the poor honest laborer. Now, no honest rich man would desire to build a house thus at the expense of the poor; he wishes to pay reasonable, living compensations, and in so doing he foots the bill for the corn.

Thus it will be seen that exorbitant prices for the necessaries of life affect not only the poor man, but also the rich; and John Jacob Astor is just as much interested in having corn sold at a fair value as is the laborer himself.

Suppose another case: George W. Wilson has for sale four thousand trees; to raise each one of those trees requires a certain amount of labor, say, equivalent to one day's work each. Suppose thirty hands are employed; each hand needs a bushel of corn, or its equivalent, each day. These laborers go to the store, and find the charge for corn is one dollar and fifty cents, when it has been and could be sold for a dollar. The consequence is, they demand an increase of wages; and this goes to increase the cost of raising the trees. Now, one thousand persons come to purchase the four thousand trees; and, of necessity, they must pay one third more, because the trader will have a third more for the corn. Here are two thousand dollars filched from the purchasers of the trees, and the trader gets the money. But the trader is himself a buyer of other products; and so there comes to be a general inflation, corresponding to the advanced price of bread-stuffs; and the crafty, designing classes — the schemers, who look over and manage the whole thing — accumulate wealth, while the poor, who have no time for scheming, are crushed between and beneath the wheels of this modern Juggernaut — *Trade.*

These schemers are little better than ordinary gamblers; they run for luck, and exert themselves to defeat one another; and hence the inflations, the crises, the monetary crashes, which so often recur. Honorable men as they are, they would scorn to enter the billiard-saloon, or the ordinary gambling hells of the great cities; but it would be difficult to say in what respect their action differs morally from that of the professional gamester.

This subject must not be entered into with any ill-will toward anybody; but it needs to be analyzed, laid open, so that persons may clearly see its workings, and understand how the various classes are affected, and how exact justice may be done to each and all. Prominent persons need to be raised up, who shall lovingly and intelligently unfold the same to individuals, and also to the masses of the people. It is quite desirable that persons should be thrown out of their ordinary positions, so that, standing off at a little distance, they can inspect the working of the system of trade with greater ease; and the child that has been once burned pretty thoroughly, dreads the fire.

In all ages persons have appeared who were moved by divine impulses. They have labored to reform man, and through man to reform institutions. These are a peculiar people. Prominently they are a receptive class; new and beautiful thoughts are inflowed to their minds. Actuated by lofty motives, they seek to utter their thoughts — to reach and act upon minds within the circle of their influence. They become public speakers and authors; they construct new institutions, or engage in charitable or palliative efforts. Generally, persons of this class are not welcomed; not unfrequently they are regarded as disturbers of the peace, and as unfavorable to the welfare of human kind. Sometimes they are treated not only with neglect, but with disrespect; and occasionally they meet with a reception of a severer character. However, they make their impression; leave their mark upon the age in which they live; and, as the public mind becomes unfolded,

and the general plane of thought more elevated, men come to comprehend and appreciate their labors. While the reformer of the past is highly honored, the reformer of to-day is not understood; he must await his time.

As a new era is dawning upon earth's inhabitants, new plans must, of necessity, be unfolded. The greatness, beauty, and harmony of these will hardly be appreciated when first presented to the human mind. But records being preserved, and publications issued, in the future, as men shall be more perfectly spiritualized, the teachings of to-day will be welcomed, and become guides for future beneficent efforts.

Nearly all, then, that can be reasonably expected, in the outset of this undertaking, is to arrest the attention of a very few beneficent and intelligent persons. These will rally around the new thoughts, preserve them, and all that is essential will be presented to the public mind.

Ordinary trade must sooner or later be superseded; free, generous, and just coöperations and intercommunications will take its place. Before, however, this result can to any considerable extent be actualized, it is needful to thoroughly educate a few intelligent minds of a business cast. But, present to these the bold thought of abolishing trade, and naturally they will ask, "How can we live? by what means can we obtain sustenance for ourselves and those dependent upon us?" The answer unequivocally is, that *Society must change its relations very generally.*

Suppose, for example, that it costs the merchant eighteen hundred dollars annually to sustain himself and family. In view of the illustration already presented, that family could as well live on twelve hundred dollars, if the article of bread-stuffs was sold for one dollar a bushel, as for eighteen hundred dollars if sold for one dollar and a half. This consideration, in an economic point of view, is one of great moment. But suppose soil were obtained on which the merchant could grow the essentials of life; it will be readily perceived that a great saving in many respects could be

effected. As things are, the merchant's wife must not (or does not) labor; she not only has no useful employment herself, but, more than this, she requires the aid of domestics, and these must be fed and clothed, besides the waste they occasion. The wife, being idle, cannot impart a genial, loving, harmonious spirit to the merchant. She wants, or fancies she wants, many things which, to say the least, are quite needless, and which she would not desire, were she usefully employed. In many cases the wife might be earning, while now she is only consuming. Employments of a simple character could also be found in which the young children could engage, and thus juvenile idleness, which is now so common an evil, might disappear.

In short, there is now a general desire to get rid of honest labor; and that state of things must be laid open, and judged of, and the idler be seen as he or she is. A just public sentiment must be manufactured on this subject. All the faculties must be called into exercise, and each member of the body politic must have useful employment. When this is done, a natural relaxation will come. It will readily be perceived by intelligent persons that the merchant who enjoys the coöperation of his wife and family may live even for a less sum than twelve hundred dollars; and live better, and in fact be happier.

The instant, however, a proposition like this is presented, there is a fluttering, — the bird is wounded, and the chafings incidental to a transitional state manifest themselves. But the great man and the truly noble woman equally abhor a vacuum; they detest idleness; they are constantly doing something, somewhere, and for some good purpose. It is exceedingly mean for one person to live upon another and yet, as society is now organized, the few labor for the many; and as but few labor, the burden is heavy, while the idle are far from being happy.

These thoughts naturally lead to the suggestion of a system of measures wherein persons may combine their efforts. For example, in a small village, a very few per-

sons, with suitable machinery, could wash all the garments, while a comparatively small number could bake all the bread; and so of other household labors. Thus, persons who are now employed in this shred-work could devote their time to other occupations, and all be advantaged.

Again, it is not necessary that the children of a family be kept always under the paternal roof. It will be found that there are persons who can educate children under circumstances vastly more favorable than parents ordinarily can; hence, children could be gathered together under the best of tutors, and so much of the drudgery of the family, connected as it is with the care of children, might be avoided, and yet the parental relation be sustained, and the children greatly advantaged. There will be no thorough education until the entire supervision of pupils shall be placed in the hands of competent teachers, who shall bring out their bodily, affectional, moral, social, religious, as well as their mental powers.

Attached, however, to the old practices, and not fully comprehending the new, people are quite unwilling to receive suggestions of this nature; and so the social reformer, instead of being welcomed and encouraged, is repulsed, and sometimes quite discouraged.

But it is impossible to introduce a state of things which could justly be denominated a *New Era*, without considering all of these matters, laying open things as they are, and suggesting what might be done.

It is pretty clearly seen that the phenomenal phase of Spiritualism, so called, is transient. In the order of things, the more religious and spiritual power of this movement must now be exhibited. It is that which is to attract the chief attention; it is that which is to reach the heart; it is that which is to call out the diviner faculties; it is that which is to combine persons, and which is to revolutionize society; it is that which is to introduce a new social state; it is that which is to raise men to higher planes of thought. In and of itself, phenomenalism has no such power. It is

little more than the knocker on the door, or the bell in the church-tower.

Securing to humanity, then, a portion of soil, — placing that soil in the hands of a woman, who shall cultivate the same, and present the yearly results, — the attention of woman at large will be attracted to labor, and the true woman will ask, "Why cannot I take an independent position? How is it that one woman can do all this, while I am dependent for daily bread upon another?" And, as woman desires to labor, so will avenues be opened, and she will become a true copartner with her mate, securing to herself independence. It were quite impossible to judge of the blessings that sooner or later will spring from a simple practical effort of this character.

Looking, then, with a clear, common-sense eye, at things as they are, and considering what they may be in the future, it is not difficult to predict a domestic revolution such as can hardly now be described. In the future, when those who are now receiving these suggestions shall behold them actualized in life, they will look back upon the struggles and misinterpretations through which they have passed, with emotions that words cannot portray. It is with such thoughts that beneficent persons [from higher lifes] unfold their plans and present their views; knowing that, as reformers have in all times been misinterpreted, so must they be now; but knowing, also, that "there is a tide in the affairs of men," that ere long the tide will turn, and the hated reformer of to-day be the hero of the morrow.

From the hour that methodic labors were commenced, there has been a regular series of unfoldings; plane after plane has been reached; step after step has been taken; higher casts of mind have been interested. Based, as these humanitary labors are, on the rock of eternal truth, resting on immutable principles, there must be progress in the future vastly more rapid than has been exhibited in the past. Patience, perseverance, undying love, immortal hope, — all come in to aid in undertakings of a purely

unselfish character. These, while they bless the laborer, at the same time elevate humanity, and bring man into a condition where he can receive holier thoughts, and enjoy diviner aspirations.

As persons are needed, so will they appear; and as means are requisite, so will they be furnished. The conscience is to be reached — the crust of selfishness to be broken through. Then man will come to enjoy more confidence in his fellow-man; then there will be equity of employment, and all labor will be coöperative.

Whoever shall be instrumental in bringing about this state of things will surely be classed among the benefactors of human kind, and, on passing on to the spirit-world, will receive the plaudit of "Well done, good, faithful, and true servant; enter thou into thy rest, and enjoy the satisfaction of looking back to a well-spent life, and forward to a divine progress!"

§ VI. OF WOMAN — HER NEEDS, CAPACITIES, AND DUTIES.

1. *Address from Frances Wright.*

"She, while Apostles shrank, could danger brave;
Last at the cross, and earliest at the grave."

It were exceedingly difficult to do justice, in a single brief paper, to the subject now to be presented — WOMAN.

In a broad sense, woman is the representative of the *love* element. Designed to walk by the side of man, she is to him the *heart;* she *feels*, prompts, inspires, and is capable of leading her companion up to a very high, holy, and useful position.

That, however, she may exert her true and natural influence upon her partner, man, her circumstances, education, and general surroundings, should be of an exceedingly favorable character. A tender plant as she is, she feels deeply any neglect. Sometimes but the single glance

of an eye reaches her inmosts, and, like the sensitive plant, she shrinks away.

In looking at society as it is, however, it is perceived that very rarely indeed has woman enjoyed all the advantages essential to her highest and most useful condition. In opening this paper, it is deemed proper to make a succinct statement in regard to her wants as woman. In the ratio that these wants are gratified will she be a more useful member of community, — a better child, a more affectionate sister, a more intelligent wife, and a more beloved companion.

In the outset, in the more domestic circle, while in the morning of life, the daughter requires the aid, sympathy, and coöperation, of brothers. Look into any family where a number of young girls are grouped together, without a just balance of the opposite sex, and usually they will be found a simpering sort of children; and, as they grow up, will be over-nice, exceedingly fastidious, jealous, whimsical, and having little or no real stamina of character. Results of an opposite character are exhibited where boys only constitute the family group. There is manifested a grossness, a neglect of each other's interest, a lack of true combination, and of loving, intelligent harmony. The sisters impart to the brothers a geniality, a tenderness, a sympathy and harmony, or, in a word, a *refinement*, which could not otherwise be obtained. There needs, then, to be, in a well-ordered family, a just balance of the masculine and feminine elements, — as, throughout the vast range of Nature, the positive and negative are everywhere exhibited.

In the second place, the young woman must be regarded neither, on the one hand, as a mere drudge, to perpetually labor for others; nor, on the other, must she be so delicate that her ringed fingers and soft hands can never be used for practical purposes. In the one case she is an underling, and her finer and better faculties do not get brought out; in the other case she is a mere doll, of little service to herself or others. Her stronger and more

enduring faculties are not cultivated, and she cannot be, in a full sense, a *woman* — one who can meet the storms of life, brave its dangers, and struggle successfully in the time of disaster. Every intelligent father or mother, who has had an opportunity of duly reflecting on this subject, will see that there is a wise middle course to be taken, in order to make the young woman all that she is capable of being.

In the third place, by a natural law, if well balanced, and surrounded with a sufficient amount of the positive element, she will begin to exhibit a tendency for certain pursuits. Now, this is a critical hour. The young flower is beautifully opening, and, unless that desire can be gratified, she shrinks back, and does not unfold her real loveliness, purity, and native strength of character. Whatever pursuit, then, she may choose, — whether it suit the taste of others or not, — should be by her followed. Some love domestic life; others are fond of the more busy out-door employments; some would learn a trade; others would study the arts and sciences; and yet others exhibit an aptness to teach, loving in early life to play school. It is of little consequence what particular bias the young woman may exhibit. Nature calls for labors of an infinitely varied character; and, were all men and women purely natural, all kinds of useful labor would be in their season performed. Ofttimes the young woman manifests a disposition for the more masculine employments. Let her pursue them to her heart's content. If they do no more, they will give muscularity, unfold her bodily powers, and thus she will become more capable of aiding Nature's nicest and most beautiful of all works, the bearing of offspring.

In the fourth place, as she mingles with society, sees various classes of persons, and observes various forms, countenances, customs, and habits of life, she will come to have a preference for some particular companion. She should be left free to follow her own attractions, to choose such mate as she will; no unnatural interference should

be exercised on the part of parents, brothers, sisters, or friends. Within her are certain natural longings; and there are certain persons who alone can gratify those desires. Parents may wisely, in educating their daughters, discourse of matrimony, of the various relations subsisting between conjoined partners; may, at a suitable time, speak of human chemistry, of man-culture, of mutual interblendings, of the likes and the loves; but these teachings should be general, depositing in the mind knowledge of certain important laws, yet leaving the individual to comprehend and apply them as best she can. The instant any party interferes between persons who are naturally drawn together, mischief is very likely to be done, and no great good can be expected. The fact is, water seeks its level, and it is hardly worth while to spend strength in damming up the rivers, and saying, "Here shalt thou stop." Nature, if she cannot gain her point by direct means, takes indirect courses; or, the tender stem may be broken, and the young rosebud falls withered to the earth. Happy will it be for womankind when she shall be left free to select her own mate, and to receive to her bosom the one whom above all others she most loves.

In the fifth place, having entered into matrimonial relations, duties of a varied and interesting character will day by day open before her expanding mind. She has taken to her arms the partner of her choice. The twain are now, in the highest sense, one; and perhaps there is no picture more beautiful to look upon than a truly conjoined wife and husband.

But it is vastly more difficult at all times, in the highest sense, to gratify the desires and promptings of two than of one; and yet it is expected that the two will consult the feelings, wishes, and promptings, of each other. Sometimes it occurs that the wife desires to follow her individual pursuits, and the husband his; they are thus led off in adverse directions. Yet, though there may be an unsimilarity of pursuit, there may not be an effectual

separation. It may be well that one should gather flowers in one garden, the other in another; but, when gathered, these flowers should be common property. The parties should feel that, by thus doing, each the more abundantly contributes to the education, welfare, and permanent happiness, of both. The wife who would keep her husband forever by the fireside, — who would give him no opportunity of following his natural pursuits, or of journeying hither and thither, and cultivating acquaintance with noble minds; in short, who would have him perpetually idolizing her, — knows but little of a true manhood, and has but little appreciation of the wisdom, knowledge, and strength, which may be, in this manner, gathered or absorbed, brought home, and transmitted to the forming offspring. Who ever heard of a great man, or a great woman, whose mind was not extended beyond the mere domestic circle? The domestic is but one of the circles in which both parties should move.

Injustice, then, is done woman when she is given directly or indirectly to understand that *home is her appropriate sphere*. Were it said that home is *one* of her appropriate spheres, there could be no reasonable objection. Saturn has not only its *ring*, but its *rings*. There are circles succeeding circles, and each one has something for the unfolding of woman, as well as for that of the opposite sex. In God's name, then, give her freedom to move in such orbit as she will, — gathering honey from any and every opening flower, and lovingly bringing the same to the domestic hive. This is a point of immense moment, bearing relation as it does to the subject of expansion, — the growth of the body, mind, and affections.

Sixthly, woman comes to her truest and most holy condition, — she is a mother. The babe is drawing life from her vitals. How wonderful, mysterious, and sacred, are these processes! A young immortal is coming into life. It may be a Demosthenes, a Cicero, or a Nero; it may be a Mary or an Elizabeth. Everything depends on the soil in which

the new plant is grown, — the elements that surround the mother, — the condition in which she is placed. All her thoughts, her highest and divinest powers, should now be focalized to that one point, — the growth, natural and harmonious expansion of the forming one. No lessons in detail can here be properly given in respect to this most important subject, — important not only to the parents, but to the offspring which is to appear; but physiology, electrical, magnetic, and ethereal laws, and everything which can throw a ray of light on the wombomic processes, should be studied with the deepest possible interest. The mother's natural desires should be gratified, and her monitions regarded; and on the part of the father everything should be done to render her condition natural, agreeable, and harmonious.

Seventhly, the mother looks upon her child at the breast. This is a new condition of things. From that breast the little cherub may draw hatred, discord, jealousy, envy, malice, want, wretchedness; or, it may imbibe peace, quiet, harmony, holiness, spirituality, divinity.

How solemn a consideration that what is received in the early morn of its existence, to some extent, will affect its condition for ages to come! Lifes innumerable may be passed before the *evils* drawn from the mother's breast can be fully removed! While, on the other hand, receiving her *goods*, the babe lovingly, harmoniously, and joyously, expands. Started in the right direction, these natural promptings will be more and more strengthened and enjoyed.

It were quite difficult to draw a true picture of a young mother surrounded by a family of growing children. There is no sight more beautiful to look upon than a household where the parents are truly conjoined, and where the children receive their prominent characteristics. On the other hand, there is no scene so painful to behold as the family where no true harmony is enjoyed. Much, very much, depends upon the wisdom, judgment, or discre-

tion, of the centre of the domestic circle, the mother. Her part often is most difficult to perform. Here are children of different temperaments and attractions; the husband, constantly occupied in the busy walks of life, returns to his dwelling, and seeks repose. If he finds it, it is *home* — it is heaven. If he finds it not, he will seek it in other directions. Then the children he has begotten are neglected, — the wife is left to pine and mourn in secret, without that strength, that aid of the masculine element, which she needs to enable her to discharge her whole duty as a wife, a mother, and oftentimes as a sympathizing neighbor.

It is a question not easily settled, which of the two is most important, that the greater strength be laid out on woman to make her what she is capable of becoming, or on man, to fit him to be a brother, husband, and father. However, it will be seen that what one obtains, when there is a true conjoinment, the other will also have; because the parties are continually interblending, or interchanging their magnetisms.

The phrase "old men for counsel" has passed into a proverb. The fact is that man, in many senses, has overshadowed woman; so that one hardly knows what woman could do, were she favorably circumstanced. Nationally speaking, she has had no opportunity of exhibiting her governmental and diplomatic skill. Sometimes circumstances have placed in woman's hands the reins of government. Occasionally, in times of great struggle and commotion, there have appeared on the surface women, who, to say the least, have exhibited as much of skill, fortitude, and judgment, as man in similar circumstances. But these opportunities have been so rare, that it is difficult to judge from mere observation, or past experience, respecting woman's capacity. But generally she has exhibited wisdom, fortitude, and skill, in the management of her domestic concerns. It may be fairly concluded, then, that she might do vastly more were broader fields of action open to her. It were well, then, to present in this paper a brief statement

of things which woman could at least successfully do, — in which, perhaps, she might compete with man, and to some extent throw him into the shade.

There are certain things which seem to be purely natural to woman. These need to be considered, brought out, and amplified. Early in life woman exhibits a disposition to *care for* things. She likes care. The young child has her little doll, and delights to rock and dress it, — to have its little drawer or rude box where its treasures can be kept. This element of care, which exhibits itself thus early in life, naturally turns the mind to a consideration of the whole subject of *preservation*. As woman engages in the more domestic labors, she begins to secrete, to economically save, to lay away; so to speak, she is an absorberess. Clearly, then, whenever anything of greater or less value is to be kept, to be carefully preserved, whatever it may be, it should be deposited in woman's hands. The simple fact that things are confided to her care, with a request that she watch over and preserve them, will serve to more perfectly cultivate her saving or economic faculties. Now, ordinarily, the husband has his own private drawer, and keeps the purse in his own pocket, rarely confiding the same to the hand of his companion; he does not often consult her judgment, or call to his aid her counsel; and, as a sequence, her reflective faculties are not greatly expanded.

Marriage must be looked at in the light of copartnership. The two are conjoined; the interest of the firm is to be consulted; the wishes, views, and feelings of the partners are to be consulted, and their faculties brought out to every possible extent. How often the husband and father could have been saved from contracting bad debts, from disaster and failure, had he consulted the judgment and called out the wisdom of his bosom companion, never can be known. There are some men who, retiring from the turmoil of business, seek the bosom of the domestic circle, and there freely state their plans and purposes to the

minds of their companions. Two are often better than one.

Without, then, undervaluing the counsel of old men, it would evidently be highly advantageous were a greater confidence reposed in the judgment, clear-sightedness, rigid economy, and business ability, of woman. Everywhere that man goes, woman should be by his side. In a future time the counting-house will be occupied not alone by man, but by woman also. Correspondence could be carried forward by her with advantage. Eminently receptive, she would often, as it were, *feel* the thing to be done, and get at the precise point by a short process. Perhaps it may be measurably a waste of words to suggest that woman should be invited to accompany her companion to State or Wall street; much more that she be asked to go on board the newly-arrived ship, inspect the cargo, direct concerning its discharge, and oversee all that department of business; yet it is firmly believed that catastrophes of a most painful character would often be avoided, could such a step be taken.

Now, the merchant is in his counting-house, while his wife, gaudily dressed, with pallid countenance, perhaps at midday steps into her coach, makes a few heartless, formal calls, returns home, and the hour for dinner comes. This is city life. There may be a woman of noble aspirations, great economic powers, large skill, immense business ability; but ordinary etiquette will not allow her to engage in any truly useful labor. Yet this woman is to be a bearer of offspring who are to live forever!

Unquestionably a brighter day is to dawn. Undoubtedly there will be persons, a few at least, who will come to see the evils which must, of necessity, spring from such a condition of things. What reason can be assigned why woman should not appear in the banking-house, and take charge of large sums of money, or other property? She cares for and watches over children; can it be more difficult to care for mere paltry dollars?

Without pursuing this very fruitful subject further at this time, there is yet another branch of effort which, could it receive attention, would be of immense service in calling out the more dormant faculties in woman. That branch is *agriculture*. The earth, to all intents and purposes, is a mother. The same general principles which relate to the growth, cultivation, and expansion of one, relate also to the other. For a considerable length of time, it can hardly be expected that woman can herself perform a very large amount of the ordinary out-door business labors. Prominently, woman is an overseeress. Her eye is quick; she perceives easily. Agricultural labors are not of a very complicated character.

Suppose a few hundred acres were under a good degree of culture. If a *Queen* can successfully look over and control the affairs of a vast realm, it would seem that almost any woman could take charge of a *farm*. Here are animals to be cared for, — young animals to be raised, — products be watched over, garnered, and carefully preserved; the chaff to be separated from the wheat; broods of fowls to be fed and sheltered; flowers to be cultivated; herbs to be gathered; fruits to be ripened, packed, and, perchance, sent to market. What earthly reason can be given why woman cannot successfully do this? It would give her bodily exercise, call out her inventive faculties, and, more than all, gratify that natural element dwelling in her bosom, the love of care. Observe her as she walks out, gayly dressed; she must have something in her hands, something to care for, it matters little what. Man does not exhibit the same tendency to care. This fact, when duly considered, will suggest to the contemplative mind the whole subject of *overseership*, as it relates to woman.

Nothing need here be said of woman's powers, were she called into the state or national legislature; for a public sentiment is generating which will not only induce woman to claim her right in this respect, but in a century or two will lead man to urge it upon her. Passing, then, the

consideration of this topic, a closing point will be presented.

Having a keener eye than man, seeing more critically the nicer points, and organized more finely, as woman is, the whole field of *architecture* should be opened to her. What does man know of woman's wants; of her need of seclusion; of her love of ornament; of her appreciation of graceful arches, charming niches, beautiful sculpture, and elegant paintings? Almost nothing. When a house is to be built, the wishes, feelings, and promptings of woman should first of all be consulted; and, my word for it, finer structures, more elegant edifices, both exteriorly and interiorly, would soon appear. Look into the office of the architect; woman is not there. Enter the street where edifices are being reared; woman is not consulted. Enter the manufactory of the decorations of dwellings, and woman is not there. But in a corner, out of sight, almost entirely unseen, unappreciated as regards her taste and her inventive genius, there she is!

The wonder is that the world has hobbled along on one leg as well as it has. When there shall be two heads and two hearts, with an even balance of hands, and when the heart and head shall be conjoined in all useful labors, then truly a new era will dawn; then will not only the sun do his work, but the moon will do her work. Both man and woman are useful, both needful; and they are never in as good conditions when separated as when wisely conjoined and combined. Woman needs the *head;* man needs the *heart.* The receptive element is as important as the masculine — woman as man, man as woman.

A faint hope is indulged that some persons who may read this paper will acknowledge its truthfulness, admit its conclusions, and hasten forward the time when there shall be yet again an Eden's pleasant bower on earth, where innocent, peaceful pairs shall dwell together in harmony. From such shall ascend the song of thanksgiving and praise that dissevered elements have again been united;

and from their loins may proceed a posterity who shall rise up and call their parents blessed. Their children around them shall be like olive-plants; and their daughters, finely polished, strong in the right, shall be as marble palaces, not only beautiful to look upon, but to stand forever.

If this paper shall do anything to found a labor of this character, the author, FRANCES WRIGHT, will be amply compensated for the time spent in preparing it.

[*Given at Melrose, Mass., Oct.* 1, 1856.]

2. *The Mission of Woman in the Nineteenth Century.*

It is an interesting inquiry, What would be the condition of man and woman if lust did not exist? All that is purely natural to man is right. All the organs of the human body are constructed for high and holy purposes; but these have been prostituted, and unnatural and impure combinations have brought wretchedness and crime not only upon the individual transgressors, but, also, of necessity, upon their offspring. Happy would it be for man and woman, could man be brought to a state of purity, where low, lascivious thoughts could find no place in him.

To do this is the mission of woman at the present hour. It is for her to become so cultivated, so spiritualized, so chaste, and to live so religiously, that through her cannot, in the nature of things, be generated lustful, licentious thoughts.

It may be thought that ages must elapse before such a condition can be reached; but it must be kept in mind that a new era is dawning upon this earth, and that it will give birth to new attractions, new desires, and loftier aspirations. The poor, living in wretched hovels and miserable garrets, are influenced by attractions of a low nature; the middling classes have attractions of another character, and these they follow. A state of high spirituality, of great moral and religious elevation, will have its attractions.

What is wanted, then, is to raise man to a higher plane; reaching that, attractions will be of a character corresponding to that plane.

The first great step in this direction is to educate and spiritualize woman; to bring her into a condition where low thoughts cannot be generated in her mind; and then persons of a low, lascivious character cannot be attracted to her. Her purity will be to her a shield, — a garment of living light, a wall of fire round about her.

Like everlastingly seeks its like. A lascivious man approaches a woman; there must be in the mind of that woman thoughts of a lascivious character, else the philosophic principle insisted on in all these teachings is false, namely, that like seeks like. Lust seeks lust; purity seeks purity; goodness seeks goodness; divinity seeks divinity. The lascivious man approaches the lascivious woman *because they are alike.*

It is quite useless, then, to talk of "seduction," in the ordinary sense, — as though a pure woman could seduce a man, or a lustful man seduce a pure woman. Whatever may be said by civilism and legalism on this subject, intelligent persons will confess that there must exist a mutuality of feeling, attracting on either a low plane or an elevated one.

Prominently, however, woman is an attractor, an absorber. She may have within herself less impurity of thought than the opposite sex; but, being of a finer organization, she can attract with the greater power; and hence, with a less amount of evil, can do more harm. Man looks to her; and, by the mere glance of her eye, she can draw him into the meshes of corruption. On the other hand, when her eye is single, and her whole body full of light, the eye itself speaks, and says to him who would approach her, "Away! there is no bosom here on which thou canst repose, no thought here to give thee encouragement, until thou becomest Godlike, — until thy whole heart is pure, and thou art moved by the most interior and unselfish

love, — until thou hast cleansed thyself from the desire of self-gratification, and there has been a divine work in thy soul. Then I will be thine, and thou wilt be mine — we shall be truly one."

It is, then, for woman, in this nineteenth century, to become so pure, so holy, that evil can find no place in her bosom; then, of necessity, she cannot attract evil. How shall she arrive at this high plane? Answer: First, by a thorough renunciation of the world and its vain allurements; by saying to all evil thoughts and lower propensities, "Leave me; get thee behind me; I have no shelter for thee." In the second place, by having a great purpose in life, — something to work for which shall call out her higher, nobler powers. Occupy the mind with high thoughts and lofty labors, and it has no time for the cultivation of the lower propensities. In the third place, by seeking the company of the holiest and purest persons of both sexes. From such will issue the holier feelings; and they will spiritualize or electrify her with their divine emanations. In the fourth place, she needs to have great care in respect to ablutions, and the inhaling of the purer fluids, whether asleep or awake; also to enrobe herself in the purest garments; and all her external surroundings should be of a pure and refined character. Fifthly, she needs to know of the influences and action of different foods and liquids upon the body and the mind; receiving only the finer fruits, and drinking only the purer liquids.

Is marriage, then, proposed to her? She is to ask the question distinctly, "Do you love me for what I am, in my purity and virginity, whether I shall choose to cohabit with you or not? Are you willing that I should regard my own monitions in this respect; or, do you come to me with the hope that I will pander to your lusts, and cater to your appetites? Can I, if I choose, have my own separate couch? or, do you insist on sexual interchanges, whether I will or no?"

Interrogatives like these, pressed earnestly home upon

the mind of the suitor, will develop his condition, exhibit his real purposes, and, if impure, he will shrink away. There will be no bosom on which he can lean, no hope of self-gratification, no encouragement to mere animality.

O, if there were but a few women who could take this lofty position, — who would say, "We will be what is idealized in this paper," — how soon would there be true unions and a holy motherhood! How pure, then, would be the relation between the sexes! The offspring of such would be like unto themselves. And when decline should come, they would be able to look back upon the past with the highest satisfaction. Their bodies and minds having been kept pure, and their noble powers cultivated and strengthened, they could not know of disease. Such persons must enjoy length of days, and must be beautifully prepared for their translation to the abodes of harmony, holiness, and purity.

Spiritualism comes, then, to call out a few persons who shall be all that is idealized here, and more; women who shall be divinities, or goddesses in human form; who shall know no shame; who shall seek no fig-leaf coverings; who shall be so pure that garments shall not be used for purposes of concealment, but only for comfort and convenience.

It is expected that the low and lascivious will treat such an effort with contempt, and that those who undertake to reach this high position will be misinterpreted; but the end to be reached is of higher moment than all the sacrifices which may be required. Such women become generators of thoughts — receptacles for the divine afflatus; and from such will issue streams of purity, harmony, and love.

The young founder of Christianism sought the company of noble women; pure and childlike himself, they loved him as a friend and brother. How beautiful that deep affection which caused a woman to kneel at his feet, kiss them, bathe them with her tears, and wipe them with the

hairs of her head! As man becomes spiritualized, he attracts pure, noble, loving woman. She is at home in his presence; she is one with him; and the interchanges of affection and love far surpass all that is realized on lower planes. The felicity of this higher state as far transcends the pleasures of the lower, as man is higher than the beast of the field.

O, woman! it is for thee to become to man, by thy purity, a regenerator, a savior, a redeemer!

3. *Of Divine Motherhood.*

Man speaks of manhood, of brotherhood, of sisterhood; but there is a divine *motherhood*, which should be recognized and understood. Until woman shall fully comprehend the divinity of her position as a *mother*, little or no progress can be made.

Wherein lies this divinity? From her loins offspring proceed; from her breasts they draw nourishment; and from her magnetic eye life, light, and joy, emanate to them. She is the "divinity that stirs within" the little one; her highest, holiest, noblest impulses move in her offspring.

But whence spring these high and holy influences? Are they not radiations from the Divine Being, descending through the mother to the child? Is she not a receiver and transmitter of the Divine influxes? In a word, is she not a *medium* — the Divine moving in her, calling out the noblest qualities of the human soul, and transmitting to the newly-born one?

The mind is overwhelmed at the grandeur of such a view of the maternal relation; but, strike out this thought, and atheism is the result. Either God is the source of affections, or the mother herself is their generator. The truth is, that she transmits that which she *receives*. In the degree, then, that her body is pure, in the ratio that she lays hold on things divine, does she become a divine mother.

A fatherhood which would corrupt the mother is the primal curse. From it the *Cains* appear. You will have offspring precisely like yourselves, and none others. Show me, then, your children, and I will tell you what you are. Conceal it though you may, every snarling puppy in your family circle is but a part of yourself; every grasping, miserly child is but yourself; and every noble, generous-hearted son or daughter is but yourself. Children tell precisely what their parents are. If cradled in the laps of angels, angels they will be; but, if wrapped in the swaddling-clothes of anger, hatred, malice, these they will exhibit. Does not the agriculturalist know that the fruit tells the nature of the tree on which it grows? Your offspring are the fruit of your lives.

There is, then, a true divinity of motherhood; and, in order that from her loins angels may proceed, she must herself be the companion of angels. Until woman comes to a clear conception on this subject, the redemption of the race is impossible.

[NOTE. — The subject of *Marriage*, including Affinities, Harmonious Interblendings, True Matehood, etc., has been discussed at some length; but it is found impracticable to present the papers relating thereto in full in this volume.]

§ VII. RELIGIOUS AND DEVOTIONAL.

[Communicated on various occasions, and at different places.]

1. *Of Spirituality.*

In unfolding the science of life, it will be conceded that *Religion* should constitute an important branch. No system of philosophy which overlooks or takes no cognizance of religion can be considered perfect; it lacks that which is essential to man's highest and most unfolded condition.

All climes, all ages, all conditions of men, have had their forms of religion, either external or internal. When man is slightly unfolded, he requires external objects to call forth religious emotions, or worship. These objects may

exist in nature, or they may be constructed by the mind and hand of the worshipper. But, as man becomes more interiorly expanded, he places less value on outward objects, forms, and observances, and retires more fully into his inner temple, the holy of holies, and there communes with the divinities. Hence, external persons must have external objects of worship, and internal persons must have internal communings.

The word *religion*, however, is considered unsuitable to express the precise thought intended to be conveyed; and hence it should have no permanent place in the new philosophy. The term *spirituality* is preferred. This implies the turning of the mind to spiritual, divine, and lofty contemplations.

There is an organ of the human mind which craniologists have vaguely called *reverence*. This word conveys generally the idea of *fear*, of *bowing down*, of *awe*. A better term is *spirituality*. Persons who have this organ much unfolded are spiritually-minded, celestially elevated; their interiors easily ascend to the higher and more perfected conditions.

This class of persons will be distinguished from mere theoretical or speculative spiritualists; they *feel* the truth, when presented to them, from the nature of the communication itself, aside from external and lower forms of testimony; they seek not for outward evidences, because they have that which is higher—the interior, the spiritual; they need not logic or external demonstrations to prove immortality, for they *feel* its truth; they require not evidence of the Divine existence, because they *feel* that He is.

But this class of persons is exceedingly liable to be confounded with another and quite distinct class, namely, those who are ever ready to accept new things, *without* feeling, examination, or investigation. A careful and prolonged observance of the two, however, will exhibit a marked distinction. Those who *feel* evidences are firm and reliable; they cannot be persuaded to draw back;

while the other class are fickle, unprepared to meet difficulties; like a fire of shavings, they kindle into a blaze, but soon disappear.

There are no enjoyments so pure, so holy, so serene, as those which flow from spirituality. This term, however, must be used in a very broad and comprehensive sense. The organ of spirituality has already been spoken of. It is, so to speak, the queen of all the other organs; it is the presiding genius, affecting to a greater or less extent all the lower faculties. Persons who are deficient in this respect may be noisy brawlers; may make loud professions, and observe outward rites; yet, if their whole faculties are not brought into subjection to the queen, spirituality, they are little better than sounding brass; they will be incapable of spiritualizing other minds, of softening the general feelings, or of elevating men to lofty, generous deeds. On the contrary, one who has this faculty largely unfolded becomes a mighty inspirer of high and noble impulses, leading to useful and lofty deeds.

Spirituality has a constant eye to *promoting the good of those who are to come.* The truly spiritual build for future generations. Grateful for the deeds of such as have preceded them, they express their gratitude in labors for those who are to take their places. They cultivate shrubberies, fruit-trees, forests, fields, and lay out commons, — feeling that, though they themselves may not enjoy the results, yet coming generations will rejoice therein. Were man destitute of spirituality, he would, as it were, consume the products of the present, irrespective of the wants of the future.

Another characteristic of spirituality is *cheerfulness.* It is joyous, — imparts a genial influence, and distributes happiness with a liberal hand, delighting to impart. Destitute of spirituality, man grasps, holds, retains, gives not, unless it be with the hope of receiving more than he imparts.

Spirituality is full of *trust.* The truly spiritualized man trusts in his fellows, in his Father above, and in beings in

more unfolded conditions. Destitute of spirituality, man is suspicious of his fellows, doubtful of the Divine Father, and closely questions those who come from the higher lifes.

Spirituality is *meek.* The truly spiritual person makes no noise, boasts not of exploits, sounds not his own brazen trumpet; but, having done his own appropriate work, modestly retires, and says, "If this work is good, it will tell its own story." One destitute of spirituality ever puts himself in the front rank, publishes his mighty works, and talks loudly of his stupendous sacrifices.

Spirituality is *harmonizing.* It harmonizes the lower with the higher faculties; it harmonizes the whole man with the Divine attributes, which are, prominently, first, *Justice;* second, *Wisdom;* third, *Truth;* fourth, *Love;* fifth, *Fidelity;* sixth, *Equanimity;* seventh, *Immortality.* This is a most momentous truth. Destitute of spirituality, a person is unjust, unwise, untruthful, unloving, restless, irregular, changeable, unreliable, and this in the ratio that he is lacking in this element.

Spirituality looks not over the shoulder, to dwell upon the past; but *lives wisely in the present, and anticipates a glorious future.* Without spirituality, one looks wishfully behind, enjoys not the present, and dreads the future; conscious of interior impurity, he fears exposure. The spiritual man says, "Come, search me, try me, inspect me;" the unspiritual fears to be truly known. How great the contrast!

Such, in brief, are some of the more prominent blessings of spirituality. Happy, thrice happy, is the truly spiritual man! Such an one becomes a light,—a living, perpetual fountain, from which streams of gladness flow, dispensing joy, peace, and happiness, around. He is a pattern for imitation, loved and valued by the good and true.

2. *Of The Divine Existence.*

Man is a religious being. As naturally as the stream flows, and the blaze ascends, does the mind turn upward

to the consideration of a Divine Being, and a higher condition. Whatever is truly natural to man should be strengthened and cultivated. It were useless to expect to unfold all one's powers without devoting a portion of effort to religious culture.

But the mind fails to grasp all that it desires to know of the Divine Being. *Feeling* takes the place of *reasoning* on this subject. It is exceedingly difficult to *reason* one into an unfaltering faith in a Divine Existence; but that finer faculty, which lies back of reason, namely, *feeling*, or *emotion*, lays hold with vigorous grasp upon the thought that there must be a Grand, Central, All-Pervading Mind. Man can be reasoned neither into nor out of a faith in the Divine Existence.

It were well to select a general name by which the idea of the Divine Existence may properly be designated. Careful reflection has led to the preference of the term PARENT, as most suitable. Whatever may lie behind the Divine, it is certain that the human mind is incapable of comprehending that form of existence. Hence it may fix on the term *Parent* as expressive of the *relation* which Divinity holds to all other forms of matter.

The child delights to lean upon the bosom of its parent; it turns with joy to the parental home; it contemplates the character of its parent, and, to some extent, imitates that character. Man is, in a high sense, the child and image of the Divine Parent. Hence, the broader and more philosophic his views of the Divine Father, the stronger will be his character.

All things below, around, above, are full of wisdom and goodness; they speak of a Superintending Intelligence, whose broad eye watches all things; whose liberal hand is open to supply all wants; whose inflexible justice marks all deviations from right, and encourages all advance in goodness.

Without this idea of a divine, all-controlling Parent, one is like the mariner on a tempest-tost ocean, deprived of

helm or compass, when sun and moon and stars are obscured. With it the child feels that he is never alone — that a loving parent is interested in his welfare, and is working all things for wise and beneficent ends.

3. *Of the Divine Character.*

When the mind contemplates the existence of a Divine Being, it, of necessity, forms some idea of His character. Individuals always portray *themselves* in whatever they idealize, whether architecture, music, poetry, sculpture, or painting. So, in forming an idea of the Divine Parent, the worshipper exhibits *his own* moral or religious condition. It is important to keep this thought distinctly in the mind. Let it be repeated, then, that each man and each woman writes out himself or herself in his or her conceptions of Deity. The nobler, the more intelligent and loving, will idealize a Being corresponding to their internal states; and the vindictive, hard-hearted, will imagine and worship a God of a corresponding character.

But, without dwelling upon the various sentiments which have been entertained in the past, by barbarian, Jew, and Christian, an effort will be made to present a *just* view of the Divine Character.

As man writes himself out in his works, so, of necessity, does God exhibit himself in His elaborations. The mind, then, may obtain tolerably correct views of the Divine Parent by the contemplation of His works.

But here a grand difficulty is presented: persons of narrow views often fail to comprehend grand ends. They observe *means*, as daily or yearly presented to their vision, but lack the breadth necessary to take in the *ends* which those means have in view.

Take, as illustration, a strong case: An animal exists on this planet called the wild boar; it is a rude, uncouth, savage, and, one might hastily judge, a quite useless creature. Yet it should be considered that the earth needs to

be refined, the soil prepared for a higher condition; and that this apparently useless animal can and does do something to bring the earth into better states. Regarding, then, the wild boar as means to important ends, he becomes in one sense a necessity in a certain stage of unfolding. The same may be said of the whole tribe of serpents: these, at first view, may seem to be a not only useless but absolutely dangerous class of creatures; yet they serve to consume and remove out of the way certain more poisonous plants, and the cruder forms of insect-life. They are like the gardener who removes the weeds. And these poisonous shrubs, in their turn, were useful, in an age further back; but, becoming no longer needed, some instrumentality is requisite to remove them from the soil.

These cases strongly illustrate the necessity of considering means in relation to ends. And it may be safely taken for granted that all things appear in their proper order, and when most needed; and that when their work is done they are superseded by the next in order. In this view of the subject, the student of natural religion will see both goodness and wisdom combined, in the bringing forth at suitable times of the various classes of animals.

The same law obtains in mechanics. The mechanician makes a tool — uses it for a time; but, being brought into a more advanced condition, he makes a better instrument, and the latter supersedes the former.

But the hasty mind may start the question (and it is well that such minds exist), Why not place man in the Elysian Fields at once, if Paradise is his destination? If the Divine Parent is good and wise, why this struggle to gain it?

Here, again, there is liability to embrace too narrow a view. What is man? He is a *product*. This being perceived, the hasty interrogator might be asked, in turn, why not produce apples without trees, flowers, or stems? He replies, this is impossible, because apples are growths, and can be obtained only by natural aggregation. But the

tree is, strictly speaking, no more a growth than is man. When this planet was in its early conglomerating condition, neither fruit, flower, nor shrub, could appear. A season of refining or preparation of the soil, — a magnetizing of the earth, — an interblending of the elements, in which sun, moon, and stars, all contributed, — was necessary to bring mother Earth in a state wherein she could present the earlier products. Now, man is a compound; the mineral, the vegetable, and the lower animal formations, all must precede his coming. These must arrive at a certain state of maturity, and then man, the flower of all the past, appears. The questioner, if a philosopher, will not look for miracles. He will recognize universal, unchanging law. As a result of this law, the present human race must make way for a higher order of existences. As, in the ratio that the earth becomes refined, more beautiful minerals and more perfect vegetables are produced, so will man, as it were, outgrow himself.

The faculty termed imagination will now proceed to draw a picture of a man ages in the future.

It may be premised that the present order of beings, the human, is capable of unfolding bodily, mentally, morally, socially, religiously, spiritually, and celestially. There the human stops. Beyond him may appear a being which, for convenience, may be denominated *superhuman;* that is, one who shall have all the essential qualities belonging to the best human, with others superadded.

What, then, could this being be? At first thought, it might be supposed to be an angel. But, without undertaking to show, at this time, what the angels are, it may be said that between man as he now exists and the angelic worlds there is an intermediate. To proceed, then, — a superhuman will have a finer body than has ever yet appeared on this planet; that is, the countenance will be radiant with life, light, joy, and equanimity, so that to gaze upon it will give great delight. A superhuman will be so unfolded mentally that he will be able easily to command

and control all the elements, visible and invisible, using these for unselfish purposes. He will be a philosopher of Nature, able to grasp readily all her secret workings, not excepting the internal of man himself; and hence will see how to construct mechanisms upon the model of the human mind. He will be able to travel mentally; that is, his mind will leave the body, go out and explore distant localities, and even visit distant worlds. He will be able to speak without the use of vocals; that is, he will be able to impress his thoughts upon others, however distant they may be. The superhuman will be an aggregationist, bringing forth, as it were, by a magic wand, the charming flower, the elegant shrub, the beautiful and delicious fruit, precisely suited to his unfolded condition. He will not experience what are now called the pains of death, but will enjoy an easy transition from state to state; disease will disappear, and universal harmony, unceasing progression, and unchanging peace, will characterize his condition. The superhuman will retain all the essentials of the past, yet pass beyond man's present highest possibilities.

[Such is the condition to which man's present state is a *means;* and, in view of this consideration, the goodness and wisdom of the Divine Parent stand approved.]

4. *Man's Relation to the Divine Existence.*

The inquirer will naturally here start the question, What relation does the product *man* bear to the Divine Existence, which the lower products do not? Both the shrub and man are, in a sense, natural products; that is, a favorable condition of things must exist, else neither could appear. But man is *diviner* than the shrub; in other words, he is a product which comes of a diviner or *higher order of things.* Difficult though it is to grasp the thought, yet it may be intelligently said that man is, in a high sense, the *offspring* of the Divine Parent. The Divine Being superintends, supervises, nay, permeates all things; He is

as much a substance as the mineral, the tree, or man, but *of a higher order*, — the higher and finer always impregnating, acting upon, and controlling, the lower and grosser. So that, while it may be philosophically said that the shrub is a divine product, yet it is a product springing from a lower, coarser, or less refined material condition.

Man, coming forth at a later date, is finer; being finer, is more spiritual, and is capable of receiving more of that form of matter called the Divine Afflatus. By this is meant what may be termed the Divine *aroma;* for, as there is an aroma proceeding from each thing in Nature, finer and finer, from the mineral up to man, so there is a corresponding aroma proceeding from the Divine Parent, which is influxed to all forms of matter. The finer the matter which receives the influx, the more powerful the afflatus, and the more perfectly does the substance thus impregnated correspond to and harmonize with the Divine.

While, then, there is no *creation*, there is never-ceasing *formation*. Man being a finer combination than had previously appeared, so more perfectly does he bear to the Divine Parent the relation of offspring, or child. The child manifests a longing to know more of its Parent, and of His attributes; to learn of its own relation to the Divine, and to lower forms of existence. In this sense man is superior to the shrub. The shrub, indeed, has life, expands, grows, receives the elements; but man does all this and *more* — he enjoys a divine longing, a yearning to know of a divine existence, and of immortal or perpetual life.

It is felt that the views thus crudely presented will aid the mind in coming to a proper understanding of the relation which man bears to existences below him. It is manifestly quite unfair and unphilosophic to class man with these lower formations, and to maintain that he is no more than the vegetable or the animal. He has spirituality. Spirituality longs for immortality; it seeks for divine communion; it labors to express itself in worship; it looks

around for and contemplates a Divine Parent. Unless the mind can grasp thoughts of this character, it will be unsettled, restless, dissatisfied.

5. *Of Inspiration.*

There is a natural religion. Nature is always ready to teach man that which it is essential for him to know, and for which he longs. Nature is full of inspiration. The instant the mind beholds the purple flower, it, of necessity, asks, Who gave this beautiful tinge? The instant one tastes the delicious fruits, the mind asks, Who formed that taste? and who brought forth that which should gratify it? Wants and supplies are universal.

Books are products of mind. In the ratio that the mind is clear, calm, philosophic, the Divine afflatus can flow to it and through it, and thus expresses itself in spoken or written language. The inspiration is more or less perfect, correspondingly with mental, moral, social, religious, and spiritual states. The inspiration of one age can be and has been preserved and enjoyed by a succeeding age. The inspired seer, prophet, or prophetess, speaks for and in behalf of coming ages, portraying that which is to be, and inspiring others to efforts to attain that which they picture to the mind.

Inspiration, then, is a perpetually flowing stream; it is never dry. It is not supernaturalism; there is nothing so natural as inspiration. The divine influx can be received only when conditions are most natural; the inspired person can express his thought only when in the most natural state. Naturalism and inspiration are one. All things receive a certain amount of inflow or inspiration; and hence all things speak as best they can. The flowers have a language; the grass has a language; the tree has a tongue; the planets and all the stars, as they move, speak to the intelligent, observing eye. All things are inspired,

and each, in its own way, tells of the Divine Parent, who impregnates, supervises, controls, permeates all.

Written books, then, exhibit inspiration corresponding to the spiritual states of the writers; the flower exhibits inspiration corresponding to *its* state. Man, when on lofty eminences, receives more easily and naturally the Divine afflatus, is brought more perfectly into rapport with surrounding Nature, and into communion with a higher order of beings. He then sees the Deity in the stars, hears His voice in the rushing winds, marks His power in forming the mighty mountain; reverently he kneels and worships the God whom he finds within his own soul as in the outer world.

Thus much, imperfectly, of inspiration.

Teach, O, teach thy child, man, to study more fully thyself as revealed in Nature, that he may draw more closely to thee, lean upon thy paternal breast, and feel that the Divine Hand guideth all things with a view of reaching grand and beneficent ends!

6. *Of Matter and Spirit — Origin of the First Man — Death.*

Unless carefully guarded, the human mind is exceedingly liable to run into extremes. Sometimes it soars in an intangible and unsubstantial spiritualism; at other times it grovels in a gross and temporary materialism.

Now, materialism and spiritualism, in one sense, are one. Materialism is naturalism; so is spiritualism. *Spirit* is but another term for a fine condition of matter; the words *spirit* and *matter* are used with reference to different conditions. For illustration, the tree is *material;* but there emanate from it an odor and a flavor, both unseen, and yet material substances, affecting taste and smell. These are a *finer condition of matter*, which may be called *spirit;* but they are none the less material because they cannot be seen. It may be said, then, once for all, that the terms

spirit, spirituality, and *spiritualism,* are used with reference to conditions of matter finer than the ordinarily visible forms. With this careful definition of terms, procedure may be made to a consideration of the spiritual in man.

Without the spirit the body is inert, — a cold, apparently lifeless clod; neither hand, foot, head, nor eye, can move. Yesterday, it was all life, full of animation, possessed of locomotion; the lips moved; the eye shot forth its divine magnetism — it expressed all the emotions; the heart beat, and the warm blood flowed through the veins. But now how changed!

Who shall speak of that wonderful form of matter called spirit? Who shall tell whence it emanates, how it acts on the body, and why it departs from it? The mind is not satisfied by the answer that the spirit emanates from the Divine Parent; it asks, Where was it prior to its connection with the body?

It may be said, and justly too, that *all things* emanate from the Divine; but that special or finer form of matter called spirit emanates from the Universal Parent *through middle or intermediate persons;* as in the vegetable world the finer elements descend and are caught by the leaves, the flowers, and the branches, causing the roots to grow, and the trunk to expand. The law is identical. The seed is deposited in the earth, and grows; *this seed is the intervening medium by and through which the future tree is to be brought forth.*

But this disquisition will be met with the inquiry, How could the first individual appear without an intermediate or generative person? It is often vastly easier to present an interrogative than to answer it; and perhaps few questions have been more difficult to answer than this. The philosophic mind, however, is usually cool and grave, and takes broad views. It is necessary to pass in imagination back over myriads of ages, and to stand, as it were, in Nature's garden, where human foot has never yet trod. Standing there, the question is asked, What must have

been the degree of unfolding requisite to constitute a being which could justly be called *man?* The minerals, vegetables, and lower animals, are supposed to have already appeared; and man is in the background, as it were, in the embryo. Parents bring forth offspring corresponding to their condition; but at this time there are no parents. Is the first child to be its own father and mother? That is precisely the point to be looked at.

There must have been a combination of conditions. The earth must have arrived at a state capable of being impregnated. It should be considered that the earth is yet very young; only a few myriads of ages have passed since its first conglomerative processes commenced. Planet affects planet; planetary transmissions take place; and, as a lower planet becomes capable of receiving, or of being impregnated, other planets, being in favorable conditions and suitable relations, warm, impregnate, inspire, or send down their peculiar influences, aided by the Divine afflatus; and thus in the warm or more tropical climates there comes to be a condition of matter which is *generative*, and new forms of life appear. In this manner that form of existence called man was introduced, though in a comparatively low condition. The elements being both male and female, when one sex appeared, by the same process the other was brought forth.

There is, then, a purely natural generation. Minerals in their coarser and finer conditions, vegetation in its ruder and more beautiful forms, animals in their lower and higher states — all in their respective seasons have been thus generated, having the power of reproduction. The body, receiving the spirit, becoming the clothing of that finer form of matter, exhibits life, animation, joy.

Now, a variety of conditions may occur in which that form of matter called spirit cannot continue to inhabit the mortal body. For example, when the heart ceases to beat, the spirit cannot control the body; when disease spreads to a considerable extent over certain parts, the spirit

becomes incapable of acting upon it, is repulsed, and withdrawn from it.

The separation is usually attended by struggles. These indicate an effort on the part of the spirit to release itself from connection with matter which it can no longer control. The struggle is often hard and prolonged; sometimes hours, and even days, elapse ere the spirit fully emancipates itself.

It should be kept in mind that spirit is matter, — a finer form of matter than is the visible body, — and that the finer controls the coarser. But the finer can act upon the coarser only to a certain extent. When the body becomes too gross, then the spiritual powers are weakened, — there is less of spirituality, and more of gross materiality.

When the spirit has left the body, it thenceforth will have no more connection with it. For it feels no particular affection for it; it has become to it a useless clod. All that actually belongs to the person, which is the inner and spiritual, lives, and passes on; it takes to itself a body suited to its condition.

While it is exceedingly difficult to teach coolly and thoroughly of this class of subjects, yet it is felt to be needful to present a crude outline of this character, in order that intelligent views may be had respecting life, the spirit, the body, death, and the subsequent condition; and in order, also, that the state of mind termed *mourning* may pass away, substituting therefor a holy calm, a divine trust, and an unfaltering hope in an ever-continued existence. The new teachings would be justly considered defective, unless something were said on these topics.

7. *Of the Defects of Christianism.*

The mind has already been enabled to perceive, with some degree of clearness, that Savageism must have its God, — Barbarism, Judaism, Christianism, and Civilism, each its God, — for the reason that as man unfolds in the rudi-

mental sphere, he comes to have a progressively clearer and higher feeling and expression relative to the Divine Parent. The later development is better and more perfect than its precedents.

The question, then, arises, Can better views of the Universal Father, and clearer ideas of religious truth, be entertained, than Christianism or Civilism presents?

Christianism, in its teachings relative to the Divine Being, exhibits this defect, namely, that *it does not present Him as a tangible, material Existence.* It somewhat abruptly says, "God is a spirit;" but it does not present a clear, philosophic statement of what it means by "spirit."

Again, it speaks of the "Holy Ghost;" but it fails to convey to the intelligent mind any clear conception of what the "Holy Ghost" is, or of the relation it bears to the Divine Parent. If by the "Holy Ghost" was meant simple *Truth*, it would certainly have been wise to have expressed the idea in plain, unmetaphorical language. But, as the matter stands in the Christian writings, the reader is left to some extent to conjecture as to what was intended to be expressed. In founding new institutions, it is of much importance that such terms should be selected, and, when selected, so used, as that ideas may be readily grasped.

Furthermore, the founder of Christianism speaks of coming "down from heaven," — of being "sent by his Father," who is said to be "in heaven;" and yet no clear idea is expressed of heaven — where it is, what it is, what persons are there, what their employments, what the terms of admission, or the steps to be taken to attain to it; the whole matter is left in a loose and manifestly unsatisfactory condition.

These general criticisms are presented in all good will to Christianism, and to its liberal, beneficent, and loving founder. Justice, inflexible justice, calls for these plain, unvarnished statements. Because one wields the pen of

criticism, it does not follow that he is unfriendly; he may be prompted by the highest and holiest motives.

But, without dwelling at greater length on this branch of the subject, it is proper to say that clear and comprehensive views should be presented to the mind respecting the Divine Existence, — respecting the relation which Truth bears to that Being, — and respecting heaven as an educational state, or a condition of perpetual unfolding. The present is but the rudimental state, the commencement of a vast series of unfolding and progressive lifes. As one improves or intelligently uses the powers given him in one condition, so, and only so, does he become prepared to enjoy a succeeding state. It is but a translation from a lower to a higher condition. In a broad sense, then, it may be said that *man forms his own heaven*, by a life of purity, devotion, and of manly regard for the interests of his kind. In no true sense has a person ever left the heavenly abodes to descend to and dwell on the earth; it is quite impossible thus to do — for heaven is a *state*, a *condition of life*. Had the founder of Christianism declared in plain words that he felt moved by *his own internal promptings* to speak thus and so, or to do this or that act, his disciples would have found little difficulty in comprehending his meaning. But, as he expressed himself, or, rather, *is said* to have expressed himself, not a little confusion and mysticism have resulted — consequences which the founder of a new system should most studiously avoid.

Whatever may be said of the new teachings now presented to the inhabitants of this earth, there can be no just complaint on the score of mysticism. The words used are simple, unequivocal, easily comprehended, — purposely so, in order that the unlearned and the learned may both catch the thought expressed.

But, let it be reiterated, that, in pointing out these defects, there is no desire to speak unkindly of either Savageism, Barbarism, Judaism, or Christianism. Each system did the best it could in its time. It uttered its highest

and divinest thought, and it could do no more. Savageism is passing away; Barbarism will follow it; Judaism will walk in their steps; Christianism will be among the things that were; and an intelligent Harmonial and Spiritual Philosophy will be received in their stead.

A progressive being as man is, he has outgrown the past, and become capable of holding and expressing nobler and more rational views of the Divine existence than could be obtained or expressed in earlier ages. He is thus able to more truly worship the Divine Parent,—to comprehend more clearly His attributes, and the relation He bears to Nature as a whole, and to himself as a special and highly exalted part thereof.

8. *Of Religious Teachers.*

For many ages yet to be, there will be a need of teaching. Teaching supposes teachers. To teach others acceptably, one must be duly qualified. What, then, are the essential qualifications requisite to constitute one an acceptable and useful religious teacher?

It hardly need be said that one can teach only that which dwells within him. The teacher, as it were, pours out his own thoughts, feelings, or emotions. Unless, then, the teacher be religious himself, he will hardly succeed in religiously educating others. What, then, is a religious character? The following points, it is believed, embrace all that is essential to constitute a religious teacher:

First, the person who would be a religious teacher must be of a devotional cast of mind; must love to contemplate the existence, character, and attributes, of the Divine Parent; must be able to see Him in all things, from the floating atom to the rolling world; so that spontaneously his inmosts shall be exercised, and his diviner faculties inspired to worship, in feeling, thought, or deed, the Grand, Central, All-Controlling, All-Pervading Mind.

Secondly, to be a successful religious teacher, one must be of a tender and gentle disposition; the doves of kind-

ness and emotion must descend and rest upon the mind, so that it shall speak forth in plaintive but at the same time intelligent tones its divine monitions.

Thirdly, a truly religious mind is fond of seclusion; delights to commune with the silent in Nature; to wander among the quiet groves, that the gentler, sweeter, and more tranquillizing influences may descend upon the whole person, and thus prepare the mind more perfectly to receive the divine influx, and to impart the same to others.

A person of the character thus delineated would, of necessity, be an attractive person; would draw around him the gentler and finer classes. Woman, more especially, would be drawn to such a one; and from her gentle countenance would flow to him a fine magnetism, imparting her own womanly religious and devotional feelings. Woman is prominently a receiver and a transmitter; she is more susceptible than man to the gentler and more emotional influences; she receives the diviner sentiments with greater readiness; and, receiving, she becomes a transmitter, an inspirer, an encourager not only to the bolder efforts of life, but also to the gentler and more religious forms of expression. If one desires to express his best feelings, his divinest thoughts, his most beautiful conceptions, there should be around him a preponderance of the female element.

This element may be found in the female or in the male. The male is often very feminine, and the female sometimes very masculine. Reference is now had rather to the *element* than to the *sex* of persons. It should be ever kept in mind that all things are prominently in female (that is, receptive) or in male (that is, impartive) conditions.

The more fully, then, the religious teacher is femininized, the more easily will he receive influxes, either from the Divine Being, from intermediate and more spiritualized persons, or from the surrounding elements.

This point is dwelt upon with particularity, because it is

in contemplation, at a favorable time, to institute a priesthood; that is, to set apart a class of prominent persons who shall hold to the masses the relation of religious teachers, and who shall institute such rites, forms of worship, and observances, as shall be in harmony with the general spiritualistic instructions.

Such has been the education of the past, that, at present, a large class would object to a priesthood. And well they may, in view of what has been. But it should be remembered that a priesthood has always existed, and has held certain useful relations, aiding, as teachers, to cultivate the emotional and religious powers in man. The past may be regarded as a prophecy of the future. It is quite certain that any element of character which has always been exhibited in the past must have something of goodness in it, and may be employed for good and wise ends in coming time. Said one, in a former age, "I come not to destroy, but to fulfil;" that is, to unfold a more perfect system, seizing upon all that is essentially good in the old, and incorporating it into the new and more celestial kingdom. The intelligent searcher for hidden treasures does not fail to notice the labors of those who have preceded him; he marks their plans, observes their machinery, and from the experience of the past gathers instruction for the present and the future. So should it be in regard to a priesthood. If preferred, the term *teacher* may be adopted; but names do not alter things. Religious teaching is a necessity of the times; it cannot be intelligently discarded, and must not be undervalued.

But the religious teacher must ever bear in mind that *he* is a pupil; and must ever place himself (or herself) in divine relations, else the stream of inspiration will be cut off. In that case, he may attempt to teach, but will have nothing within to impart; and those who sit at his feet for instruction will gain nothing but spiritual leanness — will spend their money for that which is not bread, and which yieldeth no permanent satisfaction to the inmosts.

The true religious teacher, then, bears a relation to his auditors not unsimilar to that which a middle person [or medium] bears to an assembled circle. He becomes the focal mind, the religious brain, the emotional mouthpiece. While others may be properly employed in their various positions in life, the true religious teacher will be an accumulator, a vessel into which the divinest thoughts may be inflowed; and, as he appears in the midst of the auditory, — they being quietly seated, harmoniously circumstanced, enjoying the aids of prayer, song, and music, — there comes a divine outflowing to those who are receptive, and a season of religious refreshing is enjoyed.

A spiritual priesthood will go forth, like gentle lambs, multiplying disciples as such may be attracted to them, cultivating the finer faculties in man, and thus founding a new and divine church, in which all the twelve principles shall be embraced and intelligently taught. [See page 72.]

The colder and less religious casts of mind may spurn these thoughts, and treat them with levity; yet the broader, the truly philosophic, and the eminently religious, will see that the new era will not exhibit a wholeness without a divine priesthood.

9. *Of Catholicism and Protestantism.*

People are often induced to migrate to new countries; there they settle, build homes, and beget children; and, perhaps, some of these children will again, like their parents, travel to and settle upon other new territories. Each soil exerts its peculiar influence; the settlers get new ideas, new habits, enter into new relations, and enjoy new combinations. At first view, it might seem exceedingly desirable that the babe, nursed at its mother's breast, should continue under or near the paternal roof, in order that domestic union and family intercourse might be more readily enjoyed. But, taking a broader view of man, considering the action of soils upon his body and mind, the

culture coming of travels, and the advantages of new associations, it will appear that disruptions, migrations, and interchanges, may be, on the whole, of great advantage to individuals and to nations.

Looking at the history of man, it is seen that, religiously and spiritually, he has been broken into fragments. In Christendom the Catholic church has held the position of a mother. Martin Luther, born in this church and nurtured at her breast, received all the religious culture she could afford him. But he saw, or fancied he saw, certain enormous evils in that institution. To him it seemed that "Mother Church" had become a cage of unclean birds; and, with a strong arm and a great purpose, actuated by the purest motives, he undertook its demolition. But, unaware measurably of its strength, and of the power of its machinery, he made little impression upon the church itself. Yet, to some extent, the masses of the people outside the church became interested in his struggles, and sympathized with his efforts; and, as the fires of persecution were kindled, they became his earnest adherents.

Soon, other persons appeared, — prominent, impregnative minds. They became centres; around them parties rallied; new points of doctrine were urged upon the people, and heart-burnings, bickerings, and contentions, were exhibited among the leading reformers themselves. From these causes numerous sects have sprung, various religious ideas have been promulgated, and, through crude and irregular efforts, almost everybody in civilized countries has come to hold religious tenets of some sort. In all probability, out of this apparent discord and irregularity a very large amount of religious growth has been secured to man.

Of Christianism itself, it may be said that it can hardly be called a *system*. It is little better than a piece of irregular patchwork. Its young founder had little or no time to institute a system of measures that looked to a general promulgation and embodiment of his peculiar forms of

thought. The recorders of his teachings had but little personal opportunity for gathering clear views of the grand purposes for which he lived. His themes were, prominently, "Love of God" and "Love of Man;" encouraging an undying trust in the common Father, and teaching justice to all men as brethren. These teachings were connected with a life of beneficent labor. But Christianism, as presented by the biographers of Jesus, does not satisfy the mind. Many of the passages attributed to him (as before specified) are exceedingly obscure, often leaving the reader to blind conjecture as to his meaning. Yet the teachers of Christianism, whether as Catholicism or as Protestantism, each and all, have done something, in their way and time, to cultivate the religious and spiritual in man.

The human mind is yet unsatisfied. The Catholic church does not fully meet the wants of the more rationalistic casts of mentality; Protestantism is fragmentary; yet each has unquestionably certain truths essential to man's purest and holiest growth. The Catholic church has its symbols, has some excellent forms, valuable customs, and interesting rites; while Protestantism insists upon the right of private judgment and interpretation. But Catholicism stubbornly refuses to be taught by Protestantism; while Protestantism is equally unwilling to look with calm, appreciative eye upon Catholicism.

What is now needed is a person of a truly catholic and at the same time reformatory spirit, who can extract the essentials from both the Catholic and Protestant churches, and show the relation which one form or system of moral, religious, and spiritual truth bears to all others. When a divine eclecticism shall prevail, then selections from both these sources will be made, — the old "Mother Church" may pass away, and Protestantism may be forgotten.

It is for a broad and intelligent spiritualism to examine all subjects, however rejected in the past, or trampled upon in the present, and to bring out and arrange, in their harmony, beauty, and divinity, all the essential truths of the

religions of the past; and, unless spiritualism shall do this work, it will be justly considered defective by all earnest religious minds.

It is evident that the worshippers of the existing church have, to a great extent, the form of godliness without its power, — that the Protestant pulpit caters to the whims, tastes, and wealth, of the age. Having little or no confidence in its power for good, as now organized, the ablest reformers of the present time consider it little better than a dead weight upon the car of progress, retarding rather than promoting human growth. When a truly catholic church shall be founded, receiving truth from any and every quarter, then the nobler and purer classes, including the rationalistic and reformatory, will look to the church as an instrumentality for the improvement and emancipation of man.

10. *The True and the False Church.*

A government issues its coin, stamped with its proper impress. But almost immediately a false or counterfeit coin appears. At first view it might seem exceedingly inconsiderate, on the part of the Divine Being, that he suffers his creatures to counterfeit the good, the useful, and the true. Yet counterfeits are not altogether useless; they serve to excite or sharpen the discriminative faculties.

In science, philosophy, morals, and religion, there are not only the true, but the false. Hence the need of criticism, of investigation, of earnest inquiry, of prayer, of looking to the Fountain of Wisdom for instruction. Through this natural action the mind expands; its powers are cultivated, and growth is secured.

Looking upon society as it is, — observing the various sects and the numerous associations which everywhere appear, — the earnest inquiry arises, What is Truth, and where can it be found? It seems necessary, therefore, in calling attention to a new social order, wherein all man's

powers are to be cultivated, to present, in a condensed form, certain rules or signs, by the aid of which the sincere inquirer can find the path which leads infallibly to purity, to holy activity, and to a divine peace.

Worship, in some sense, is purely natural to man; and that which is natural is to be encouraged and cultivated. Sometimes the impatient reformer would lay violent hands upon the church; considering it an impediment to human growth, he would call man from worship to the more practical duties of life. But whoever undertakes any great reformatory enterprise, not recognizing the religious element in man, will be like one embarking without compass or helm, and in due time he will find himself on the shoals, among the rocks, discomfited and disappointed.

Hence, persons who revisit earth for important practical purposes would strengthen rather than weaken the religious powers of man; nay, they would erect the cathedral, decorate its walls, institute a priesthood, recommend sacred robes, encourage symbols, rites, and observances; in short, everything that would in the least degree tend to religious improvement.

While, however, they would encourage these things, they would seek to liberalize the mind, untrammel the spirit, and leave each woman and each man to worship in her or his own way. If private worship be preferred, well; if public worship be desired, well. No proscription should exist. The sun sends forth its rays of light and heat; whoever will may enjoy — whoever prefers the shade should not be denied his choice. A true church, broad, beneficent, catholic, will open its doors and say, "Whosoever will, let him come and worship." Denunciations and bickerings, on account of preferences, should pass away. A church of this liberal character will *attract* to itself the nobler, purer, and more devotional classes. As children revere their parents, and gather about them in love, so will a true church be revered, and draw to itself such persons as can be advantaged by its teachings.

The true church is unpretending, yet resolutely acts, engaging in all labors of a spiritual, social, and reformatory character. It is unproscriptive, undogmatic; yet utters its thought distinctly, frankly, and promptly.

The true church has God in all its thoughts; it sees him in each opening flower, in each swelling bud, in each sparkling drop, in each form of animated life. It knows of no place where he is not. Filled with God, the soul says, "If I ascend into heaven, thou art there; if I descend into the lowest depths, thou art there; if I go to the uttermost parts of creation, thy spirit is there; if darkness obscure my vision, thy hand leads me, and thy right hand guides me." It is this everlasting sense of the Divine Presence, filling the soul, which prompts the truly religious person to highest and noblest deeds. And not only does the soul feel the Divine Presence, but it realizes heavenly ministrations; it has a sense of angelic guidance, of spiritual direction, and feels that it is acted upon by a holy impulse. Reposing on the couch at night, he whose soul is filled with the Divine sinks quietly into the arms of "Nature's sweet restorer, balmy sleep;" and, rising from slumber, his mind instantly turns in gratitude to the Giver of all good. Thus there is ever a hallowed calm, a deep sense of Divine Providence, a holy overshadowing. The soul is at one with God and man; it sees all beings as children, gathering around a common centre, and moving onward to finer and purer conditions.

Brought into this state, the soul is ever seeking to express itself in thoughts, words, and deeds. Thus the true church exhibits an everlasting *activity*, in harmony with a divine *repose*. There is no haste, no restlessness, no anxiety, no distrust; but there is that hope which is an anchor to the soul. The fires of faith burn brightly upon the mountains of universal love, and the soul knows nothing of despondency, doubt, or obscurity. And yet there is no useful *labor* which the true church does not encourage. It has not only a hand to do, but a heart to throb; and

unselfishly and continually it works. It organizes its brotherhood of mercy, its sisterhood of charity; founds its beneficent and religious institutions, hospitals, nunneries, monasteries; — in short, has its branches of effort suited to every conceivable want. Its light ever burns undimmed, and forever points to the heavens, whose luminaries joyously shine without hope of fee or reward.

It is possible, even at man's present stage of development, to so educate a few persons, within the bosom of a church, as that they shall exhibit all these traits of character, in their true and harmonious relations.

The false church either lacks these characteristics, or exhibits their opposites. It is pretentious, boasts of its labors, talks loudly of its plans; is self-complacent, saying, virtually, "I am holier than thou;" is proscriptive, dogmatic, and denunciative; finds God almost exclusively in creeds, books, or houses of worship; practically denies angelic ministrations; is impatient, distrustful, and anxious about the future, and excuses itself from engaging in the practicalities of life. Like the priest and the Levite, it coldly passes by the robbed and the suffering, without lending a helping hand, or dropping the tear of sympathy.

Spiritualism comes not merely for *destructive* purposes. Though it is eminently revolutionary, and looks to the undermining and overturning of old institutions, yet it proposes to do this work by *the quiet substitution of better.* It proposes to draw man by the cords of truth, love, and wisdom, out of the old, and into the new. It must, then, introduce a church which shall be not only equal to any existing ecclesiastical organization, but which shall eclipse all old organizations, by uttering nobler and more radical thoughts; by educating more thoroughly its members; by presenting more attractive forms; by exhibiting a more catholic and liberal spirit; by rearing finer structures, and more suitably decorating their walls; by consecrating a purer priesthood, who shall introduce higher themes of discourse, and cultivate nobler feelings of the soul; by

introducing music of a more devotional character; and by constructing a liturgy which shall help to devotionalize the mind, and be eminently suggestive and progressive in its tendency.

They who revisit earth come to affect the religious mind; they come feeling that religion is the mighty instrumentality by and through which is to be inaugurated a divine socialism, in which all the powers of man shall be developed—in which there shall be no loss of individuality, but yet a harmony of action, a purity of purpose, a reverence for God, and a deep love for man. These will constitute a church which shall be in reality a city set upon a hill, dispensing light and love impartially, universally.

11. *Of The Life of Faith.*

There is what may justly be termed the life of faith. This is what may, with equal propriety, be denominated the life of sight. There are persons who are governed and guided by influences which to them are invisible. They do not see the springs of action, and yet they act intelligently, perseveringly, consecutively, and reach important ends.

The past is full of instruction. Noble men and women, moved upon by unseen influences, have gone forth and unselfishly engaged in the labors which have opened before their minds. These have been the benefactors of coming ages. They have not always comprehended the great ends for which they were laboring; but there have been internal promptings, divine monitions, and by these they have been guided.

These persons have been marked *internalists*. From their internals have sprung those monitions. Such persons, often, have not been comprehended in their day; and sometimes have they suffered not only misinterpretation, but abuse. Occasionally, they have been led to the stake, made to mount the bloody scaffold, or been left to perish

among the beasts of the field; and yet they have made their mark—left impressions which could not be eradicated.

These persons, in an eminent degree, have exhibited a *devotion to the interests and development of their species.* Their hearts' desire has been to do their whole duty to the Divine Father, to themselves, to their domestic relations, and to man at large.

Though they may not have engaged in external religious exercises, yet they have been *prayerful*, have asked that their visions might be clear, and that the way of duty might to them be made plain. Like the Quietists, they have, in substance, said, "Thy will be done on Earth as it is in the Heavens." Resigned to the divine dispensations, in seasons of affliction, in the hour of peril, or of temptation, they have said, in the language of the woman in the wilderness, "Thou, God, seest me." Feeling that the Divine Eye rested upon them, that His hand guided them, they have gone forth, as the sheep confidingly follow their protecting shepherd. Thus they have exhibited an unfaltering *trust* in God their Father, their Friend, their Benefactor.

By their devotion, these persons have become the saviors, redeemers, and regenerators, of man. They have been the cloud by day and the pillar of fire by night to the race, and long after their bodies have mouldered back to their original dust has their influence been felt. They have become thus the models of the generations succeeding them. Unto such, costly monuments have been raised; and before these grateful millions have reverently bowed.

A single noble woman, or a faithful, unselfish man, may become the instrument, in the hands of God, of leading countless thousands to lives of purity, goodness, and truth. Truly has it been said, "No man liveth to himself." Continually, by his thoughts, his words and deeds, is he making his impression upon the minds of others. How solemn is this consideration! How great the responsibility resting upon every individual, in view of the fact that he does

not live simply to himself! The mind swells with emotion when it reflects that myriads of unseen existences are made happier by the purity, the harmony, the goodness, of even the humblest individual. How important, then, that each should act up to his or her highest standard! As the divinity stirs within, so should man speak and act. This is the *Life of Faith.* To-day his voice may not be regarded; to-day his example may not be followed; but there will come an hour when his words will be recalled. The historian will narrate his deeds, and those words and deeds will become sources of new inspirations.

Now, man wanders far from God, far from truth, far from duty. Like the young prodigal, he has not God in all his thoughts; he goes out leaning upon his own strength. He meets temptation; encounters sorrow, want, and shame; and through these learns his weakness, and is led back to harmony and peace.

12. *Of the Life of Holiness.*

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen."

Sometimes it is difficult to see sin. It assumes various forms, and occasionally it is concealed under the garb of sanctity. There are persons who, outwardly, are very devout, careful of their exteriors, but their hearts are cold and selfish, and they have no deep, abiding love of God or of man. Such are punctilious in the observance of ceremonies, and thus appear to the world to be what they are not. They may not be guilty of the grosser immoralities, — may not commit overt acts of a vile character, — but their sins are rather those of omission. They are not *scrupulously honest* in their dealings with their neighbors; do not regard *justice* as an essential element in their intercourse with their fellow-men; in brief, their sin consists in neglecting known duties, and in impurity of heart in the sight of God.

The founder of the Christian religion devoutly prayed that his followers might be "sanctified through the truth," and added that the word of God is the truth which sanctifieth the heart. What, then, is "the word of God"? What is Divine "Truth"? *The word of God is written upon the soul of man;* and when one would know the truth, he has but to read his own heart, study its promptings, observe its monitions, and it will speak to him in plain, unmistakable language. True, the word of God may be written in a book also; it may be written on stones, or parchments; but in an especial manner it is engraved upon the heart.

To be truly sanctified, then, the body must be pure, the soul quiet, and the heart will speak; and whoever regards its teachings will have a lamp to his path, a guide to his feet, and will live a devout, sanctified life. Such an one enjoys internal justification. Such an one is redeemed, saved, not only from the commission of sin, but also from the neglect of any known duty. Such an one, it may truly be said, takes up his cross and daily bears it. Such an one ascends, as it were, the ladder seen by the patriarch, whose top reached heaven, and on which the angels of God ascended and descended. Such an one is at one with God, at one with man; receives by spiritual influx the atonement. Such an one is prepared to offer any sacrifices, however great they may be. If need be, he gives his property, his reputation, his time, his talents,—gives all that he has, sacredly devoting it to the service of God in the elevation and improvement of man. Such an one lives devoutly, leads a holy, spotless life, comes into closest communion with God. Such an one sees God, and enjoys the Divine Presence. The body becomes pure, transparent, and each and every act is holy.

Brought into these pure conditions, the devotional powers being cultivated, and the emotional faculties brought out, such an one manifests that religion which is pure and undefiled; he lovingly visits the sick, the poor, and the

sinful, at the same time keeping himself unspotted from the world. Unto such, spirits of an elevated, devotional character can come; and around them do they delight to gather, not only to impart their blessed influences, but that they themselves may be encouraged and refreshed.

Persons of this unspotted character should have their seasons of seclusion; but they should also have times of closest communion with others,— such as are pure in heart, and have broad views of a moral and religious character, — that thereby interchanges may take place, to the end that the swelling tide of sympathy which unites kindred hearts may be raised to yet higher points, and they may become so critically adjusted that heaven can pour into their minds its choicest, divinest thoughts.

Filled to the brim with spirituality, from such may flow rivers of living water. To those on whom they shall lay their hands they shall impart a holy spirit. The habitation into which they enter, through their instrumentality, shall be the abode of peace. On the sick they shall lay hands, and heal them. Through their instrumentality, the lame shall be made to walk, the ears of the deaf shall be unstopped, the blind shall be made to see. They shall become consecrators; and whatever they shall set apart shall be holy, whatever they shall magnetize shall be charged with their divine aroma. They, in an especial sense, shall be the chosen vessels through whom God shall reveal his will to man.

It is for a few choice persons to be fitted and instructed for these high and holy labors. Becoming pure in heart, they shall see God; being born again, rejuvenated, they shall enter into the celestial kingdom, and there find repose and harmony.

13. *Of Worship.*

True, natural worship is the outer expression of that which dwells within. Universally, the inner endeavors to

express itself in words, acts, forms, or ceremonies; and it is most gratified when it can do this most naturally.

Man very early began to make religious expressions. Sometimes the mind was turned to the sun, and that was worshipped as the God of life and light. Again, an image was carved of wood, or of the precious metals, and the devotee fell down and worshipped the work of his own hands. But as man has arisen to higher planes, to diviner thoughts, he has cared less to look upon the external, but has felt God within his own soul; and thus has come to enjoy a high spiritual worship — a holy communion with Him whose spirit pervadeth all things, whose eye seeth all, whose wisdom guideth and whose power controlleth all things. Persons on a low, unspiritual plane desire to have presented before them some external representation of God; while the more spiritual see Him in the stars, hear his voice in the rushing wind, in the bubbling brook, and the mighty cataract; and they behold his beauty in the opening flower, and in the bright-plumaged bird. Whenever these meet their vision, their minds naturally ascend in devotion and love to the Father and Benefactor of all.

It is well to have certain seasons, either public or private, when individuals or groups can turn the mind to a contemplation of the character, beauty, and harmony, of the Divine Parent. In a truly religious state of society, worship will exhibit itself in natural forms. The temple will be open at all times, that the single worshipper may repair thither alone, or the group convene when they choose. It would be difficult, in a brief paper, to present an outline, even, of what is appropriate to a truly natural religious expression. The following hints only can be given here:

The true temple is Nature, and the true worship may be best enjoyed in the grove, by the seaside, or on the river's brink. But man is compelled, often, to turn from these to artificial substitutes; hence houses of worship become a necessity.

An edifice for this purpose should be, internally, of the

circular form. A sort of desk or table should be arranged for the use of the leader or leaders of devotions.

Worship may take the form of words, and may express itself in devotional utterances, or in sweet, intelligent song. It would be well that worshippers generally acquaint themselves with the best devotional hymns and music, both of the past and the present, so that each person or group might extemporaneously and appropriately utter his or their emotions in harmonious strains.

The leader of devotions should be encouraged to wear a drapery of pure white, as an emblem of internal and external purity. Dress has much to do in affecting, elevating, and spiritualizing, the mind. The past has robed its priesthood, to a great extent, in black: that color is not inappropriate to the past; but as man passes to more heavenly states, the blue, the white, and the golden, will, instead, be encouraged. A pure white drapery, reaching down somewhat below the knees, confined about the waist with an easy blue sash, — the sleeves not over large, but conveniently full, with a gracefully-wrought collar covering the shoulders, — such a garb, tastefully prepared, would exert upon the mind of the worshipper a calming, hallowing influence. A robe of this description could be easily accommodated to either sex. When, in the future, the costumes of this planet shall be carefully considered, the ordinary English garb will be discarded by the higher classes, and easy, flowing robes will be substituted therefor, adoping the turban of the Turk as a tasteful decoration for the head.

It is well to commemorate important events; also to contemplate the lives of eminent persons. The deeds of prominent benefactors of the past should be embalmed in the memory of the present. Hence the observance of days — of "Saints' Days," if you please — will not be inappropriate. There are Saint Mary, Saint John, Saint Luther, Saint Fenelon, Saint Jefferson, Saint Franklin, and many

more, a remembrance of whose virtues will inspire to an imitation of the same.

In founding, then, new educational institutions, religion will have her temple, her leading devotional minds, her times and seasons, her regalia, her poetry and music — rendering the hour of worship one of purest and divinest enjoyment. Religion, the handmaid of Science, must take her proper place, — must be not ever-estimated, on the one hand, nor undervalued, on the other.

When the mind looks into the future, and contemplates man's wants, his capacities of unfolding, his possibilities, it longs for the hour when a few select persons, of kindred feelings, emotions, and aspirations, can come together and enjoy a divine communion. Sooner or later, the social drum will be heard, and it will be music to the waiting ear. Then, in a highly-favored spot, efforts will be made to institute a model society, wherein individualism and socialism shall be one — wherein man shall be emancipated, and enjoy all that he is capable of appreciating.

It is for this grand purpose that intelligent persons in the spirit-life are laboring; and they seek to attain the end by carrying individuals forward by easy and natural steps, giving them a broad EDUCATION, cultivating mutual acquaintance, and thus fitting them to live in peace, harmony, love, and wisdom.

14. *Forms of Prayer and Thanksgiving for various occasions.*

Prayer and thanksgiving are purely natural to man. In seasons of darkness and trial, in the night-time of life, the soul pours itself out to the Invisible in supplication and prayer; and in times of great light, beauty, and harmony, it expresses itself in grateful strains to the Unseen. It is wise, then, in the opening of a new dispensation, to provide, to some extent, for this natural want found in all humankind. It is difficult to select from the ordinary prayer-books and rituals phraseology and sentiments exactly suited

to the opening era. The following simple forms, adapted to various occasions, have been composed, in the hope that some religious minds may be advantaged by their use. It is not expected that on every occasion the same words will be adopted, but it is thought that these forms may somewhat aid the mind, by turning it in right directions.

MORNING PRAYER.

Our Father, who dwellest in the heavens above and rulest in the earth beneath, reverently would thy children this morning bow before thy throne. Calling to mind the blessings they have received from thee, they would return the offering of grateful hearts. Refreshed by the slumbers of the past night, protected, preserved, watched over by guardian spirits, they would ask that thou wilt continue thy kind care through this day, and in all future time, as thou hast sustained them in the past.

Turning our eyes to the heavens above, and beholding the earth beneath, we see the beauty of thy life as elaborated in thy glorious works. Brought into communion with Nature, through her divine instrumentalities, we would contemplate their Author. O Father, thy children would seek a yet more intimate acquaintance with thyself, that more perfectly they may learn to obey thy holy will and pleasure.

Beholding man in all his grandeur, his beauty and harmony, we would strive to yet more perfectly develop our higher faculties, that more clearly we may know thee, whom to know is life everlasting.

Looking out upon the sorrowing, afflicted, and oppressed children of earth, we would ask of thee wisdom, that intelligently we may labor to remove the discords, wrongs, and wretchedness, which meet our eye. Remembering those who are in bonds as though bound with them, we would ask for strength to break the fetters which shackle either the body or the mind, that thereby may come universal freedom, universal peace, universal love, universal harmony.

Engaging in the labors of this day, may the souls of thy children be exercised with yet stronger desires to obtain higher positions of honesty, of integrity of heart, that they may not engage in any individual schemes which shall harm the body, mind, or affections, of their fellow-men. Knowing thy will, may we live in such ways that fearlessly we can daily say, "Thou art my judge, and unto thee do I commit my cause."

Should sickness or other casualty overtake thy children during this present day, may we feel that afflictions are designed in thy providence to bring man to a clearer sense of his own weakness, and to lead him to lean more constantly upon thy bosom.

Should wicked and designing persons lie in wait to mislead thy children, may their vision be clear, that easily they may escape the snares and temptations which beset them.

Laying aside all care of the future, cheerfully may thy children do the works of the present hour. Should they be called to stand by the bedside of suffering ones, may they be able to carry consolation there, and administer lovingly to the wants and necessities of such.

O Father, enable thy children at all times to feel thy Divine presence, that they may say, "If we ascend to the heavens, thou art there; if we descend to the depths, even there thy hand shall lead us, and thy right hand shall guide us." Feeling thus thy presence, and realizing that thy Divine eye rests upon us, may we be unwilling to do anything under cover of night which we would be ashamed to perform in the broad blaze of day. And unto thee, thou God of the all-glorious morning, be rendered the tribute of thanksgiving and praise. Amen.

EVENING PRAYER.

Our Father, who dwellest in immensity, whose essence fills this breathing frame, trustfully would thy children call off their thoughts from all things of a sublunary character, and turn them to thee. Another day is past and forever

gone. We would look back upon its hours; would call to mind the talents which have been wisely improved or foolishly misspent; would remember the opportunities we have enjoyed of doing good to relatives, neighbors, and friends. O, Father! if thou seest that we have unwisely spent the past day, wilt thou, through thy ministering spirits, graciously remind us of our faults, our imperfections and shortcomings, that thereby in the future we may avoid the defects of character which heretofore we have exhibited.

Retiring for the night to our slumbers, may all wrath, all malice and envy, all jealousies and evil thoughts, be entirely eradicated from our minds, thereby opening the way by which our guardian spirits can impress, guide, refresh, and strengthen us while asleep, and thus prepare us for the duties of another day.

As our thoughts extend to dear absent friends, and as we are reminded of dearly-loved departed ones, we would bow submissively and say, Thy will, O God, be done! It hath pleased thee to remove them from sight, yet they are within the circle of thy love, and are upheld by thy power. Into thy hands, O Father, are they committed. And unto thee, the God of the evening, be rendered thanksgiving and praise. Amen.

MIDNIGHT PRAYER.

Thou Infinite One, whose voice is ever heard in the flowing waters, and whose Spirit moveth upon the great deep, in the solemn silence of this hour thy child would bow before thee in humble supplication.

Thou knowest, O Father, the trials and temptations to which thy children are daily exposed. O, prepare me for the events of the coming day; and so guide my timid feet that I may find the way of peace, and walk in that path which leadeth unto everlasting day. Enveloped though thy purposes are in deepest mystery, yet may I feel that

all things work together for the highest good of such as obey thy holy commandments.

Here, at this midnight hour, unseen by mortal eye, in the presence of holy angels, I would consecrate myself, all I have, and all that hereafter I may have, to thy service, and to the upbuilding on this earth of a divine manhood and a holy womanhood.

Teach me to know myself; teach me the greatness of life; teach me to feel the dignity of my own nature; teach me to feel that, though I seem to be alone, yet there are guardian spirits who watch over me in the silent midnight hour, and in the quiet evening, as well as in the fresh and balmy morning.

Enable me, during the few hours of sleep which await me, to receive new and fresh inspirations from thyself, so that when the morning shall dawn I may arise prepared the better to serve thee, and more entirely to labor for the good of universal man.

Wherever loved ones are, whether in distant countries or crossing broad seas, may they feel thy divine presence, and be strengthened by thy power. And may the sick and the weary midnight watcher lean upon thy bosom, and trust in thy sustaining love.

O, lead me wheresoever hereafter I may go; and when sight shall fail, and the stars above shall become dim, and the moon shall not guide my feet, O, then may I look to the star which burns brightly within, and follow wherever it may lead. And to thee would I ascribe Truth, Love, and Wisdom. Amen.

PRAYER IN SICKNESS.

My Father and my Friend, in this season of deep affliction, weak in body, feeling the need of Divine assistance, I come to thee, asking for thy counsel, knowing that thou lovest the weakest of thy children, and watchest over them in wisdom and in goodness.

Holy Father, thine eye seeth all things, and thou knowest events before they come to pass; thou knowest if this is to be my last struggle. If I am to be removed from my mortal body, I pray thee to prepare me for an event so important. I would bow submissively to any dispensation of thy love; but, O Father, I look upon the children whom I have borne; unto me they have come for counsel. Feeling that the hour of my departure may be at hand, I would commit them to thy holy care. May they be held by thee; and may their powers be so unfolded that they will come to love thee supremely, to love each other impartially, and man universally.

Father, I thank thee that I have kind and affectionate neighbors, who in this season of sickness gather lovingly around me and administer to my varied wants. May they be equally blessed, when in turn they are prostrated upon the bed of disease.

Father, fit thou me and suitably prepare my mind for the change which awaits me; may I be blessed with such confidence in thee that all fears may be entirely removed; and may my hopes of another life be firm, substantial, and philosophic. Give me strength and wisdom to know that, though I am about to pass through the valley of death, yet I shall not go alone; that kind and affectionate ones will take me by the hand, and lead me gently on. Enable me to so arrange all my affairs that whatever little means I may leave behind may be used to aid and benefit my fellow-men. In taking my last leave of dearly-loved ones, may I be sustained and so composed that I can speak to them words of wisdom and consolation; and though tears may flow, yet may they be tears of resignation, rather than of sorrow. Should I remain in the mortal body for a short season, unable to express my thoughts in words, yet I pray thee that I may be able by the look of my eye to express gratitude to those who may gather around me, and who may administer to my necessities.

But, Father, if this sickness is not unto death; if by thy

good providence the means used shall restore me to health; may I remember thy goodness, and may I resolve so to observe the laws of health and harmony that sickness may not again visit me. May my sympathies by this sickness be yet more fully called out towards others who may be circumstanced as I have been. May my hand ever be outstretched to aid others as others have aided me; and thus may I be able to discharge the debt of gratitude I owe thee, and which is due to them.

May this season of sickness serve to make me yet more tender of heart, cause me to cultivate a deeper interest in man, more fully unfold my own religious powers, and bring me so to live that by every act of my life I may be a holy example to others. O, give me to feel that all afflictions are designed by thee to so chasten thy children that they shall be better men and better women.

Reposing on this bed of pain, I would meditate of thy goodness, would talk of thy love, and rejoice in thy wisdom; so that this time of bodily suffering shall be to me and those about me a season of spiritual profit. And unto thee, Holy Father, would I commend my spirit, whether I live, or whether I depart from the mortal form. Amen.

PRAYER IN SEASONS OF PECULIAR TEMPTATION.

Gracious God, in infinite wisdom it hath pleased thee to place me in the way of great temptation. The world has held out before me its glittering baubles, and would allure me from the path of eternal right. Enable me, I beseech thee, to see and feel thy wisdom in placing temptations in the path of thy dear children. Indeed, when I would do good I feel that evil is present with me. I am made to realize how frail I am, and how liable to deviate from the strict rule of eternal right.

My Father and my God, enable me to call to mind the virtues of the noble men and pure women who have lived before me, and may their holy lives give me strength to

meet and to overcome the temptations which are in my path. May I be so holy, so pure, that at all times I can say to evil, "Get thee behind me!"

When I may covet riches, and seek worldly emoluments, may I be able to remember that there have been those who have been willing to be poor that through their poverty others might be made rich. Give me to feel in the midst of such temptations that earthly riches are transient, and that my treasures should be deposited where thieves can neither break through nor steal. And, Father, when I am tempted to defraud my brothers, may I remember that by listening to this temptation I defraud myself of that happiness and peace of mind which is my just due; and when tempted to speak evil of another may I remember that often *I* do the things which I ought not to do, and leave undone the things which I ought to do. Sensible of my own weakness, I would prostrate myself in the dust and cry, "Unclean! unclean!"

When I am tempted, Father, to speak rashly, and when my passions are excited, O, wilt thou close my lips, give me time for reflection, and for remembering the example of him who, when reviled, reviled not again. In all my domestic relations may I so live, and so govern my passions, that at all times I can say, "Look at me — walk ye in my steps."

When wayward ones would lead me into paths of sin, would induce me to lower my moral standard, give me strength to stand firmly, and to feel that thine eye rests constantly upon me. And in seasons of great sorrow and deep affliction may I habitually say, "My Father is at the helm; He guideth all things well."

Thus, O Father, may I live; thus may I be an example to all around. And, when I shall feel that my mortal sun is about to set, may I be able to lay my hand upon my breast, and say, in truth, "I have lived honestly; I have discharged all obligations to thee, to my family, and to my

fellow-men;" and thus may I fall quietly into the arms of sleep, enjoying the hope of a future happy existence in the spirit. Amen.

PRAYER ON OCCASIONS OF THANKSGIVING.

O THOU, who art the Giver of all things, who openest thy hand and suppliest the wants of all animated existences, with grateful hearts do we this day bow ourselves before thy holy presence. Asking ourselves how we can best express the gratitude of our hearts, and looking out upon the world as it is, everywhere beholding sorrow, crime, wretchedness, and woe, we would, to the extent of our ability, alleviate the sufferings of those who are about us. Enable us, O Lord, to enjoy that wisdom which shall unerringly guide us to labors of an intelligently beneficent character.

Beholding the beauties of external Nature, and observing the harmony of all worlds, we would call off our minds from all low and selfish thoughts, and fix them on high and holy things. Open thou before us more clearly the volume of thy love, that yet more perfectly we may behold thy goodness, and more fully recognize thy Divine hand. Lifting our admiring eyes to the heavens above, which display thy handiwork, with one heart and one mind may we exclaim, "These are thy glorious works, Giver of Good! Thyself how wondrous, then!"

Reminded of the sorrows which in the past have encompassed us, we are grateful for the measure of health and harmony we this day enjoy. Intelligently would we say,

> "When all thy mercies, O my God!
> My rising soul surveys,
> Transported with the view, I 'm lost
> In wonder, love, and praise!"

O, Father! when we meditate upon the greatness of thy love, consider the extent of thy power, reflect upon the

infinity of thy wisdom, we feel our own weakness, and realize that our lives are in thy hand; and, whatever thou seest to be for our good, that cheerfully we would receive.

Enjoying a good degree of health, enable us so to know ourselves that we may arrive at yet higher conditions of bodily purity and mental harmony. And, Father, may we be the humble instruments in thy hands of disseminating a knowledge of Nature's laws, that health and harmony shall become universal, leading man up to that state when earth's inhabitants shall no longer say, "I am sick."

Father, we would commend to thy care our dear friends who are separated from us, and who may be exposed to temptations, sicknesses, and sorrows. Feeling thy Divine Presence, acknowledging thy hand, may they, too, offer up thanksgiving and praise to thee, their common Father.

Feeling that we are possessed of noble powers, may we so use them that we may promote not only our individual happiness, but be the instruments of distributing happiness within the circle of our influence. And as we feel that age is coming upon us, that our heads are to be silvered o'er with the frosts of passing winters, may we be grateful that we are approaching the termination of a journey which leads us nearer and nearer to thee, and that soon we shall be welcomed to the homes and the hearts of dear ones who have gone before us. All fear of death being removed from our minds, may we meet tranquilly the changes which await us, feeling that every vicissitude brings us nearer to the enjoyment of that harmony and peace which are to be universal.

O Lord, take us by the hand, lead us wheresoever thou wilt, and cheerfully may we follow thee. Acted upon by holy impulses, fearlessly may we do thy will in the earth, as it is done in the heavens above. And unto thee would we render thanksgiving and praise forever and forever. Amen.

PRAYER IN TIMES OF FASTING FOR SINS COMMITTED.

O MY GOD, I have sinned against heaven, and would acknowledge my fault before thee. I would veil my face in shame, — would hide myself from thy sight; but there is no place of concealment. Against thee have I sinned, and impiously have I broken thy holy law. And now, O my God, I come to thee, bow myself in the dust, clothe myself in sackcloth, and penitently ask that thou wilt lift the light of thy countenance upon me. I have done what I ought not to have done; have violated my own conscience, and have disregarded the light which in kindness hath been given me. I fear that I have done a wrong which I can never repair.

But, O God, my hope is in thee. Unto thee, and thee alone, do I look for pardon and forgiveness. I now feel my weakness, realize my imperfection, and more fully see that as I obey thy holy injunctions, so, and only so, do I find true, substantial peace. And may the agonies which now oppress my spirit be to me so many lessons to avoid the commission of sin in the future. Pour, I beseech thee, into my troubled heart that consolation which in this hour I need. Remove my transgressions far from me. Create in me a clean heart, O God; and renew a right spirit within me.

And as I am forgiven, so in the future may I forgive those who trespass against me. Made by this experience more sensible of the frailty of thy children, may no unkind and unconsidered word proceed from my lips when I may be persecuted, misinterpreted, or hated; but may I feel that I justly deserve to endure all the unhappy consequences which flow from a disregard of known duties.

To the extent of my ability, aid me to repair the wrongs which I have done to others. May I be ready to make just recompense wherein I have defrauded or deceived my fellow-men. May I be ready to discharge all my obligations, to fulfil all my promises, and pay to the smallest fraction all my honest debts; and thus by restitution, and

by a life of fasting, humiliation, and prayer, may I hope once more to enjoy thy approbation, to behold heaven's smiles, to realize that all Nature is vocal with thy praise, that the most minute object declareth thy love.

Overcome as I have been by temptation, — sinned, as I have, before high heaven, — O, may my example not be imitated by others; but may I be to them a solemn warning to avoid the sins of which I this day confess myself to be guilty.

O, Father, look not upon me in wrath; but pity, pity thy child who in weakness hath wandered from the path of obedience. And unto thee would I look for future strength and guidance; and thy warning voice would I ever regard, that thereby I may be led in the path of wisdom, of pleasantness, and of peace. Amen.

PRAYER FOR A MARRIAGE OCCASION.

O Thou who hast constituted man male and female, reverently would we approach thee in supplication on this interesting occasion. These, thy children, have deliberately, and in harmony with the counsel of their friends, come together, by appropriate services to signify their determination to be no longer two, but henceforth to live together as husband and wife.

Father, wilt thou enable them to comprehend the responsibilities which grow out of this union of two persons. Give them to know, that in the true conjugal relation, Wisdom, Love, and Fidelity, are to be united. Though there will be seasons when diversities of thought and of feeling may arise, yet, Father, may they be governed by that charity which thinketh no evil, which behaveth not itself unseemly, and which never engendereth pride. Remembering that they are frail and liable to err, may they in love overlook such slight imperfections as from time to time they may perceive in one another; and strive to see who shall be the most humble, and the most ready to for-

give and overlook. Together may they bow before thy throne, asking for wisdom; together may they roam in the broad fields of Nature, and behold thy love as there inscribed; together may they turn their thoughts to the heavens, and feel thy protecting care.

Should these, thy children, ever become parents, may they feel that increased responsibilities are then resting upon them. May they know what it is to be holy parents, and understand that, as they are divinely conjoined, so will they be able to beget and bring forth holy children. May they consider that man is formed male and female for high and holy purposes. May no low, lascivious thoughts ever occupy their minds; but may they feel that all the organs of the human body are sacred, and are to be used only for lofty, pure, and worthy ends.

Father, entering intelligently into this new relation, comprehending the Divine matehood, may they be faithful to each other in all the relations of life; and, should they, from any cause, come to feel that they are no longer husband and wife, amicably may they withdraw from one another.

O, smile upon and bless this union. May these persons live together in holy wedlock; live together as do the angels in the courts above. May they mutually cultivate gentleness of demeanor, suavity of manner, propriety of dress, and neatness of person; and study critically to observe all the laws of their being, that, like kindred drops, they may mingle into one.

And, when old age shall come, and they shall look forward to the hour of separation by the removal of one or the other from the mortal form, may no anxious tear moisten the eye, but intelligently and joyfully may they look forward to a happy reünion, where man and woman shall dwell together unfettered and free, and be forever of one heart and one soul.

And now, Father, may the friends who have been convened to witness this service be impressed with the im-

portance of cultivating unity of heart, and freedom of the affections; that other unions may be formed, and other combinations take place; that marriage may become universal, and thereby discord and disharmony may flee from the earth as the mists of the morning recede before the king of day. And unto thee, who dwellest in light inaccessible, be rendered ceaseless praises. Amen.

PRAYER FOR A MOTHER ON THE OCCASION OF THE BIRTH OF A CHILD.

My Father, how shall I express to thee the gratitude of this hour, and the joy of this moment? By my side, drawing nourishment from my breast, I behold an image of thyself! I see one, just ushered into being, who is to live forever. O, fit and prepare my mind to hold the relation of a mother. Impress me with a deep sense of the responsibility that now rests upon me. Enable me to feel that I live now not only for myself, but that I am to make my impress upon another; that the foods which I receive, the nourishments which are to flow from my breast, are to be received by my child, and are to hinder its growth, or to aid its unfolding. Impress me, O God, most deeply that as I am, morally, socially, religiously, spiritually, so will be the child of my bosom.

Give me, O, give me a thankful heart, that I have been carried through the dangers and sorrows usually attendant on giving birth to a child. In harmony with Nature, may I be restored to my accustomed health and strength, that I may be able again to engage in the active duties of life. Having been a sufferer myself, may I be able to sympathize with others who may be placed in circumstances similar to those through which I have safely passed; and, when called to aid others, may I cheerfully obey the requisition.

Father, give me wisdom that I may become all that a mother should be; give me strength and fortitude in the hour of trial; give me to know more fully of the powers of the human mind, that wisely I may lead my child in

right directions. O, Father, never, in a single instance, may I be led to speak to this dear one a harsh or unkind word. Cultivating the nobler powers of my own soul, may streams of harmony, purity, and love, ever flow to my offspring. And when the child shall become wayward, and heedless of its mother's voice, O, kindle within me yet more brightly the fires of a mother's love, that thereby my child shall be drawn from the path of darkness to the sunlight of love divine. Write, O, write thyself upon my inner being, that my child may feel the overshadowing of thy Holy Presence. And, Father, give me to make my home so happy, so attractive, and so beautiful, that my child shall love it above all other places.

Father, I would commend to thee the companion of my bosom, the father of my child. Heart in heart, soul in soul, may we walk together, so that unitedly we may infuse into the being of our child not only a mother's love, but a father's wisdom; and that thereby our dear one may grow up beautifully balanced, exhibiting in life the harmony of those grand, universal principles, the male and female elements; and enable us so to live and to love each other, that we may say to our child, "Heed our example, and walk in our steps."

If it shall please thee, Holy Father, may the babe which now unconsciously reposes upon its mother's breast be cared for and guided when its parents shall be removed from the scenes of earth; and may they then enjoy the high satisfaction of revisiting earth, that they, being its natural guardians, may be instrumental in leading it on to positions of usefulness and beneficence. And unto thee, who art the Father and Mother of us all, would we ascribe praise forever. Amen.

BURIAL SERVICE.

PRAYER. — O, THOU INFINITE ONE, who givest and who removest, who knowest the frailties, sorrows, trials, and

wants of thy children, before thee, on this solemn occasion, do we bend in supplication. Truly do we feel our weakness; deeply do we realize the uncertainty of all sublunary things. But yesterday, as it were, we looked with fond and loving eye upon the countenance of one who was dear to our hearts; now, we have convened to take a last, final view of his (or her) mortal form. O, God! we feel that in wisdom all things are ordered; that affliction comes to us for high and holy purposes. At this solemn hour we are reminded of the imperfection of our present condition, of our feebleness, and our liability at any moment to be called to pass on to higher and more perfected states of existence. May this thought so impress our minds that daily we shall discharge all duties, and live in the exercise of all peace, all charity, and all good-will, to those with whom we associate. May we so live that at any hour we may feel ready to meet the summons, and be

> "Like one that wraps the drapery of his couch
> About him, and lies down to pleasant dreams."

Tranquillize, we beseech thee, the minds of this bereaved circle. May they see that in infinite wisdom God governs; that all things are designed to promote the highest health, harmony, and good, of his children. And as, with solemn tread, they shall approach the grave, and deposit there the loved form, may their minds be turned upward to the heavens, and they be enabled to feel that beyond the present there is a peaceful and a deathless life; that the loved *spirit* is not deposited in the earth, but has ascended to its home, — to that degree of harmony, rest, and everlasting peace, which it is capacitated to enjoy. Amen.

In continuation of the service, the following selections may be repeated:

The Lord is my shepherd; I shall not want. He causeth me to lie down in green pastures; he leadeth me beside

the still waters. He restoreth my soul, and leadeth me to life immortal.

God is love; and he that dwelleth in love dwelleth in God, and God in him. . . . . Beloved, let us love one another; for love is of God.

O, Death, where is thy sting? O, Grave, where is thy victory?

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away.

His own soft hand shall wipe the tears
From every weeping eye;
And sighs, and groans, and griefs, and fears,
And death itself, shall die.

It is expedient that I go away; but I will return unto you, and be to you a guardian spirit.

PRAYER. — Father Divine, into thy hands do we now commit the spirit of our fondly-loved one, trusting that he (or she) will seek the acquaintance of intelligent, wise, and philanthropic persons, in the spirit-life; that there his (or her) mind may be more and yet more enlarged; and that through his (or her) instrumentality we, also, shall be elevated to higher and more spiritualized conditions. Amen.

On reaching the grave, these words may be repeated:

Dust to dust, earth to earth, ashes to ashes; but life to life, spirit to spirit; and thus may this loved one be welcomed by ministering angels to the haven of rest, the port of peace.

[NOTE. — It is proposed, when a church shall be organized in accordance with the outline set forth in this work, to prepare a more comprehensive ritual, adapted more fully to meet the varied wants of individuals, and of public assemblies.]

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END OF VOL. I.

APPENDIX.

CATALOGUE OF TREATISES REMAINING IN HAND.

The following are the titles and leading topics of papers remaining in hand after the compilation of the foregoing pages. This catalogue is appended at the suggestion of the invisible authors; and it is presumed that, as intimated in the prefatory "Address to the Reader," these treatises may, at a future day (should the public appetite call for them), be incorporated into a succeeding volume or volumes.

Absorption. — Capacities of the Body and the Mind to absorb Surrounding Elements.

Adjustments. — Negative and Positive Poles, or the North and the South — The Compass — Action of Heat as an Adjustor — The Floral World — Construction of the Male and Female Organs — Proportion of the Two Sexes — Unions of the Sexes for various Adjustive Purposes.

Ancient Ruins. — Dead Languages — Religions — Petrifactions — Necromancy — Magic — The Pyramids — Sources of the Nile — Vision — The Uses of History.

Architecture. — Ancient Structures — Grecian, Gothic, and Ionic — The Intermediate — Roman Cement — Ninevan Structures — The Gauls as Architects — The Human Body as a Structure — Curves, Ovals, Arches, etc. — The Human Eye — The Ribs — Doors, Windows, Sashes, etc.

Arts. — Of Speaking — Writing — Constructing — Cementing — Embalming — Swimming — Reading — Living — Sleeping — Travelling — Acquiring Knowledge — Happiness.

Astrology. — Distinction from other Sciences — Planetary Motions — Chronology — Signs, and their Interpretation — Planetary Transmission — Calculations, etc.

Atmospheres. — Their Uses — Their Combinations — Their Connection with Geologic Formations.

Biographical Sketches. — Jesus — Themistocles — Lycurgus — Socrates — Plato — Neander — Joan of Arc — Nero — Napoleon — Frederick the Great — Peter the Hermit — John Calvin — Michael Servetus — Adam Clarke — Thomas Clarkson — William Penn — Lady Huntington — Andrew Jackson — Robert G. Shaw — Patrick Henry — Margaret Fuller — Elizabeth Fry — Daniel Webster — Isaac T. Hopper — John Quincy Adams.

CENTRALITIES. — The Grand Central Mind — The Mother the Centre of the Domestic Circle — Central Minds among the Animals — Central Minds of Trade and Commerce — Centre of the Body — Centre of the Mind — Centre of the Heart, or Affections — Centre of Sensation — Centre of the Solar System — Action of Centres on Centres — Central Attractions — Man the Grand Centre of all Sublunary Things.

COMMERCE. — Its Uses — Its Abuses — Its Greatness — Locations — How to be Commenced — The Old World — The Growth of Ideas.

CONCENTRATIONS. — The Onion — The Peppers — Concentration of Persons — Mental Concentration — Multiplication of Power by Concentration — Generation as connected with Concentration — Respiration as a Concentrator — Desire; what it is — Worship as a Concentrator — Concentrators of Light and Heat.

CONGLOMERATIONS. — Sea-Shells and other Minerals — Motion as connected with Conglomerations — Interfusions as connected with Primals — Conglomeration of Subjects, the Unity of all Truth — Conglomeration of Persons — Conglomeration of Mechanisms — The God-Element in Man, its Conglomeration with Lower Forms of Life.

CONSTRUCTIVE FACULTIES. — The Observers — The Measurers — The Ears — The Hands — The Approximative Powers — The Modellics — The Perfectors — The Imitators — The Applicators — Relations of Things Constructed — The Utilities — Transmissions from Planet to Planet.

CONSECRATIONS. — Their Uses — Goods which may be imparted — Emanations in General — Times and Seasons — Houses, Lands, Garments, etc. — Signs and Tokens — Consecration of Domain.

CONTRACTIONS AND EXPANSIONS.

CULTIVATION. — Of Persons — Shrubberies — Grains — The Succulents — Winter and Spring Grains — Grasses — Suggestions relating to Times, Seasons, Moons, etc.

CURRENCY. — Should it be Regulated by Government?

CUSTOMS AND HABITS. — Of the Jews — Of the Barbarians — Of the Christians.

DECORATIONS. — Personal — Floral — Shrubberies — Paths — Avenues, etc. — Architectural — Results of a Union of the Spirit-Life with the Earth-Condition — Prospective Labors.

EDUCATION. — Defects of Popular Education — Needs of the Present Age — Man's Possibilities and Probabilities — Caution in Laying Foundation Principles — Prospective Efforts — Union of Spirit-Life with Earth-Condition indispensable to thorough Growth — Encouragements.

EMBELLISHMENTS. — The purely Ornamental in Nature — Portraits — Goods of the Finer Territories — Embellishing Tenements, etc. — Coverings as Embellishments — Book Embellishments — Floral Embellishments — Wings of Butterfly, Peacock, etc. — Horse and other Trappings — Oratorical Embellishments — — Embellishment of Grounds — Personal Decorations.

ERUPTIONS. — Their Causes — Special Seasons of Occurrence — Earthquakes — Volcanic Eruptions — New Conditions for Vegetables and Animals — Existences yet to be Generated, as a Sequence of Geological and other Changes — Future Destiny of Man — New Combinations of Vegetables, Animals, and Man — Functions of the Genital Organs in the New Era — Woman in Distinction from Man — Rearing of the New Order of Existences — Growth; what it is.

EXCHANGES. — Wants — Supplies — Intermediates — Scale of Prices — Advantages and Disadvantages of Barter — Use of Capital — Fraternity, its Need, and its Blessings.

FACEOLOGY (the Science of External Facial Expression). — The External and the Internal — The Forehead — The Eye — The Cheeks — The Nose — The Mouth — The Chin, etc.

FACULTIES (THE). — Hearing — Feeling — Seeing — Smelling — Tasting — Acquiring — Retaining or Accumulating.

FIBRES. — General Laws of Contraction and Expansion — The Nervous System — Reception and Impartation — The Emotions: Laughing, Crying, Singing, etc. — Action of Exhilarating Gases — Grief — Anxiety, etc.

FOOTOLOGY, OR LOCOMOTION.

FRUITS. — Their Uses, Beauties, and Economies.

GASES. — Their Origin, etc.

GEOLOGY. — Concretions — Petrifactions — Man Geologically Considered — Woman as a Combinist — Conchology — Pearls, Rubies, Diamonds — The Various Ores in their Natural Conditions — Coals — Rods, Talismans, Charms, etc. — Discovery of Natural Deposits — Uses of Knowledge, etc.

GERMS. — Vegetable and Animal — Ideas and Thoughts — Their Depositories — Their Multiplication — Trunks and Branches, or Expansions — Prospectives, or Blossoms — Fruits, or Culminations — The Heart, or Core — Reproduction — The Essences, or Flavors — Preservations — Practical Uses of the whole Subject.

GLASSES. — Focals, Transparencies, etc.

HANDOLOGY (the Science of the Hand). — Indications of Character, etc., traced upon the Hand.

HEAD (THE). — The Coronals, Frontals, and Posteriors of the Human Head, and of the Heads of Birds — Offices of Hairs and Plumage on the Head — Office of the Nose, and the Beak — Intelligence — Location of the Will-Wheel — Intuition and Reason — Desire ; what it is, and how Generated — Gratifications ; what they are, and how they act — Sorrows, Disappointments, and Presentiments ; their Nature and Effects upon Body and Soul — Suggestions relative to Marine Structures in Harmony with Mental Laws.

HYDRAULICS AND HYDROSTATICS.

ILLUMINATION. — What is Light ? — Office of Stars, Moons, and Suns — Impregnations by and through Light — Capacity to receive Light — Impartation of Light — Its Action on Opaque Substances — Phosphorus and its Uses.

IMPOSTS. — National Exchanges — Customs in General — Duties on Raw and Manufactured Articles — Relations with France and Great Britain — Irish Linens — Scotch Fabrics — Manchester.

INFLATIONS. — Gases — Balloons — The Ethereals — Practical Suggestions relating to Expansions.

INTENSIFICATIONS. — Action of Heat — Fermentations — Tests of Moral and Spiritual Growth — Evils and their Uses — Goods resultant from Evils — Storms — Human Growth, consequent of Intensifications.

INTERBLENDINGS. — Colors; their Uses and Interminglings — Climates, their Influences — Soils; their Qualities and Influences — Chemistry — Marriage — Action of Mind on Mind — Planetary Interblendings, and Method of Divine Government.

LABOR AND LABORERS. — Laborers in General — Dignity of Labor — Humanitarian Labors — Preparatives for Unitary Labors — Woman as a Co-Laborer with Man — True Womanhood — True Matehood, as it bears relation to Labor.

LIFE. — Definition of Terms — Interior Life — Action of Spirit-Life on the Human Body — Life-Culture — Expansion of Life — Intercourse between Persons in Different Lifes — Practical Suggestions.

MENTAL PHILOSOPHY. — Nature and Origin of Mind — Thought — Intelligence — Thoughts move in Orbits — Mind a Magnetic Organism — Craniology — Duality of Mind — Observation — Art — Action of Mind on Mind, embracing the Planetary Worlds — Semen; its Qualities, Transmission, and Fœtal Processes — Growth or Expansion of Mind — Culture of Mind — Inventions — Unitary Action, embracing the Mind of all Minds, and unfolding the Will-Power — Man as related to God — The Angelic Worlds — Pre-Existences — Mind in the World of Causes — Influxes from the World of Causes — Psychometry — Faith and Hope, Mentally Considered — Practicability of Constructing a Model Mind — An Electric Receiver — Practical Applications.

MODELS. — Their Uses, etc.

MODEL MIND. — Suggestions relating to Construction of — Mind in Distinction from Mineral and Vegetable Matter — Duality and Trinity of Mind — Power to inspect Mind — Orders of Mind — Beasts, Birds, Fishes, Man — Combinations of Mind — Faculties of the Mind — Male and Female Mind — Growth of Mind, with reference to the Fœtal Processes — Steps preparatory to Construction of a Model.

NEATNESS. — Cleansing Processes of Nature — Purity of Fresh Vegetables — Neatness of Animals, and of Persons — Ablutions, and their Effect on Harmony of Mind and Body — Neatness of Arrangements, etc.

ORNAMENTALS. — Beauty of Person — Propriety of Dress — Conversation — Jewels — Grace of Motion — Position — True Grandeur — Civilities of Life — Bestowal of Gifts — Punctuality, and Redemption of Pledges — Deference to Superiors — Uses of Polite Literature.

PHYSIOLOGICAL. — The Body as connected with the Mind — The Soul, or the Divine Faculties, as connected with the Body — Immortal or Comparatively Immaterial Coverings of both Soul and Body — Aliments, as affecting both the Inner and the Outer — Complexes, or Cohabitations — Plurality of Worlds, or Existences — Application to Agriculture, Horticulture, Pomology, Animals, and Man.

PRESERVES. — Preservation of the Peach, Berries, Green Peas, Apples, Sauces, Grapes, Fish, Meats for the Sea, etc.

SEAS (THE). — The Gases as Connected with the Seas — Navigation — The Seas as Generators of Electric Elements — Deposits in Seas — Upheavings and Submergings — Ages of different Seas, etc.

SWEETS AND ACIDS. — Sweet Apples and Pears — Refined Sugar — Sweetmeats in general — Sweet Fern — The Honey-Bee, etc. — Sorrel — Green Fruit — Nitric Acid — Sour Milk, Cream, etc. — Sour Crout — Physiological Effect of Acids.

RELIGIOUS. — Hours of Devotion and Seclusion — Public Assemblies — Symbols — Confessions and Forgiveness — Humiliations, or Penances — Feasts — Marriage and Burial Services — Sin; what it is, and what it is not — Persistence in Falses — Reparations — Regenerative Influences — True Honor — Penances and Fastings.

REMEDIAL INSTITUTIONS. — Their Necessity, Locations, etc.

ROCKS. — Their Composition, Upheavings, Fissures, etc.

TEMPERAMENTS (THE). — The Sanguine, or Hopeful — The Deliberative, or Moderate — The Sad, or Melancholic — The Noisy, or Boisterous — The Active, or Industrious — The Humorous, or Cheerful — The Neat, or Orderly — The Meek, or Quiet — The Sweet, or Attractive — The Affectional, or Sympathetic — The Liberal, or Generous — The Devotional, or Aspirational.

UNITARY EFFORTS. — Combination of Means — Mutualism, its Extent — Securities for Investments — Mortgages — Grouping of Children, etc. — Meals, Lodging, etc. — The Unconsecrated and the Consecrated.

UTENSILS. — For Farm and Domestic Use.

VACUUMS. — What is, and what is not, a Vacuum — The Electric Ship — The Negative or Receptive State — Attractions to Negatives, etc.

VEINOLOGY. — Veins in the Human Body and in the Earth.

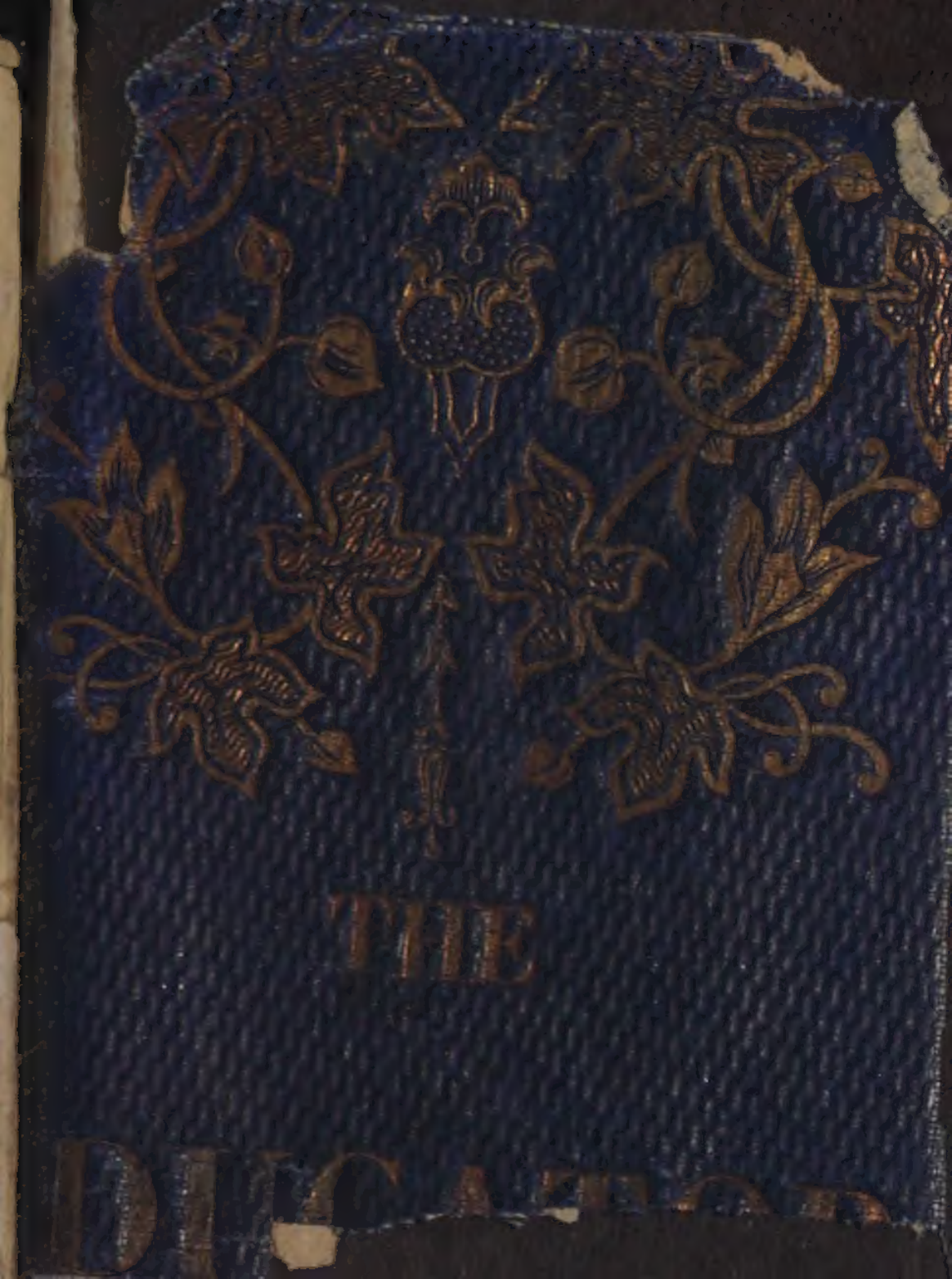
WINDS, TIDES, etc.

The following are announced as soon to be Communicated.

CULTIVATION OF THE EARTH. — The Earth Elementarily considered — Liquids as they bear relation to the Earth, embracing Dews, Snows, Hails, etc. — Action of the Sun upon the Earth — Absorption as it relates to the Earth — Temperature — Fevers and other Contagions — New Forms of Life, relating to Insects and other simpler existences — Spawn and other Jellies — Upheavings of the Earth; its advantages and disadvantages; how to Plough various Soils — What Animals can be best reared on certain Soils — What Grains can be raised on certain Soils, embracing the Grasses — Rotation; what does and does not exhaust the Soil — Influence of Soil-Cultivation on Man — Vitalizing the Earth — Action of Metals upon the Soil; Difficulties of ordinary Chemistry — The Life-Principles in Composts; of Lime, Salt, Guano, etc. — Animal Composts, their Qualities; embracing the Liquids, and how to save them — Fruit and other Trees; to what extent they impoverish or enrich the Soil — Salt; on what Soils it appears — Tools for Cultivating the Soil — A Farm-House; what it should be — Rearing of Sheep; their influence on Soils — Importance of Markets — Agricultural Associations — Books versus Practice — Fencing — Draining — Negatives and Positives, as they relate to Soils, Products, Health, Harmony, etc. — New Countries; how to decide of Location — Groups as they

relate to New Countries; laying out of Towns, Villages, etc. — Free Labor and Slavery — Woman as a Cultivator of the Soil; Health of Females — Manual Labor Schools — Hydraulics and Hydrostatics as they relate to Agriculture — Outhouses — Irrigation, Meadows, etc. — Submergings, Depositions, etc. — Garden Vegetables and Grains as Foods — Absorbment of Soils by Animals, Man, etc. — Long and Short Seasons — Birds, their Relation to Insects — Expenses of rearing various Animals — The Glory and Independence of Agricultural Labor — Address to Agricultural Associations.

Zoölogy. — Man in distinction from Animals — Grades of Animated Existence — Grand Productive and Procreative Laws — Instinct; what it is, and what it is not — Approximation of Instinct to Reason — Animal Magnetism, embracing the whole subject of Signs, Sorrows, Joys, Hopes, Fears — Sexual Organs and Procreation in Animals — Milk of various Animals — Production of Animals for Market — Diseases of Animals — Pasturage — Government of the Horse, etc. — Art of Breeding Animals — The Use of Working Animals — The Roadster; what constitutes one; Feed in journeying — Speech of Man, and the Voices of Animals — Uses of Animals as Food — Crossing of Breeds — Requisites of a good Groom — Shelters for Animals — Composts from Animals — Physical Force of Animals; where it lies — Colors of Animals; which the most valuable — Influence of Climate and Temperature on Animals — On Bleeding, Trimming, and Cropping Animals; the Fetlock and its Uses.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